

**A CATALOGUE OF ETHIOPIAN MANUSCRIPTS**

**MICROFILMED FOR**

**THE ETHIOPIAN MANUSCRIPT MICROFILM LIBRARY, ADDIS ABABA**

**AND FOR**

**THE HILL MONASTIC MANUSCRIPT LIBRARY, COLLEGEVILLE**

**Vol. V: Project Numbers 1501-2000**

**Catalogue by  
Getatchew Haile**

**Checklist by  
William F. Macomber**

**Hill Monastic Manuscript Library  
St. John's Abbey and University  
Collegeville, Minnesota**

**1981**

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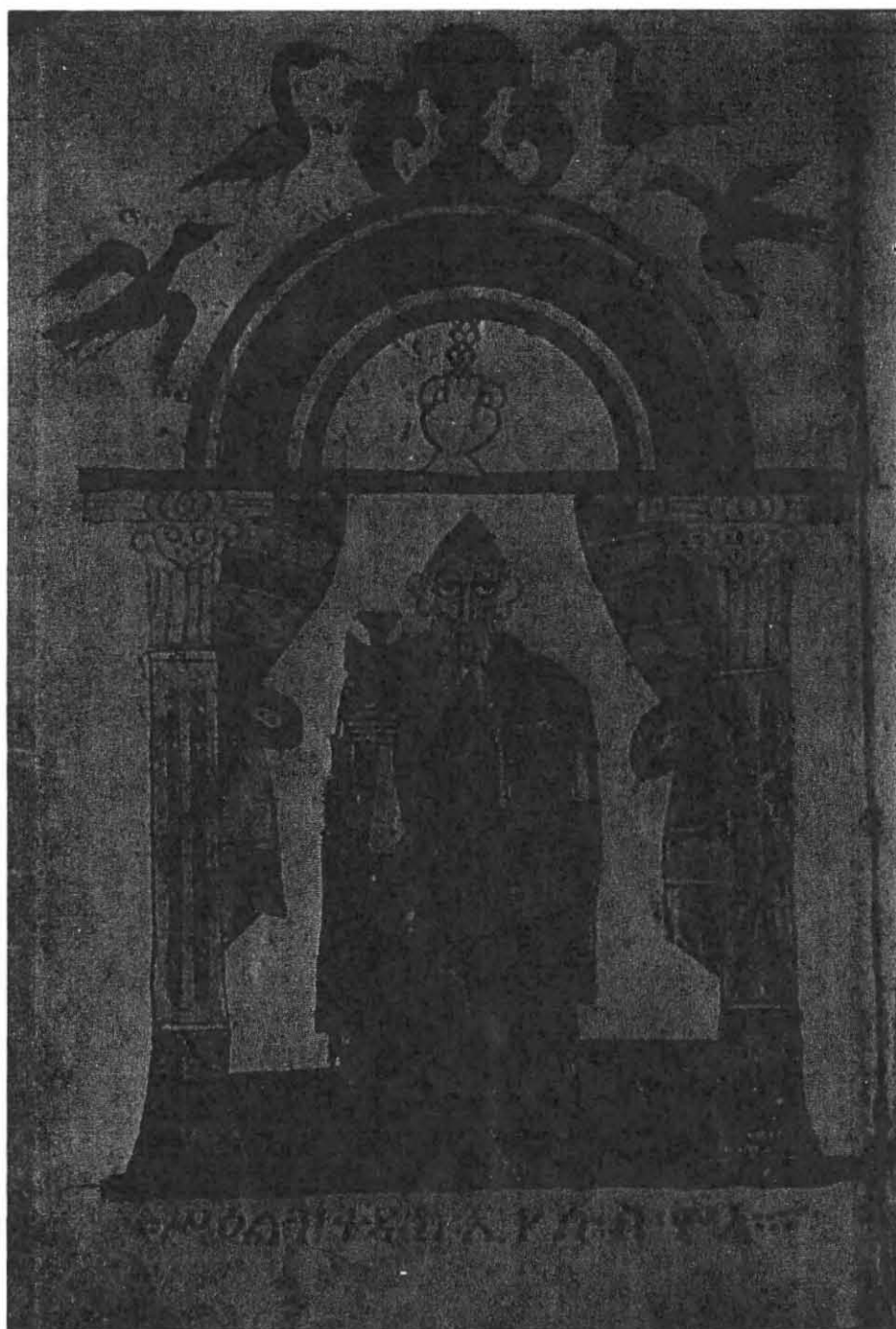


Plate 1. Abuna Iyyasus Mo'a, founder of Dabra Ḥayq  
Estifānos (EMML Pr. No. 1832, f. 5b)

DEVELOPMENTS IN THE PROGRESS OF THE ETHIOPIAN MANUSCRIPT  
MICROFILM LIBRARY SINCE THE PREPARATION OF VOLUME IV

Volume IV was completed in May, 1979. Since that date several significant events should be recorded. After years of faithful service as Director of EMLL, Dr. Sergew Hable Selassie resigned in order to teach at the University of Heidelberg. He was succeeded by Ato Tedla Tebeje, who has ably administered the project since the summer of 1979.

The number of manuscripts microfilmed has increased from 6951 to about 7600. However, communications between Ethiopia and the United States have been difficult, and numerous microfilms have not yet arrived at Collegeville. As of this writing, the highest project number to be received at Collegeville is 7338. Furthermore, one-third of the project numbers between 6951 and 7338 were included in a shipment that never arrived in the United States. Fortunately, half of the missing shipment was later recovered by EMLL and has been reshipped to the United States. None of the project numbers beyond 7338 appears to have been shipped as yet.

The microfilms that have arrived safely in Collegeville include numerous acquisitions of great value. Most of these come from Lāstā, especially from Lālibalā and Ġamaddu, and others are from Ġarr Šellāsē in Shoa. Over thirty of the manuscripts microfilmed are of the fifteenth century or earlier. These include manuscripts of Ezra, Job, Daniel, the life of Abbā Ēsderos, two large collections of lives of saints and martyrs, two collections of homilies of the Fathers, one for Lent and the other for the whole year, the Maṣḥafa berhān, Maṣḥafa meṣtir, Maṣḥafa meṣtira samāy wa-medr, Nagara Māryām, Qalēmentos, Zēnā abaw and an horologium that differs notably from the Coptic horologium and the horologium in common use today. Sixteenth century copies of the Apocalypse of Baruch and the lives of Abbā Bartalomewos and Abbā Yoḥannes of Ġamaddu also deserve mention.

The generous grants of the National Endowment for the Humanities were terminated on August 31, 1979. However, permission to use up the unexpended portion of the grant has been most graciously given. This will make possible a continuation of the work of cataloguing and, to the extent that circumstances permit, of microfilming as well. The work of cataloguing has also been supported by a large grant from the United Presbyterian Church in the United States of America. The salaries of the staff and the office expenses of EMLL in Ethiopia, on the other hand, are being met by the Ethiopian Ministry of Culture and Sport, as has been the case since January, 1977. Previous plans called for the microfilming of important manuscript collections in the regions of Lake Zway, Lake Tana and Gondar. Hopefully, a beginning of this important phase of the project will be reported in Volume VI.

We would like to take this opportunity to express publicly our gratitude to the National Endowment for the Humanities, not only for the generous grants of funds that have been the principal financial support of the

project since its inception, but also for the personal encouragement and support that we have constantly received from the staff of NEH, especially from Drs. Margaret Child and Jeffrey Field of the Research Resources Program Division of NEH. We hope that the EMLL collection and the benefits that will be reaped from it by scholars will be an enduring monument to their generosity.

Collegeville, 24 October, 1980

- Walter Harrelson  
Julian G. Plante

## INTRODUCTION

The new approach adopted in the production of this volume will, I trust, be as satisfactory to its users as it has been to us who have prepared it. The work on the fourth volume and the reviews of scholars of the preceding ones had suggested to us that the time and experience of Dr. Macomber and myself would be better exploited if we divided among ourselves the microfilms to be described in this and subsequent volumes.

The broad criteria for the division of the manuscripts are simple. It will be my responsibility to describe all texts that are unique or that are rare in libraries accessible to scholars, including manuscripts of all ages and languages, whether published or not. All manuscripts that are considered old by Ethiopian standards will constitute an additional part of my assignment. I shall also be paying attention to miracle collections, even though most, especially those of the Blessed Virgin, cannot be considered rare. In this volume, only two collections of the Miracles of Mary, EMMML 1606 and 1692, are catalogued in detail; the first fulfills the need for the cataloguing of at least one collection in this volume; the second is the microfilm of an older manuscript. It would be risky, however, to consider any collection of miracles as known merely from its title. I have found it necessary, therefore, to skim through each collection to decide whether I should describe in detail at least some of its miracles. The miracles of Mary in connection with her pact for Ethiopia, EMMML 1874, ff. 148b-151b, which show variations from the text edited by Conti Rossini, is one example. The division of the manuscripts has been facilitated by Dr. Macomber's review of the microfilms on their first arrival at HMML. There were only a very few cases in which I needed to go beyond his information about a particular manuscript to be able to decide whether he or I should take responsibility for its description.

The remaining microfilms have been described by Dr. Macomber in a more summary fashion than was used even for the first three volumes of the Catalogue. This has been done with a view to speeding up the work of cataloguing and reducing its costs. Accordingly, the information contained in his descriptions is limited to the identity and location of the owning library, a list of the principal contents with the pages on which each item begins and ends, a list of the varia, identified in a generic manner, with their location, a list of the miniatures with their identification and location, a specification of the defects in the photography that make use of the microfilm more difficult and the date of copying, precise or estimated. Normally only one title is given to each work and is intended to be the one more easily recognizable by English-speaking Ethiopists, whether it be the Ethiopian title or its English equivalent. References to editions and catalogue descriptions of texts are not indicated except when they are necessary for precise identification, especially in the case of "images" [malke'ät]. Varia that seem to be of special interest are described in greater detail. The codicological data concerning the size of the codex, the number of folia, lines and columns per page and so on are omitted, and this is also true about information concerning copyists and former owners.

Most of the indices that conclude this volume are the work of Dr. Macomber. In the case of the General Index, however, each of us has indexed the project numbers that he has described. Subsequently, Dr. Macomber has standardized spellings when necessary and has combined our separate efforts into a single index.

The biggest block of manuscripts that I have catalogued in this volume come from the Monastery of Dabra Ḥayq Eṣṭifānos, Ambāssal, Wallo. Contrary to what I thought, neither 'Arab Faqīh, the author of the Futūḥ al-Ḥabāssh, nor the anonymous author of the short history of Ethiopia edited by Basset, "Études sur l'histoire d'Éthiopie," JA (1881), list Ḥayq Eṣṭifānos among the religious centres burned down by the forces of Grāññ, which devastated the country in the sixteenth century. According to Šihāb ad-Dīn 'Arab Faqīh, it may be remembered, the monastery escaped destruction by fire because of an agreement made between the monks and the invaders, that the monks would offer no resistance to the Arabs whenever they would come with three of their bigger boats, أرماط, to seize the gold, silver and silk possessions of the monastery. Presumably, the Arabs were not interested in Christian literature. This raises the hope of discovering many rare texts. However, the property of the monastery has been the prey of other plunderers, as the story of EMML 1768, edited in the Proceedings of the Fifth International Conference of Ethiopian Studies, Chicago, 1978, pp. 379-381, indicates; see also EMML 1930, varia (3). The Miracles of Abuna Iyyasus Mo'a in EMML 1940-1(2) (which were not available to S. Kur when he edited the gadl of the saint) and other sources show that Dabra Ḥayq was located in a territory hostile to Christian monks. It is also uncertain what percentage of the manuscripts of the monastery has been microfilmed. Nevertheless, the microfilms from Dabra Ḥayq constitute the best part of the entire EMML collection thus far.

To mention here all the important manuscripts described in this volume would extend this introduction beyond suitable limits. In any case, Dr. Macomber made use of the draft of my descriptions in preparing his paper, "The Present Status of the Ethiopian Manuscript Microfilm Library," which he read at the Sixth International Conference of Ethiopian Studies, Tel-Aviv, 1980. Nonetheless, special attention should be given to the hagiographical texts, some of which could be autograph copies of the original translations. Dabra Ḥayq was a center of literary activity, presumably from the time of its foundation to the devastation of the country by Grāññ. As for indigenous saints, the Gadla Abbā Giyorgis, EMML 1838, will be of special interest. The place of Abbā Giyorgis Saglāwi, or za-Gāseččā, as the greatest of Ethiopian scholars, becomes clearer through his gadl, which seems to have been composed from reliable sources. Some of the works of the saint listed in this gadl, ፋገሬ: ሃይማኖት መጽሐፈ ቅዱስ, etc., can now be identified, an indication that we can hope to discover others in the list. According to EMML 1834(8), which is one of the oldest of the different recensions of the Gadla Takla Hāymānot, St. Takla Hāymānot's call to the spiritual life came long after his parents and then his wife had died. Four homiliaries, EMML 1763, 1956, 1835 and 1841, may have significant contributions to make to Ethiopian studies. Even though a great part of the contents of EMML 1763 is also found in Br. Libr. Or. MS. 8192

(Strelcyn [B.L.], no. 56), still, as my investigation into the homily of Luleyānos, Bishop of Axum, has shown, EMMML 1763 is a better text than Or. 8192. EMMML 1835 and 1841, the one being a copy of the other, belong to the corpus of writings of the court of Aṣe Zar'a Yā'eqob (1434-1468). Two other dersānāt preserved in recent copies, the Dersāna Šellāsē in EMMML 1882 and the Dersāna Urā'ēl in EMMML 1942 (not the one edited by Caquot), are not new to the EMMML collection, yet I have found no study of them, despite the fact that they both offer new material for the history of Ethiopia. The author of EMMML 1942 was undoubtedly overzealous in his patriotism, but some of his statements can be verified, despite his misinterpretations, in other sources. Coming to modern times, the writings of Alaṗā Kidāna Wald Keflē (died 1936, E.C.) on the adoptionist theology of the Ṣaggā school, to which he obviously adhered, is an invaluable piece of literature, informative and extremely enjoyable.

Dr. Macomber's share in shaping the outcome of my work goes much further than facilitating the selection of the microfilms that I have catalogued. The users of this volume will be grateful to him, as I am, for brushing up my English. The arrangement that we have made is that each should counter-check the other's descriptions against the microfilms whenever he considers it necessary, and this has eliminated many obvious errors. As our working desks are close to each other, we always have the opportunity to ask the other to take a look into our microfilm reader when we need a quick solution to problems we encounter. The microfilms that I have catalogued are listed separately only for the purpose of taking responsibility for any mistakes that may occur in my descriptions of them. I would also like to express my sincere gratitude to Professors Ullendorff and Strelcyn for their continued interest and solicitude for the progress of the work. Throughout my work I have constantly felt their presence. The decision of Professors Harrelson and Plante to accept our new approach has not only resulted in our making better use of our time for the benefit of the project, but it has also made my work very enjoyable, as they intended. I would finally like to express my appreciation of the HMMML administrative staff, which has been so eager to see that the work of cataloguing move forward without the slightest hindrance, and of Sister Romaine Theisen, O.S.B., who pleasantly surprised me by remarking that she enjoyed the challenge of typing this volume! In view of the care and pride she takes in producing a clean and errorless copy, one should presume that most of any typographical mistakes that may occur in this volume go back to the draft from which she made the final copy.

October, 1980

Getatchew Haile

PROJECT NUMBERS DESCRIBED BY GETATCHEW HAILE

1504; 1512-1515; 1521; 1523; 1527; 1529; 1533; 1535; 1536; 1539; 1540;  
1542-1544; 1548; 1552; 1555-1562; 1569; 1584; 1599; 1601; 1606; 1610;  
1614; 1616; 1636; 1637; 1648; 1667; 1669; 1674; 1677; 1692; 1693; 1699;  
1708; 1710; 1735; 1736 (ff. 146b-161b); 1758; 1760; 1762; 1763; 1765-1768;  
1774; 1779; 1809; 1810; 1814; 1823; 1824; 1825 (varia); 1826; 1827; 1831-  
1844; 1847; 1849; 1851; 1860; 1867; 1874 (miracles); 1876; 1878; 1882;  
1894; 1924; 1929; 1930; 1933-1935; 1937; 1939-1946; 1952; 1956; 1960.

PROJECT NUMBERS DESCRIBED BY WILLIAM F. MACOMBER

1501-1503; 1505-1511; 1516-1520; 1522; 1524-1526; 1528; 1530-1532; 1534;  
1537; 1538; 1541; 1545-1547; 1549-1551; 1553; 1554; 1563-1568; 1570-1583;  
1585-1598; 1600; 1602-1605; 1607-1609; 1611-1613; 1615; 1617-1635; 1638-  
1647; 1649-1666; 1668; 1670-1673; 1675; 1676; 1678-1691; 1694-1698; 1700-  
1707; 1709; 1711-1734; 1736 (except ff. 146b-161b); 1737-1757; 1759; 1761;  
1764; 1769-1773; 1775-1778; 1780-1808; 1811-1813; 1815-1822; 1825 (except  
the varia); 1828-1830; 1845; 1846; 1848; 1850; 1852-1859; 1861-1866;  
1868-1873; 1874; 1875; 1877; 1879-1881; 1883-1893; 1895-1923; 1925-1928;  
1931; 1932; 1936; 1947-1951; 1953-1955; 1957-1959; 1961-2000.

# ABBREVIATIONS

- Cerulli (Il libro) = Enrico Cerulli, Il libro etiopico del miracoli di Maria e le sue fonti nelle letterature del Medio Evo latino, R. Università di Roma, Studi orientali pubblicati a cura della Scuola Orientale, Volume I, Rome 1943.
- Chaîne (D'Abbadie) = Marius Chaîne, Catalogue des manuscrits éthiopiens de la collection Antoine D'Abbadie, (Bibliothèque Nationale), Paris (1912).
- Chaîne (Répertoire) = M. Chaîne, "Répertoire des salam et malke'e contenus dans les manuscrits éthiopiens des bibliothèques d'Europe," Revue de l'Orient Chrétien, 2e série, 8/18 (1913), pp. 183-203 and 337-357.
- Conti Rossini (Manoscritti) = C. Conti Rossini, "Manoscritti ed opere abissine in Europa," Rendiconti della Reale Accademia dei Lincei. Classe di scienze morali, storiche e filologiche, serie 5, 8(1899), pp. 606-637.
- Dillmann (B.M.) = August Dillmann, Catalogus codicum manuscriptorum orientalium qui in Museo Britannico asservantur. Pars III: codices aethiopicos amplectens, London (1847).
- Dillmann (Chrestomathia) = A. Dillmann, Chrestomathia aethiopica, Leipzig 1866 (Reprint Darmstadt 1967).
- Dillmann (Oxford) = A. Dillmann, Catalogus codicum manuscriptorum Bibliothecae Bodleianae, Oxoniensis. Pars VII: codices aethiopici, Oxford (1848).
- EMML 1-300 = W. Macomber, A Catalogue of Ethiopian Manuscripts Microfilmed for the Ethiopian Manuscript Microfilm Library, Addis Ababa, and for the Monastic Manuscript Microfilm Library, Collegeville, Vol. I, Collegeville 1975.
- EMML 301-700 = Volume II of the preceding, by W. Macomber, Collegeville 1976.
- EMML 701-1100 = Volume III, of the preceding, by W. Macomber, Collegeville 1978.
- EMML 1101-1500 = Volume IV of the preceding, by Getatchew Haile, Collegeville 1979.
- Grébaut (Griaule) I = Sylvain Grébaut, Catalogue des Manuscrits Éthiopiens de la Collection Griaule, part one, sections I-VI, Université de Paris, Travaux et Mémoires de l'Institut d'Ethnologie - XXIX, Paris 1938.
- Hammerschmidt (Tānāsee 1:) = Ernst Hammerschmidt, Äthiopische Handschriften von Tānāsee 1: Reisebericht und Beschreibung der Handschriften in dem Kloster des heiligen Gabriel auf der Insel Kebran, Wolfgang Voigt (ed.), Verzeichnis der orientalischen Handschriften in Deutschland, Vol. XX, 1, Wiesbaden 1973.
- Strelcyn (Accademia) = Stephan Strelcyn, Catalogue des manuscrits éthiopiens de l'Accademia Nazionale dei Lincei: Fonds Conti Rossini et fonds Caetani 209, 375, 376, 377, 378, Accademia Nazionale dei Lincei, Rome (1976).
- Strelcyn (B.L.) = S. Strelcyn, Catalogue of Ethiopian Manuscripts in the British Library Acquired since the Year 1877, Oxford (1978).

- Taddesse Tamrat "The Abbots" = Taddesse Tamrat, "The Abbots of Däbrä-Hayq, 1248-1535," Journal of Ethiopian Studies, Vol. 8/1 (1970), pp. 87-117.
- Ullendorff (Bodleian) = Edward Ullendorff, Catalogue of the Ethiopic Manuscripts in the Bodleian Library, Vol. II (Catalogi codd. mss. Bibliothecae Bodleianae. Pars VII) Oxford (1951).
- Ullendorff (Windsor) = E. Ullendorff, "The Ethiopic Manuscripts in the Royal Library, Windsor Castle," Rassegna di studi etiopici 12 (1953), pp. 71-79.
- Velat (1966) = Bernard Velat, "Etudes sur le Me'erāf, commun de l'office divin éthiopien," (ed.) F. Graffin, Patrologia Orientalis t. XXXIII (1966).
- Wright (B.M.) = William Wright, Catalogue of the Ethiopic Manuscripts in the British Museum Acquired Since the Year 1847, London (1877).
- Zotenberg (B.N.) = H. Zotenberg, Catalogue des manuscrits éthiopiens (gheez et amharique) de la Bibliothèque Nationale, Paris (1877).

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CSCO = Corpus Scriptorum Christianorum Orientalium

Eg" = Egzi'abḥēr

I" K"= Iyyasus Krestos

JA = Journal Asiatique

JSS = Journal of Semitic Studies

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6.	EMML Pr. No. 1956, f. 70a .....	623

EMML Pr. No. 1501

Institute of Ethiopian Studies, University of Addis Ababa

- 1) Ff. 3a-42a: Nagar za-12 arde't (commonly known as Arde't). -- Early 19th cent.

EMML Pr. No. 1502

Institute of Ethiopian Studies, University of Addis Ababa

- 1) Ff. 2a-12b: Magic prayer for the favor of rulers.
- 2) Ff. 12a-14a: Magic prescriptions.
- 3) Ff. 14b-26a: Image of Satan [Malke'a Sāṭnā'ēl]. -- 20th cent.

EMML Pr. No. 1503

Institute of Ethiopian Studies, University of Addis Ababa, MS. 426

- 1) Pp. 111-200: Volume III of a collection of Ge'ez genē compiled by Belāttēngētā Heruy Walda Sellāsē (published under the title Mashafa genē, Addis Ababa, 1918 E.C.) and translated into Amharic by Alaqā Yekunno Amlāk; it contains poems nos. 155-266, with rhyming syllables from me to ra. -- 1956 E.C. (= 1963/4 A.D.).

Institute of Ethiopian Studies, Addis Ababa, MS. 423

Photocopy, 33 x 20 cm., 144 + 2 ff. (numbered 85-228, all on recto), 2 cols., 30 (rarely 29) lines, 20th c.

# MODERN HISTORY OF ETHIOPIA

Ff. 85-228: Modern History of Ethiopia by Blättēn Gētā Heruy Walda Šellāsē, incomplete.

Copied by a Tegrēññā speaker.

Wanting: Heruy, pp. 1-2 (col. 1, line 35); 5 (col. 1, line 13) - 47 (col. 1, line 17); 53 (col. 1, line 30) - 60 (inclusive); and 111 (col. 1, line 39) - end.

- (1) Ff. 87-88, 85-86 and 89-90: On the history of the Queen of Sheba, with a chronology of 73 kings of Ethiopia starting with the Queen.
- (2) F. 90: The beginning of chapter 2: from Bāzēn to Delna'ād.
- (3) F. 91: The end of chapter 7: Negus Menelik's campaign to Gōggām.
- (4) Ff. 91-98: Chapter 17: The revolt of Bāfanā, the queen consort of Menelik.  
The collaborators were Mašašā Sayfu of Shoa and Imām Mohammad Ali of Wallo.
- (5) Ff. 98-103: Chapter 18: The coming of Negus Nagašt Yoḥannes to Shoa.
- (6) Ff. 103-105: Chapter 19: On the National Synod of Boru Mēdā in Wallo in 1870 E.C., on the number (2 or 3) of the births of Christ.  
The end of the history of the visit of Iyyāsu the Great (1682-1706) to Shoa (Heruy, p. 17, col. 1, line 3, to col. 2, line 7) is inserted between this and the next chapter (ff. 105-107).
- (7) Ff. 107-109: Chapter 20: Marriage of Prince Ar'ayā of Tegrē and Princess Zawditu of Shoa.
- (8) Ff. 109-111: Chapter 21: Marriage of Tāyetu to Menelik.
- (9) Ff. 111-119: Chapter 22: How the friendship between Italy and Menelik started.  
Included is the treaty (with eighteen articles) signed by Menelik of Shoa and Antonelli of Italy.
- (10) Ff. 119-122: Chapter 23: The battle between Yoḥannes and the Egyptians.
- (11) Ff. 122-126: Chapter 24: Trouble [hukat] between Yoḥannes and the Moslem population.

- (12) Ff. 126-130: Chapter 25: The coming of Yoḥannes and Menelik to Wallo in 1877 E.C., to meet the Anglo-Egyptian delegation led by Rear Admiral Sir William (Hewett), with whom the Emperor signed two treaties.  
Copies of the treaties are included.
- (13) Ff. 130-132: Chapter 26: The meeting between Yoḥannes and Menelik in Wallo.
- (14) Ff. 132-134: Chapter 27: The quarrel [ṭab] between Yoḥannes and the Italians over Massawa [Meṣewwā].  
Included is a copy of the letter of Menelik to the French consul in Massawa, (E. de Sarzec).
- (15) Ff. 134-137: Chapter 28: Menelik's campaign to Harar.
- (16) Ff. 137-138: Chapter 29: Victory of Rās Alulā over the Italians in Sahaṭi in Terr 1879 E.C.
- (17) Ff. 139-145: Chapter 30: The coming of (Sir Gerald H.) Portal to Emperor Yoḥannes as British envoy.  
Included are copies of a letter from Queen Victoria to Emperor Yoḥannes, which was brought by the envoy; a long memorandum of the envoy on his position concerning the Ethio-Italian conflict; and a letter of Rās Alulā to the envoy requesting the extradition of the šiftā, "rebel," called Dabbab.
- (18) Ff. 145-147: Chapter 31: The coming of Menelik to Wallo with Yoḥannes' consent.
- (19) Ff. 147-149: Chapter 32: Yoḥannes goes to Sahaṭi to fight the Italians on Maggābit 25th 1880 E.C., and comes back after a laying siege for a month to the enemy's camp, but without giving battle.
- (20) Ff. 149-153: Chapter 33: Menelik goes back to Shoa from Wallo via Gondar and Goggām to be on the lookout for an eventual return of the Dervish forces.
- (21) Ff. 153-155: Chapter 34: Yoḥannes moves to fight the Dervishes, Goggām and Shoa. He devastated only Goggām, as Negus Takla Hāymānot was unable to defend his land, especially after his defeat by the Dervishes. However, the Emperor was unable to attack Mutar Ambā, where Takla Hāymānot had camped.
- (22) Ff. 155-163: Chapter 35: On Yoḥannes' disappointment with Menelik.  
Expressed to Rās Dārgē in letters written in Dāmot, Hedār 18, 1886 E.C. and Tāḥsās 26, 1881 E.C. The scapegoat in the first letter was the wicked counselor, Mašāšā Warqē from Bagēmdar, "who, after having studied all the languages of the world, is now diligent in learning the language of Satan." Included are the letters of reply of Menelik and Rās Dārgē. After receiving the reproaches of the Emperor and responding very politely to letters never addressed to him, Menelik saw it politically imperative that he strike back in language that would either silence Yoḥannes or put him on the defensive. I can only suppose

that Zawde Gabre-Sellassie, Yohannes IV of Ethiopia, Oxford 1975, pp. 263-269, must have had a different recension of this correspondence, for the English version that he gives of it differs in tone and sometimes in substance from what the Amharic here conveys. As an example, I give my English translation of the major part of this third letter of Menelik to Yohannes, which put an end to Yohannes' attempt to pressure Menelik through Rās Dārgē, ff. 165-166:

To the Elect of God, Yohannes King of Šeyon, King of Kings of Ethiopia, from King Menelik.

I found in your letter words which say, "Who violated the previous agreement, that we should have to make an agreement for the second time? If it has been violated by me or by the King, there are many noblemen here with me as well as there in Shoa; let them investigate (the case) in their respective places and say to us, 'So and so has betrayed (his word),' or 'has been false to his word,' or, 'So and so has violated (the agreement).'" But when we first negotiated the agreement, you said (about) me, "If we do not meet (in person), I will take Wallo away [i.e. from Menelik], but if we do meet, I will not give Wallo to anyone else." I, on my part, when I took counsel with my people, telling them of my intention to submit to Your Majesty, they said, "If we are submitting, let us first have a guarantee for our land which is on this side of Bašlo." I, however, submitted (to you) saying, "I am rather concerned that he [Yohannes] agree on my liberty; I have no doubt--and will not demand an oath--that, if I submit to him, he will never deprive me of my land, which I conquered long before the death of Aṣē Tēwoderos." While I was living contentedly with your decree which you made according to your words, saying, "I have given you (the land) which is on this side of Bašlo," you soon after said, "Rās Mikā'ēl says, 'I am discontented.' Cede Warrahimano to him." I did so. Then you released Daḡḡāc Mašaša from prison in Sāyent and took him with you, when I trusted in Your Majesty, although I did not lack a place in which to detain him. When King Takla Hāymānot fought me in my own country, I took him and his officers prisoners by the help of God. You, however, told me to return his arms to him. I agreed to and did so. Soon after you said to me, "I shall keep Wallo for myself; cede it to me; I shall be an apostle in it." (f. 166) I ceded it, saying, "If that is for Your Majesty, that is all right; but I will be discontented if you give it to Rās Mikā'ēl." When you later

gave it to Rās Ar'ayā, I felt pleased, since that was for my son, as they say, "What the calf [= Ar'ayā] has suckled (means) has entered one's [= Menelik's] own stomach." [ṭeggā ṭabbā/ka-hod gabbā]. But then when you at once gave it away to Rās Mikā'el, the person I told you not to give it to, I felt displeased, saying to myself, "Could friendship diminish in the course of time instead of flourishing?" However, I said that trust and friendship had been violated but never said that an oath and anathema had been violated....

In this part of the letter, Menelik addressed Yoḥannes as "Your Majesty" only three times. The many passive sentences and the repeated address, "Your Majesty," in Zawde Gabre-Sellassie's translation may be Zawde's means of avoiding the pronoun "you" in Menelik's addresses to Yoḥannes. Such adjustments, as minor as they may be, change the tone of the letters and fail to show with what authority the feuding rulers were talking, especially when the expression is the same type of affix pronoun that Zawde Gabre-Sellassie does not hesitate to render by "he," whenever the addressor is Yoḥannes and the person referred to Menelik. I have no way of determining whether the epithet, "my son" (applied to Rās Ar'ayā by King Menelik), was inserted into or was eliminated from Menelik's letter. See Zawde Gabre-Sellassie, *Yohannes IV*, pp. 267-8.

- (23) Ff. 163-175: Chapter 36: The death of Yoḥannes. A detailed report of the Battle of Matammā and the end of Emperor Yoḥannes; some parts of it are almost identical with what is found in Takla Ṣādeq Mak'wriyā, *Ya-Itēyoppeyā Tārik ka-'Azē Tēwoderos eska Qadāmāwi Hāyla Šellāsē*, Addis Ababa 1952 E.C., pp. 62-65.
- (24) Ff. 175-178: Chapter 37: The coming of Menelik to Wallo, where he heard about the death of Emperor Yoḥannes. Included is a copy of a letter of Menelik to the King of Italy sent through Antonelli. When Rās Mangašā, the heir of Yoḥannes, did not show up with the rest of the dignitaries to pay homage to Menelik on the occasion when the Negus was making *šum šir*, "promotions (and) demotions," the latter sent him a message to tell him that he had been appointed to be in charge of Tigrē until Menelik should return in the near future.
- (25) Ff. 178-183: Chapter 38: The treaty of Weččālē with the text of the Amharic version. Included is a page on the martyrs of Gondar, who were killed by the Sudanese Dervishes.
- (26) Ff. 184-187: Chapter 39: Daḡḡāzmāč (later Rās) Makonnen's diplomatic mission to Italy.

- (27) Ff. 187-189: Chapter 40: The crowning of Menelik as Negaśa Nagaśt of Ethiopia on Teqemt 25, 1882 E.C.
- (28) Ff. 189: Chapter 41: The crowning of Tāyetu as Etēgē (three days later).  
Gabra Šellāsē was installed as Eččagē seven days after the Etēgē's coronation.
- (29) Ff. 189-192: Chapter 42: The coming of Menelik to Tegrē. He left Enjoṭto on Tāhśās 9, 1882 E.C.
- (30) Ff. 192-195: Chapter 43: Disagreement between Antonelli and the Ethiopian authorities on the interpretation of Article 17 of the Treaty of Weččālē.  
Tāyetu stunned everyone present by suggesting the deletion of the controversial article instead of attempting to amend it.
- (31) Ff. 195-199: Chapter 44: Treaty of friendship between Rās Mangaśā and the Italians, represented by the governor of Asmara, in Marab on Ḥedār 29, 1880 E.C. (on f. 214 the year is indicated as 1884).  
Included is the story of the abortive palace coup to assassinate Menelik and replace him with Fitāwrāri Gwellelātē.
- (32) Ff. 199-203: Chapter 45: Peace between Rās Mangaśā and Menelik.
- (33) Ff. 203-205: Chapter 46: Menelik orders all the Italians in Ethiopia to leave.  
The move was made in relation to Italy's reluctance to reconsider the 17th article of Weččālē.
- (34) Ff. 205-208: Chapter 47: The failure of the attempt by General Barattieri to free Rās Sebhatē by raiding the prison.
- (35) Ff. 208-210: Chapter 48: The battle between Rās Mangaśā and Barattieri in Ko'atit and San'afē.
- (36) Ff. 210-214: Chapter 49: Menelik decides to repudiate the 17th article of the Treaty of Weččālē.  
The chapter includes short statements on Dagǧāzmāč Dabbab (f. 211); Dagǧāzmāč Bāhtā (f. 212); and Rās Sebhat(ē) (f. 214).
- (37) Ff. 214-215: Chapter 50: Rās Mangaśā refuses to collaborate with the Italians against Menelik.
- (38) Ff. 215-217: Chapter 51: The Italians expand their occupation to Agāmē after their victory in Ko'attit and San'afē.
- (39) Ff. 217-218: Chapter 52: Exchange of diplomatic missions between Russia and Ethiopia.
- (40) Ff. 218-220: Chapter 53: The Italian army follows Rās Mangaśā to Maqalē, to Hantalo, to Dabra Ḥāyla (and) to Ambā Alāgē where it releases the imprisoned Rās Sebhat(ē).
- (41) Ff. 220-225: Chapter 54: Menelik declares war on the Italians, who have occupied Northern Ethiopia.
- (42) Ff. 225-228: Chapter 55: Rās Makonnen's victory over the Italians in the Battle in Ambā Alāgē.

Ff. 187-188 and 281 filmed twice.

Copied by the same hand that copied the manuscript edited by Bairu Tafla,  
A Chronicle of Emperor Yohannes IV (1872-89), Wiesbaden 1977.

EMML Pr. No. 1505

Institute of Ethiopian Studies, University of Addis Ababa, MS. 425

- 1) Pp. 31-110: Volume II of the collection of Ge'ez genē described in EMML Pr. No. 1503; it contains poems nos. 47 bis to 154, with rhyming syllables from lu to me. -- Ca. 1963 A.D.

EMML Pr. No. 1506

Institute of Ethiopian Studies, University of Addis Ababa, MS. 424

- 1) Pp. 361-378: Volume VI of the collection of Ge'ez genē described in EMML Pr. No. 1503; it contains poems nos. 477-503, with rhyming syllables from tā to te.
- 2) Pp. 1-30: Volume I of the same collection of Ge'ez genē; it contains poems nos. 1-47, with rhyming syllables from ha to lu. -- Ca. 1963 A.D.

EMML Pr. No. 1507

Institute of Ethiopian Studies, University of Addis Ababa, MS. 428

- 1) Pp. 281-361: Volume V of the collection of Ge'ez genē described in EMML Pr. No. 1503; it contains poems nos. 364-476, with rhyming syllables from qe to tā. -- 1956 E.C. (= 1963/4 A.D.).

EMML Pr. No. 1508

Institute of Ethiopian Studies, University of Addis Ababa, MS. 427

- 1) Pp. 201-280: Volume IV of the collection of Ge'ez genē described in EMML Pr. No. 1503; it contains poems nos. 267-364, with rhyming syllables from ra to qe. -- 1956 E.C. (= 1963/4 A.D.).

EMML Pr. No. 1509

Institute of Ethiopian Studies, University of Addis Ababa, MS. 418

A photocopy of ff. 1a-3a of an unidentified manuscript dated 21 Maggābit 1913 E.C. (= 30 March 1921 A.D.) that contains a memorandum to the Crown Prince from the Minister of Education, Šāhlē Zādālu, on the kind of education needed by Ethiopia, recommending that greater emphasis be given to technical training, and on the need to establish a ministry for foreign affairs, in Amharic.

EMML Pr. No. 1510

Institute of Ethiopian Studies, University of Addis Ababa, MS. 439

- 1) Ff. 4a-88a: Book of Jubilees [Kufālē]. A retake of EMML Pr. No. 3.  
-- 158 A.M. (= 1505/6 A.D.).

EMML Pr. No. 1511

Institute of Ethiopian Studies, University of Addis Ababa, MS. 417

- 1) Ff. 2a-170b: Psalter.
- 2) Ff. 171a-185b: Weddāsē Māryām.
- 3) Ff. 185a-190b: Anqaša berhān.
- 4) Ff. 101a-192a: Hymn, Yewēddesewwā malā'ekt.

Varia: List of Ethiopian bishops, f. 192b.

Miniature: King David playing the harp, f. 1b. -- 1924 E.C. (= 1931/2 A.D.).

Institute of Ethiopian Studies, Addis Ababa

Parchment, 18.5 x 16.5, 107ff. (f. 107 is a half folio), 2 cols., 17 lines (occasionally 18 to 23), 18th c.

LIFE, MIRACLES, IMAGE AND SALĀM OF GABRA  
MANFAS QEDDUS - HOMILY OF JAMES OF SARUG

- 1) Ff. 5a-70b: Combat of Abuna Gabra Manfas Qeddus.  
See Strelcyn (Accademia) 103, I, p. 261.
  - (1) Ff. 5a-10a: Terr (rubricated in a different hand): Early history.  
(Ba-sema Ab ... Ba-sema Egzi'abḥēr Ab za-iiyyetfallaṭ em-ḥellāwēhu ... newaṭṭen zēnā gadlu la-qeddus ab ṣemud, mastagādel, kokaba gadām, za-zekur kebur wa-reś'ennāhu 'ezub wa-ḥēr, Abbā Gabra Manfas Qeddus ...)
  - (2) Ff. 10a-15b: Miyāzyā: His call to monastic life.  
(Negbā'ekē ḥaba qadāmi nagarena, ḥaba nebē: Bo'a gadāma, tageḥiso em-sab' ...)
  - (3) Ff. 15b-21b: Genbot: His miracle-filled combat.  
(Nenger megbārātiḥu nestita, za-kama nabara [...] ḥaba dassēta māy, ḥaba bezuḥ q<sup>w</sup>err ...)
  - (4) Ff. 21b-27b: Sanē: His call to Ethiopia, where he met other saints.  
(Wa-em-ze waṣ'a medra Iteyoppeyā ...), f. 21b.  
(... Wa-Abunahi ḥora medra Kabd, ḥaba ḥallawu anābest wa-anāmert, debb wa-taman. Wa-em-deḥra-ze, maṣ'u qeddusān aḥatta 'elata, wa-saḥabomu Manfas Qeddus, aḥadu Abbā Saṃu'ēl za-gadāma Wāli, wa-aḥadu Abbā Anbass za-medra Ḥazalo, wa-aḥadu Abbā Benyām za-tāḥetāy Magēmdar), f. 24a.
  - (5) Ff. 27b-33a: Ḥamlē: His teaching among the unbelievers where he met the infidel King [neguś 'alāwi] who persecuted him.  
(Wa-ḥora Abuna Gabra Manfas Qeddus enza yetfēssāḥ ba'enta meḥrata ḥaṭ'ān ...)  
(... Wa-yebēlo la-Abuna: Neśā' zanta makāna; faṣsem gadlaka. Wa-wasado mangala 'ārab, ḥaba ḥallawu 'ālāweyān wa-kahādeyāna Krestos ...)
  - (6) Ff. 33a-39b: Naḥasē: His visit to the Ethiopian monks to strengthen them in their faith and combat.  
(Negbā'ekē ḥaba nagara Iteyoppeyā: Tafaśśāḥ wa-taḥāsay. Wa-yebē: A'akk<sup>w</sup>etakka ...)
  - (7) Ff. 39b-45b: Maskaram: He heals the sick and meets the celestial beings.  
(Netmayaṭ ḥaba ... nabarna, ḥaba yebē maṣeḥaf: Maṣ'a Abuna ḥaba bēta krestiyān, yessālam ...)
  - (8) Ff. 45b-52b: Teqemt: Abuna Gabra Manfas Qeddus goes to Jerusalem on his way back home.  
(Wa-we'etuni Abuna tanśi'o ba-heyya kama yetmayaṭ hagarō ... wa-gabra saragallā ...)

- (9) Ff. 52b-54b: Hedār: Description of Abuna Gabra Manfas Qeddus.  
(Netmayat ḥaba za-yebē: Kama 'āmd 'erāqu ḥaba ba'āt, wa-emmabo za-yekēllelo, wa-kama za-waḥ'a em-karśa emmu ...)
- (10) Ff. 54b-60a: Tāḥśās: Abuna Gabra Manfas Qeddus appears to Zar'a Buruk and Ferē Qeddus to celebrate Mass with them.  
(Wa-em-ze ḥora Abuna ... ba-kama azzazo Egzi'ena, wa-naś'a meslēhu 2 'edaw ella semomu Ferē Qeddus ...)
- (11) Ff. 60a-70b: Maggābit: His pact and his death, the departure of his soul and the translation of his body to Jerusalem.  
A different hand has rubricated "za-Yakkātīt" on f. 66a, apparently referring to ff. 66a-70b.  
(Wa-sa'alo Abuna wa-yebēlo kama yegbar lottu ba'ala, asrāta meḥrat la-ḥaṭ'ān ...)  
Among those present when he died: Ferē Qeddus, Zar'a Buruk, Yā'eqob, Beneyām and Yosēf (ff. 61b-62a).
- 2) Ff. 72a-96a: Miracles of Abuna Gabra Manfas Qeddus.
- (1) Ff. 72a-73b: The sinful monk who, among other things, committed adultery.  
EMML 1385-2-1; 1497-2(1); Strelcyn (Accademia) 103, II, 1, p. 261.
- (2) Ff. 73b-74b: The woman who was possessed by an evil spirit.  
EMML 1385-2-2; 1497-2 (2); Strelcyn (Accademia) 103, II, 2, p. 261.
- (3) F. 75ab: The woman who made commemorative feasts of Abuna Gabra Manfas Qeddus twice a year.  
EMML 1385-2-3; 1497-2(3); Strelcyn (Accademia) 103, II, 3, p. 262.
- (4) Ff. 75b-77a: The woman who loved fornication, did not observe holy days and who told lies.  
EMML 1385-2-4; 1497-2(5); Strelcyn (Accademia) 103, II, 4, p. 262.
- (5) Ff. 77b-80a: The widow [maballat] who became pregnant through an illicit relationship.  
EMML 1385-2-6; 1497-2(6); Strelcyn (Accademia) 103, IV, 5, p. 262.
- (6) F. 80a.b.: The man whose new decorative head cover [mā'etab] was taken by a kite ['ofa ṣilāt].  
EMML 1497-2(4); Strelcyn (Accademia) 103, II, 6, p. 262.
- (7) Ff. 80b-82b: The woman from a far away country whose son rose from the dead because she was commemorating the feast days of Abuna Gabra Manfas Qeddus.  
EMML 1385-2-7; 1497-2(7); Strelcyn 103, II, 7, p. 262.
- (8) Ff. 82b-83a: The woman whose dead child came to life through a miracle of the saint during the reign of Emperor Nā'od.  
EMML 1497-2(8); Strelcyn (Accademia) 103, II, 13, p. 263.
- (9) Ff. 83a-85b: The rich man who was visited by a holy man who gave him advice on how to be saved.  
EMML 1385-2-8; 1497-2(9); Strelcyn (Accademia) 103, II, 8, p. 262.

- (10) Ff. 85b-88a: The man who, because of his calamities [nedēt], denied God.  
EMML 1385-2-9; 1497-2(10); Strelcyn (Accademia) 103, II, 9, p. 262.
- (11) Ff. 88a-89a: The man and his son who met a lion and a leopard while bringing a cow and a sheep for the commemoration feast of the saint.  
EMML 1385-2-10; 1497-2 (11); Strelcyn (Accademia) 103, II, 10, p. 263.
- (12) Ff. 89a-90a: The poor man whose only rooster was stolen.  
EMML 1385-2-11; 1497-2(12); Strelcyn (Accademia) 103, II, 11, p. 263.
- (13) Ff. 90a-92a: The story of the woman who slaughtered her only cow for the feast of the saint.  
(Ta'ammerihu la-Abuna ... Wa-hallawat aḥatti be'esit nadāyet, albātti menteni ṭerita em-newāya zentu 'ālam za-enbala aḥatti lāhm mesla 'eg<sup>w</sup>āliha ...)
- (14) Ff. 92a-93a: The monk who was saved from his illness.  
(Ta'ammerihu ... Wa-nabara manakos ba-westa aḥatti hagar. Wa-soba aḥāzo ṣen'ā ḥemām, wa-wasadewwo kālē' beḥēr, wa-mas'u 2 aḥāw ...)
- (15) Ff. 93a-96a: How 60 lions and 60 leopards mourned the saint with the other celestial beings.  
EMML 1382-2-12; 1497-2 (13); Strelcyn (Accademia) 103, II, 12, (This miracle is not numbered.)  
The names of the copyist and the one for whom the MS was copied have been replaced by Gabra Ḥannā and Walda Māryām, respectively, but, in actual fact, Gabra Ḥannā is the second owner and Walda Ḥannā, his son; colophon, f. 96ab. A different crude hand has indicated in the margin the monthly commemorations of the saint: Sanē (f. 72a), Ḥamlē (f. 73b), Naḥasē (f. 75a), Maskaram (f. 75b), Teqemt, (f. 77b), Hedār (f. 80a) and (f. 80b), Tāḥ(f.82b)šās (f. 83a), Yakkātīt (still a different hand in pencil) and Terr (f. 85b), Yakkātīt (deleted, f. 88a), Miyāzyā (f. 89b) and (f. 90a), Genbot (f. 92a) and Maggābit (f. 93a).
- 3) Ff. 97a-99b: Image [malke'] of Abuna Gabra Manfas Qeddus.  
Chaine, (Répertoire), no. 196, p. 338.  
(Salām la-ḡensateka, maṣarata nagar ...)
- 4) Ff. 99b-100b: Greeting [salām] to Abuna Gabra Manfas Qeddus.  
(Salām laka, hagara Neḥisā wa-Kabd.)  
The information in the colophon (f. 100b) has been erased.  
Copied (items 1-4) in a fine hand.
- 5) Ff. 1a-4b, 7lab and 100b-107a: Homily of James of Sarug on the observance of Sunday [Dersāna sanbat], in a different hand.  
EMML 378-1; 400-1; 624-1. See also Dillmann (B.M.) XVIII-8 p. 22;  
W. Leslau, "Te'ezāza Sanbat of the Falasha literature," in his Falasha Anthology, Yale University Press (1951), pp. 11-39.

([Ba-sema Ab - supplied by a different hand] aḥadu Amlāk. Dersān za-Abbā Yā'eqob za-Serug ba'enta qeddest sanbata krestiyān za-retu'āna hāymānot. Seme'u, o-fequrāneya wa-weluda Bēta Krestiyān, ba'enta 'ebayā wa-kebrā. Ab qaddasā, wa-Wald bārakā ...)

This homily could be the origin of the hymn to Sts. Michael and Gabriel "The Church calls you" (Teṣēwwe'akka Aqlēseyā), EMML 1391-3 (1), whose incipit is similar to the following passage of the homily: (Teṣēwwe'o sanbata krestiyān la-Mikā'el wa-tebēlo: Ḥur erad (sic) ba'enta semeya gizē 9 sa'at mesēta 'ārb, kama tāwse'omu (sic) la-ella westa Si'ol ...), f. 1b. See also Leslau, Falasha Anthology, p. 18, line 5.

Institute of Ethiopian Studies, Addis Ababa, MS. 420

Photocopy, 23.5 x 16 cm., 226 + 4 (all on recto), 2 cols., 22 lines, 20th c.

## GADLA QAWESTOS - MIRACLES OF QAWESTOS

- 1) Ff. 1-213: Combat of Qawestos [Gadla Qawestos].  
 The rubrics on the top margin, Monday (f. 1), Tuesday (f. 29), Wednesday (f. 61), Thursday (f. 88), Friday (f. 121), and Sunday (f. 183), are accompanied by the word "chapter" [me'rāf] inserted in the text where there is no clear division.  
 St. Qawestos, the founder of Nebgē Māryām in Bulgā, was a cousin of Abuna Takla Hāymānot and, according to the gadl, they were raised together by the family of the latter. In fact, Emmena Şeyon, the mother of the saint, was taken captive by Matalomē/Mota Lami, the infidel ['ālāwi] ruler of Dāmōt, with her sister, Egzi' Harayā, the mother of Abuna Takla Hāymānot, when he devastated Shoa. According to the gadl, Matalomē attacked Shoa because Galāwdēwos, the son of the ruler of Dawwāro, refused to marry the daughter of this pagan ruler, but instead married Emmena Şeyon, the daughter of Mātēwos, the righteous ruler of Wagdā. However, none of the various versions of the Acts of Abuna Takla Hāymānot has reported this incident. St. Qawestos was executed by Emperor 'Āmda Şeyon because he was among those who disapproved of the Emperor's evil deeds.

After the prayer, Ba-sema Ab, the gadl starts:

(Nāhu waṭanku ba-rade'ēta Egzi'ena Iyyasus Krestos, za-eruy  
 ba-malakotu, za-mesla Egzi'abḥēr Ab ... amēn. Wa-nabara l-du be'esi,  
 walda mak<sup>w</sup>annena Dawwāro, za-semu Galāwdēwos, farāhē Eg"  
 wa-za-yegabber šannāya la-nadāyān ...)

- 2) Ff. 213-225: Miracles of St. Qawestos.
- (a) Ff. 213-216: Introductory prayer [maqdemo ta'ammer] of the author in a rhyming composition:  
 (Ba-sema Eg" Ab, za-ḥarayakki tekuniyyo mar'āta/wa-ba-sema Eg"  
 Wald, za-šamra emennēhā tašaggewata ...)
- (b) Ff. 216-225: 4 miracles of the saint.
- (1) Ff. 216-219: Qawestos rises from the dead after dying from a snake bite that he received while praying the Weddāsē Māryām.
  - (2) Ff. 219-221: The punishment of God on the people of Yefāt [sab'a Wifāt] for their refusal to observe Saturday.
  - (3) Ff. 221-223: The saint saves Emperor 'Āmda Şeyon by his prayer from the attack of the mighty King of Kafā.
  - (4) Ff. 223-225: He heals the prostitute who was instrumental in bringing about his execution from her illness.

The original colophon (Ff. 225-226) states that this book of the gadl and

miracles was composed by Abuna Mabā'ā Šeyon, the only surviving disciple of the saint, during the reign of Emperor Dāwit (1382-1413).

(Zentu mašeḥaf tašeḥfa ba-mawā'ela manglestu la-neguśena Q<sup>W</sup>asṭanṭinos, wa-'ādi tabeḥla sima [sic] manglestu dāgmāwi Dāwit, walda waldu la-'Āmda Šeyon ...)

Copied in the fine but occasionally careless hand of Kidāna Māryām for Aṣma Giyorgis and Eḫeta Māryām (f. 216 and passim).

Unidentified stamp (...zemā...), f. 1.

Ff. 53, 88, 115, 143 and 189 filmed twice.

Institute of Ethiopian Studies, Addis Ababa, MS. 419

Paper, 19 x 15.8 cm., 281 ff., 1 col., 17-18 lines, 20th c. (ff. 2a-68b = 136 pp., 29 lines, printed in 1925 E.C. [= 1932/3 A.D.]).

AMHARIC COMMENTARY ON WEDDĀSĒ MĀRYĀM - AMHARIC  
COMMENTARY ON THE ANAPHORA OF OUR LADY MARY BY  
CYRIACUS - AMHARIC THEOLOGICAL TREATISE

- 1) Ff. 2a-68b: Printed text of the Amharic commentary on the Weddāsē Māryām.  
Printed in 1925 E.C. (= 1932/3 A.D.). The name of the printing press has been scratched out (for political reasons).  
F. 1a: Title page.  

Monday, f. 2a.	Friday, f. 47b.
Tuesday, f. 13a.	Saturday, f. 55a.
Wednesday, f. 26b.	Sunday, f. 59b.
Thursday, f. 38a.	
- 2) Ff. 70a-182a: Amharic commentary on the Anaphora of Our Lady Mary by Cyriacus.
- 3) Ff. 184a-281b: An Amharic theological treatise on the questions of qeb'at and saggā from the tawāhedo point of view, entitled Šer'ata hāymānot.  
Very detailed and very well documented.  
(Ba-sema Ab ... Aqaddem a'ek<sup>W</sup>etoto la-Eg" ba'enta Egzi'ena I" K" wa-ba'entahi k<sup>W</sup>ellekemu, esma tasam'āt hāymānotekemu westa k<sup>W</sup>ellu 'ālam. Wa-em-ze ešepef Šer'ata hāymānot, za-tagābe'a em-Beluy wa-Haddis, ba-salāma Eg", amēn. Getā and naw sostem naw andennatu ba-men naw bilu ...)  
The study is concluded by a refutation of the heresy of those who believe that salvation is received through the death of Our Lady Mary, (ff. 279b-281a).  
(Me'rāf. Kazziḥ ba-h<sup>W</sup>ālā Emmabētāččēn, Egze'etena Māryām, yamotāččebbaten mekneyāt ennešefāllan ba-dersāna Dengel ...),  
f. 279b.

Copied by Walda Madhen Newāy for Walda Madhen, colophon, f. 281ab. Note of ownership by Abbā Takla Hāymānot, f. 281b.

Ff. 144b-145a, 169b-170a, 192b-193a, 196b-197a, 232b-233a and 245b-246a filmed twice.

Ff. 182b-183b blank.

## Institute of Ethiopian Studies, Addis Ababa

Parchment, 26 x 21 cm., 176 pp. + 5 ff. (numbered 1 to 177 with pp. 54-55 not filmed), 2 cols., 25 (rarely 24) lines, 20th c.

## HISTORY OF ETHIOPIA

Pp. 1-177: History of Ethiopia in Amharic, called here, "The Glory of Kings" [Kebra nagašt].

The information for the first 50 pages comes from the Kebra nagašt and the Maṣṣāfa Aksum.

- (1) Pp. 1-15: Biblical history of Israel.  
(Ba-sema Ab ... Neqaddem ba-rade'ēta Eg" ṣḥifa Kebra nagašt. Eg" enda-zārew hullu em-qedma 'ālam enda-zārew hulla ... Wa-nagśa Addām 930 'āmata wa-a'erafa ...)
- (2) Pp. 15-19: Introduction to the history of Ethiopia.  
(Nāhu neṣḥef Kebra nagašt za-Itēyoppeyāweyān [za-]nabaru qedma ledata Krestos. Wa-nabarat aḥatti be'esit ba-medra Madabāy za-yetgabbar bātti bezuḥ gef' ...)
- (3) Pp. 19-39: The story of King Solomon and the Queen of Sheba and the establishment of the Solomonic Dynasty in Ethiopia.
- (4) Pp. 39-50: History of Axum.  
People of the Law who came with Menelik I, p. 39.  
Rules for crowning the King of Axum, p. 40.  
The construction of the Church of Ṣeyon, p. 44.  
Rules and power given to Axum by Ethiopian Emperors, p. 48.
- (5) Pp. 50-51: Chronology of the Kings of Ethiopia from Adam to Eskender (1478-1494).
- (6) Pp. 51-52: Persecution of the followers of the Church of Ethiopia caused by the coming of Catholic missionaries [Pādrēwočč] "Padres" (i.e. the Jesuits).
- (7) P. 52: Chronology of the Kings of Axum to the birth of Christ.
- (8) Pp. 52-56: Chronology of the Kings of Ethiopia from the time of the birth of Christ to the rise of the Zāg<sup>wē</sup> Dynasty.
- (9) Pp. 56-61: Restoration of the Solomonic Dynasty.
- (10) Pp. 61-62: Genealogy of the Kings of Ethiopia from Ebna Ḥakim/Menelik I to Abrehā and Aṣbeḥa.
- (11) Pp. 62-63: The introduction of Christianity in Ethiopia.
- (12) Pp. 63-64: Chronology of the Kings of Ethiopia from Abrehā to Yekunno Amlāk and the restoration of the Solomonic Dynasty in 1270.
- (13) Pp. 64-106: History of the Kings of Ethiopia from Yekunno Amlāk to Takla Giyorgis (1779-1800, with interruptions), dealing with the period of Grāññ at greater length.  
Yekunno Amlāk, p. 64; 'Amda Ṣeyon, p. 64; Newāya Krestos/Sayfa Are'ed, p. 65; Newāya Māryām/Wedm Asfarrē, p. 66; Dāwit I (David II), p. 66; Tēwoderos I, p. 67; Yesḥaq, p. 67; Ḥezb Nāññ/Takla

Māryām, p. 67; Šarwē Iyyasus/Marso Nāññ, p. 67; 'Āmda Iyyasus/Badel Nāññ, p. 67; Zar'a Yā'eqob/Q<sup>W</sup>asṭanṭinos, p. 67; Ba'eda Māryām, p. 67; Eskender, p. 68; 'Āmda Šeyon, p. 69; Nā'od/Anbasā Bazar, p. 69; Lebna Dengel, p. 70; Galāwdēwos/Aṣnāf Saggad, p. 75; Minās/Admās Saggad, f. 78; Sarza Dengel/Malak Saggad, p. 78; Yā'eqob, p. 80; Zadengel/Selṭān Saggad, p. 80; (Rās Zašellāsē), p. 81; Yā'eqob (again), p. 81; Suseneyos/Selṭān Saggad, p. 81; Fāsīl/'Ālam Saggad, p. 83; Yoḥannes I/A'elāf Saggad, p. 84; Iyyāsu/Admās (Adyām) Saggad, p. 85; Takla Hāymānot, p. 91; Tēwofelos/Azrār Saggad, p. 91; Yostos/Ṣahāy Saggad, p. 92; Dāwit (II)/Adbār Saggad, p. 94; Bakkāffā/Masiḥ Saggad, p. 96; Iyyāsu II/Berhān Saggad, p. 97; Iyyo'as, p. 105; (Rās Mikā'ēl), p. 105; Yoḥannes II, p. 105; Takla Hāymānot, p. 105; Salomon, p. 105; Takla Giyorgis, p. 105.

- (14) Pp. 106-143: From the Era of the Princes [Zamana masāfent] to Empress Zawditu (1916-1930).
- (15) Pp. 143-158: History of Ethiopia which was found on the Island of Lake Zwāy.  
(Nāhu neṣeḥef Kebra nagašt za-tarakba ba-bāḥra Zawāy ba-'āmata Menelik neguša Iteyoppeyā)
- (a) Pp. 143-147: The sub-kingdoms and their rulers as established at the beginning of the Solomonic Dynasty.
- (b) Pp. 142-158: Secular and ecclesiastical traditions of etiquette [wag wa-šer'āt] -- unfinished.
- (16) Pp. 159-177: History of Ethiopia, in Amharic, in a different hand.  
The story starts enumerating the regions or sub-kingdoms (lost and retained) of Ethiopia and emphasizes Ethiopia's struggle with the Gāllās, Islam and Grāññ and ends with the history of Fāsīl (1632-1667).  
(Asmāta aḥgur ella māsanu ba-Grāññ, walda Maḥammad. Ya-Iteyoppeyā nagaštāt ya-mmigazut agar 80 aḥgur nāččaw ka-Grāññ wadiḥ kannasemāččaw ṭaffā ṭeqit ya-mmittāwwaqu ennazih nāččaw ...)

From the verso of the first fore guard leaf to the verso of the second fore-guard leaf: pen trials.

Some leaves are heavily darkened.

Pp. 40 and 120-121 filmed twice.

Pp. 54-55 not filmed.

EMML Pr. No. 1516

Institute of Ethiopian Studies, University of Addis Ababa, MS. 467

- 1) Ff. 1a-449a: Photocopy of an unidentified manuscript of the mid 20th century containing a study of the Sinodos and the Fetħa nagašt made by the Voice of the Gospel, in Amharic.

EMML Pr. No. 1517

Institute of Ethiopian Studies, University of Addis Ababa, MS. 468

- 1) Ff. 1a-236a: Photocopy of Paris, Bibliothèque Nationale, Ethiopic MS. 302 (19/20th cent.), which contains the History of the Galla [Ya-Gällā tārīk] by Alaḳā Ašmē, in Amharic.

EMML Pr. No. 1518

Institute of Ethiopian Studies, University of Addis Ababa

- 1) Ff. 1a-56a: Photocopy of an unidentified 20th century manuscript containing a history of the city of Dessiē [Ya-Dasē katamā], in Amharic.

EMML Pr. No. 1519

Institute of Ethiopian Studies, University of Addis Ababa, MS. 470

- 1) Ff. 1a-47a: Chronicle of Emperor 'Āmda Šeyon,<sup>1</sup> translated into Amharic by Alaḳā Yekunno Amlāk. Typewritten with handwritten titles and corrections.
- 2) Ff. 48a-97b: Chronicles of Emperors Zar'a Yā'qob and Ba-Eda Māryām,<sup>2</sup> translated into Amharic by Alaḳā 'Enbāqom Qāla Wald. -- Mid 20th cent.

EMML Pr. No. 1520

Institute of Ethiopian Studies, University of Addis Ababa

- 1) Ff. 1a-85a: Poems [qenēwočč] in Amharic by Alaḳā 'Enbāqom Qāla Wald. Partially typewritten. -- 24 Ḥedār 1965 E.C. (= 3 December 1972 A.D.).

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<sup>1</sup>J. Perruchon, "Histoire des guerres d'Amda Seyon, roi d'Ethiopie," JA, ser. 8, vol. 14 (1889), pp. 271-363 and 381-493.

<sup>2</sup>J. Perruchon, Les chroniques de Zar'a Yâ eqôb et de Ba'eda Mâryâm, Paris, 1893.

Institute of Ethiopian Studies, Addis Ababa

Paper, 30.5 x 21.5 cm., 96 + 15 pp. (numbered 1 to 66 and 1 to 30, which will be referred to here as A and B respectively), 2 cols., 32 lines, 20th c.

HISTORY OF ETHIOPIA

- A. Pp. 1-66: History of the Galla, the Invasion of Grāññ and the Vision of Emperor Lebna Dengel, in Amharic.  
For details see EMMML 1126-3 and 1313-1.  
Copied by Marigētā Gabra Giyorgis of Garagarā Giyorgis (p. 66).
- B. Pp. 1-30: The Amharic chronicle of Emperor Tēwoderos by Dabtarā Zannab.  
Edited by E. Littmann, The Chronicle of King Theodore of Abyssinia, Princeton (1902). Most probably copied from the edited text.  
(‘Ālam ba-tafaṭṭara ba-7-šī ka-281 zamanāt endih hona Aṭē Takla Giyorgisen ...)

Copied in different hands in an Italian ledger ("Entrata," "Uscita," etc.).

Varia:

- (1) Recto of the fourth rear guard leaf: Note concerning someone who has taken paper.
- (2) Recto of the fifth rear guard leaf: Record of expenses.
- (3) Verso of the sixth rear guard leaf: The first two orders of the Amharic alphabet (Ge‘ez and kā‘eb), with the third order (šāles) for the first 4 letters. The Ge‘ez numerals are also listed.
- (4) Recto of the last rear guard leaf: The Ge‘ez alphabet to q with their seven orders and the numerals from 1 to 10.

PP. A28-29 and B24-25 filmed twice.

Institute of Ethiopian Studies, University of Addis Ababa

- 1) Ff. 1a-158a: Business correspondence of Ato Aššenē of Dire Dawa, in Amharic; dated between 26 October 1924 A.D. and 25 June 1930 A.D.

Institute of Ethiopian Studies, Addis Ababa, MS. 669

Paper, 21 x 15 cm., 104 + 2 ff. (numbered 1 to 82 with f. 6 not filmed and the remaining folia that are bound upside down: 87 to 83 and 88 to 105), 1 col. (f. 14a: 2 cols.), about 17 lines when single spaced, ca. 1934 A.D. (f. 48a).

## STUDY NOTES OF ALAQĀ KIDĀNA WALD KEFLĒ

- 1) Ff. 2ab, 5a-10b: Comparative study of the length of life of the biblical personages as given in the Septuagint [liqāwent] and the Jewish Bibles [Ayhud].
- 2) Ff. 3a-4b: The Four Rules of Arithmetic.
- 3) Ff. 11a-14b: Treatise on the Trinity with a concluding poem [makdañā geṭem], f. 14a.
- 4) Ff. 1a, 15a-64a, 67ab and 73a-105a: Notes of Alaqā Kidāna Wald Keflē for his study of Ge'ez grammar, which is printed in his Ge'ez dictionary. See Kidāna Wald Keflē, Masehafa sawāsew wa-gess wa-mazgaba qālāt haddis, Artistic Printing Press, Addis Ababa, 1948 E.C., pp. 27-111.
- 5) Ff. 67b-73a: History (called here senkesār) of the teacher of Alaqā Kidāna Wald Keflē, the famous teacher Kefla Giyorgis, composed by his student Alaqā Kidāna Wald Keflē. Alaqā Kidāna Wald Keflē was probably hoping that this history would become a Synaxary entry and called it such for this reason. That the teacher and the disciple are justly rejected by the Church as being pro-Catholic and believers in the theology of "three births" [šost ledat] for Christ is evident from this composition. According to this history, Kefla Giyorgis published the Fetha nagašt in Rome (Wa-konu sab'a Romē yānakkeru mehroto, mogasa qālu, wa-ṭā'ma nagaru wa-šā'sā'a afuhu. Wa-em-dehra aḥtama lomu masehafa feth, ṭenquqa wa-retu'a, za-we'etu Fetha nagašt, hadagā la-Rom ba-wehiba zentu amnehā ...), f. 69ab.  
This is apparently a reference to Il Fetha Nagast o 'Legislazione dei Re' which I. Guidi published in his own name in 1897-9.

These are pencilled notes that have subsequently been erased, crossed out and filled with insertions.

F. 15b and 48b are reserved for a miniature or picture of the 'Madonna and Child.

F. 66a: Emblem of the Derrē Dāwā Printing Press, "Pax Labor."

F. 6b not filmed.

Ff. 12b-13a and 83b-87b filmed twice.

Ff. 1b, 41ab, 44a, 47ab, 54b, 64b-65b and 66b blank.

EMML Pr. No. 1524

Institute of Ethiopian Studies, University of Addis Ababa, MS. 494

- 1) Ff. 1a-53a: Fortune teller's manual, in Ge'ez; it uses the numerical equivalents of the client's name and that of his mother. For a detailed description of a similar work, see EMML 1379.
- 2) Ff. 53b tris-55a: Asmāt prayer (i.e. one invoking secret names) for getting rich.
- 3) Ff. 58b-63a: Love poem in Amharic dedicated to Wayzaro Terunaš.
- 4) Ff. 64b-75b: A supplement to the fortune teller's manual.

Varia: Two wills, ff. 56b and 57a. -- 20th cent.

EMML Pr. No. 1525

Institute of Ethiopian Studies, University of Addis Ababa

- 1) Ff. 1a-116b: Dersāna Māhyawi.
- 2) Ff. 120a-121a: Litany, Ba-enta Šellāsēka.
- 3) Ff. 121a-122a: Liṭon for Tuesday, La-teruṣ.
- 4) Ff. 122a-124b: Litany, O-za-waradka em-samāy.
- 5) Ff. 124b-125b: One miracle of the Virgin Mary, "The Five Dolors."
- 6) Ff. 125b-127a: Hymn, O-Egzi'eya Iyyasus Krestos, ṭe'uma sem.

Drawings: Mounted warrior saint (George, Mercurius or Theodore?), f. IIb; head of the Virgin Mary (?), f. IVa. -- 19/20th cent.

EMML Pr. No. 1526

Institute of Ethiopian Studies, University of Addis Ababa

- 1) Ff. 3a-72b: Gadla Gabra Manfas Qeddus.
- 2) Ff. 72b-94a: Fourteen miracles of St. Gabra Manfas Qeddus.
- 3) Ff. 94b-98b: Malke'a Gabra Manfas Qeddus (Chafne, no. 162).
- 4) Ff. 99b-100a: Anthems for the commemoration of St. Gabra Manfas Qeddus.

Varia: Beginning of the Ledata manakosāt, f. 1b; Amharic note on the sun and the moon, f. 1b; greeting to Abbā Kiro, Salām laka, ba-enti'aka tabehela ta'ayyana samāy wa-medr, f. 2a. -- 18th cent.

Institute of Ethiopian Studies, Addis Ababa

Parchment, 24.5 x 18 cm., 135 + 3 ff., 2 cols., 24-27 (mostly 25) lines, 19th c.

## HISTORY OF ETHIOPIA

Ff. 2a-135a: History of Ethiopia gathered from different sources.

Although the content of this text is a collection from different works, it is basically similar to that of EMML 1515, except that the latter is richer in smaller details. Ff. 15a and 20b.-93a. can be compared with R. Basset, "Etudes sur l'histoire d'Ethiopie," *Journal asiatique*, 7<sup>e</sup> serie 17 (1881), pp. 315-434; 18 (1881), pp. 93-183 and 283-389.

- (1) Ff. 1a-8b: History of Axum.  
See EMML 1515 (4).
- (2) Ff. 8b-9b: Chronology of the Kings of Ethiopia from Adam to Emperor Zar'a Yā'eqob (1434-1468).
- (3) Ff. 9b-10a: Persecution of the followers of the Church of Ethiopia caused by the coming of the Jesuits [Pādročč] "Padres."  
See EMML 1515 (6).
- (4) F. 10ab: Chronology of the Kings of Axum to the birth of Christ.  
See EMML 1515 (7).
- (5) Ff. 10b-12a: Chronology of the Kings of Ethiopia from the time of the birth of Christ to the rise of the Zāg<sup>wē</sup> Dynasty.  
See EMML 1515 (8).
- (6) Ff. 12a-14b: The sub-kingdoms of Ethiopia and their rulers as organized at the time when the Solomonic Dynasty was restored.  
See EMML 1515 (15) (a).
- (7) F. 15a: Chronology of the Zāg<sup>wē</sup> Kings.
- (8) Ff. 15a-20a: The restoration of the Solomonic Dynasty, taken from the *Be'la nagašt*.
- (9) F. 20b: Chronology of the Kings of Ethiopia from Abrehā to Yekunno Amlāk.  
See EMML 1515 (12).
- (10) Ff. 20b-92b: History of the Kings of Ethiopia from Yekunno Amlāk to the end of the Gondarite Dynasty.  
See EMML 1515 (13).
- (11) Ff. 92b-93a: Chronology of the Emperors of Ethiopia during the Era of the Princes [Zamana masāfent].
- (12) Ff. 93a-124a: The Amharic chronicle of Emperor Tēwoderos II of Ethiopia (1855-1868) by Alaqā Walda Māryām.  
Edited by Mondon-Vidailhet in 1904. See EMML 1348.  
([ ... ] 7-ših ka-345 'amat sihon ba-zamana Matēwos Leğ Kāsā šifta hunaw waṭṭu ...)  
Copied by Takla Hāymānot (f. 124a).
- (13) Ff. 126a-133a: Secular and ecclesiastical traditions of etiquette, in Amharic.

(Wag tārīk enneṣefāllan ba-Gondar ya-nabbarawen ba-manbara  
mangeṣt ya-nabbarawen ya-mangeṣt šer'āt enneṣefāllan la-leg  
yehon zand ...)

- (14) F. 133ab: List of 54 teachers and spiritual leaders of the  
Ethiopian Church, mostly abbots of Dabra Libanos and Geṣēn.  
(15) Ff. 133b-135a: Chronology of the first 112 Metropolitans and  
Bishops of Ethiopia to the time of Emperor Yoḥannes IV (1872-  
1889), in Amharic.

Apparently copied for a certain Gabra Taklē (f. 20a).

F. 1a: Note of donation of the MS. to the Theological College in Addis  
Ababa by Emperor Haile Selassie I, 3 Miyāzyā, 1953 E.C. (= 11 April 1961  
A.D.).

Stamp of Emperor Haile Selassie I, ff. 1a, 2a, 3a, and 33a.

Stamp of Regent Tafari Makonnen, ff. 4a, 42a, 88a and 135a.

Stamp of the private library of Negus Tafari Makonnen, f. 124a.

Stamp of Hāylē Walda Rufē, f. 135a.

Ff. 1b, 88b, 124b-125b and 135b blank.

Ff. 57a-58a slightly darkened.

Ff. 14b-15a filmed twice.

- 1) Ff. 1a-71a: Gadla Giyorgis (homily of Theodotus of Ancyra on the commemoration of St. George, f. 1a; history and martyrdom of St. George, f. 10a).
- 2) Ff. 72a-77a: Two miracles of St. George, preceded by an account of the divine promises offered to those who honor the saint. -- 19th cent.

## Institute of Ethiopian Studies, Addis Ababa

Parchment, 17.5 x 16 cm., 100 ff., 2 cols., 18 (rarely 17) lines, 17th-18th c.

IMAGE OF ZAMĀRYĀM - HOROLOGIUM OF THE NIGHT HOURS -  
SEBHATA FEQUR OF EMPEROR ZAR'A YĀ'EQOB

- 1) Ff. 2a-4b: Image [malke'] of Zamāryām in an early 17th century hand. As "images" say very little that is specific, there is not much to say about Zamāryām from this hymn. He probably comes from an island called Zandā:

(... Salām la-a'eyyentika ella naṣṣarā wa-re'yā / ba-dassēta Zandā taṣnāsa enta ye'eti Qappado qeyā / ...) (f. 2a)

There is also a vague allusion that this saint came into conflict with the ruler [neguś] of the time whom he, as a spiritual teacher (?), had probably rebuked for his wrongdoings. He may also have been a member of a sect.

(Salām la-makayadeka ella aṭbe'ā merwāša / ama ṣawwe'akka neguś em-hāymānotu za-nafša / ...) (f. 4a)

Incipit: (Salām la-ṣenṣateka wa-la-ledateka em-māhezan dāgemāy Salomon aba ṭabibān ...)

- 2) Ff. 4a-5a: Greeting [salām] of seven lines to a saint whose name is not filled in, in a later hand than 1) above.

(Salām laka mamḥera a'elāf ḥērān / [ ... ] geduf westa kanisāwit makān / ...)

- 3) F. 5a: Greeting of one column to Sts. Eḥeta Krestos and Dengel 'Ebayā by the hand of 2) above. Cf. Aethiops 3-4 (Oct. 1930), 51-53.

([Salām] laki Eḥeta Krestos wa-Dengel 'Ebayā kāle'tā / sutufāta maṣqal za-Golegotā / ba'enta [Māryām] Dengel za-tadangalat ba-mantā / ṣalleyā emmāteya la-waldeken eg<sup>w</sup>āla māwtā / esma walda ḥag<sup>w</sup>1 konat nafseya em-ṭentā / laken mēlāta Iyyasus wa-Atnāseyā / ḥeburāta ge'z wa-ar'ayā / ...)

- 4) Ff. 7a-78b: Horologium of the night hours called here Gebra lēlit. See Maṣḥafa sa'atāt, Addis Ababa (1952 E.C.).

- (1) Ff. 7a-10b: Prayers for the 6th (? the number is not clear) hour of the night.

Introduction, f. 7a:

(Ba-sema Eg" za-lottu yesabbēḥ [sic] k<sup>w</sup>ellu feṭrat, lottu yetqannay māḥbara malā'ekt ... Ba-sema Ab ... Neṣeḥef maṣḥafa za-yessamay Gebra lēlit, za-darasa Abbā Giyorgis za-Gāseṭṭā ... A'atṭeb wa-etnaśśa' ...)

Scriptural reading, f. 7a.

Supplication [mastabq<sup>w</sup>e'] indicated, f. 8a.

Hymn to God, f. 8a.

(Yetbārak Eg" Amlāka Esrā'ēl, za-gabra 'abiyaya wa-mankera bāḥetitu ... Qeddus (3) Eg" ...)

- Hymn to God, f. 9a.  
 (Genayu la-Eg" wa-ṣawwe'u semo, hāllē luyā ...)  
 Hymn to St. Mary, f. 10a.  
 (Ewēddesakki, o-Dengel, mele'ta weddāsē)
- (2) Ff. 10b-13a: Prayers for the 7th hour of the night:  
 Scriptural reading, f. 10b.  
 Prayer to God, f. 11b.  
 (Tazakkar, Egzi'o, kidāna agbertika qeddusān, kidāna Abrehām ...)  
 Hymn to St. Mary, f. 12a.  
 See EMML 1139 (f. 10a).  
 (Ne'i ḥabēya, o-Dengel, mesla Waldeki fequireki, Iyyasus Krestos, kama tebāreki lā'elēna ...)
- (3) Ff. 13a-15b: Prayers for the 8th hour of the night:  
 Scriptural readings, unspecified passages from the Psalter and Prophets, f. 13a.  
 Praise of God, f. 14a.  
 (Nesēbbeḥo la-Eg" la-za-ba-seḥata [sic] qeddusān yessēbbāḥ ...)  
 Hymn to God, Za-ba-aryām yahadder, f. 14a.  
 Hymn to St. Mary, Ganayna laki o-walatta Dāwit, f. 14b.  
 Hymn to the saints, Sa'ali lana Māryā [sic], emmena wa-emma la-Egzi'ena ... sa'alu ... sa'al ..., f. 15a.
- (4) Ff. 16a-25a: Prayers for the 9th hour of the night, but with the rubric "of Sunday" [za-ehud], apparently a reference to the reading.  
 Scriptural reading, f. 16a.  
 Hymn to St. John the Evangelist, Kokaba sammaynāka, f. 19a.  
 Exhortation of the Church, concluded with a litanical prayer, f. 19b.  
 Scriptural reading, f. 21b.
- (5) Ff. 25a-27b: Prayers for the 10th hour of the night with the rubric "alternative of Saturday" [melwāṭ za-qadāmi sanbat], apparently a reference to the reading.  
 Scriptural reading, f. 25a.  
 Prayer to God, f. 27b.  
 (Rasseyanna dellewāna nebā' westa sanbata sanbatātika ...)  
 Hymn to Jesus Christ, f. 27b.  
 (Mogasena wa-kebrena, qarna madhānitena we'etu I" K" ...)  
 Hymn to the Saints, Mikā'ēl liqa malā'ekt ... wa-qeddus Gabre'ēl ..., f. 28b.  
 Hymn to God, Ba-lēlit anse'u ..., ending with Qeddus 3 Eg" ..., f. 29a.  
 Scriptural reading, f. 29b.  
 Hymn to St. Mary, Sa'ali lana Māryām, f. 30b.  
 Hymn to St. Mary, Yewēddesewwā, f. 31b.  
 Biblical reading, f. 32a.  
 Greeting to St. Mary, Salām laki, Māryām, la-Noḥ ḥamaru, f. 32b.  
 Greeting to the malke' of St. Mary, f. 32b.  
 (Ba-sagid salām la-k'wellon malke'eki, Māryām, la-zehra semeki ...)

Hymn to the Icon of the Virgin Mary, Še'eleki še'ela adhen, f. 34b.

Hymn to St. Mary, Tafasšeḥi Māryām dengelta šegā wa-ḥellinā, f. 35a.

Hymn to St. Mary, f. 36a.

(Ba-mannu etmekkāḥ, Māryām, za-enbalēki / mekḥeya qarna  
madhāniteya / beki šanā'ku em-karša emmeya / Māryām tarappezāhu  
la-q<sup>w</sup>erbāna Wangēl be'leya / ...)

Hymn to St. Mary, Esagged laki ... ba-kama waddasakki, f. 36b.

Hymn to St. Mary, Esēbbeḥ saḡgāki o-Egze'eteya Māryām, f. 37b.

- (6) Ff. 38b-41a: Prayer for the 11th hour of the night.

Scriptural reading, f. 38b.

Thanksgiving prayer, f. 39a.

(Na'akk<sup>w</sup>etakka Egzi'o, nesēbbeḥakka, negus za-la-'ālam ...)  
followed by a litanical prayer [melṭān], Ba'enta semeka qeddus  
..., f. 39a.

- (7) Ff. 41a-78a: Prayers for the 12th hour of the night.

Prayer for signing the parts of one's body with the sign of the cross, with rubrical directions, f. 41a.

(Enka tanši'omu maḥayyemnān wa-maḥayyemnt, taḥaṣibomu ba-māy,  
yeṣēlleyu wa-ye'tabu gaṣṣomu ba-merāq za-yewaṣṣe' em-afuhu  
(?) ...)

Scriptural reading (f. 42a) followed by a salām to Sunday (f. 45a)  
and the 14th Canticle of Simeon, Ye'ezē, chanted with halleluias  
(f. 45b); this is prescribed again on f. 48b.

The prayer of the 12th hour of the night seems to end here on  
f. 51a, but it is not so indicated.

Hymn to the Trinity, O-Sellus qeddus, f. 51a.

(Egzi'o, maḥaranna, Egzi'o, maḥaranna, Egzi'o maḥaranna.  
O-Sellus qeddus, Amlākena wa-tasfāna, maḥar leḥek<sup>w</sup>taka, adhen  
nafsātana ...)

Greeting to the Saints and the Church, f. 51b.

(Salām laki, mogasena wa-kebrena / salām la-Māryām aklila  
mekehena ...)

Praise [sebḥat laka] to Our Lord Jesus Christ, f. 76a.

(Tazakkarku ba-lēlit bezḥā teḥetennāka ...)

Greeting to the Icon of the Virgin Mary and her Child, f. 77b.

(Salām la-še'eleki za-ye'ēddem ba-neṣṣārē / 'ādi salām  
wa-la-še'la Waldeki ba-ḥubārē / aklila šimatu la-Pētros, Māryām,  
enta teḥaddeli em-warāwere / ...)

The fact that there is a sign that divides this greeting from the preceding prayer and the fact that this greeting ends on the margin of f. 70b indicate that this prayer was not originally part of the Sa'atāt but was copied later on on the remaining blank folia.

The Horologium is partially furnished with musical notation.

- 5) Ff. 79a-99a: Communal Prayer for the Time of Tribulation, called "Praise of the Beloved" [Sebḥata fequr].

Its composition is ascribed to Emperor Zar'a Yā'eqob (1434-1468). It is also called Mehellā. See EMML 1309-3 (c) and Dillmann (B.M.) LIV, pp. 52-53.

- (1) F. 79a: Introduction.  
(Ba-sema Ab ... Zentu şalot za-darasa neguşena Zar'a Yā'eqob, kama yeşalleyu bottu k<sup>W</sup>ellu þezba Krestiyān ba-gizē maftew k<sup>W</sup>ello gizē, za-semu Sebħata fequr, la-emma rakabomu mendābē aw þazan wa-dawē, emmahi ba-bēta krestiyān aw ba-bēt, emmahi ba-gadām wa-ba-seddat, enza tātēkker qedma Eg" kebur wa-le'ul ...)
- (2) F. 79ab: Introductory Prayer: Pss. 6, 24, 31, 37, 50, 69, and 129, canticles 6 (Manasseh) and 13 (St. Mary), Weddāsē Māryām, and, if there is a priest, a liṭon and a supplication [mastabq<sup>W</sup>e'].  
(3) Ff. 80a-81b: Monday:  
(a) Litanical prayer to Our Lord Jesus Christ, Ba'entā Šellāsēka, f. 80a.  
Supplementary invocations have been added in another hand on f. 79b.  
See EMML 1487-2.  
(b) Hymn to Jesus Christ, G<sup>W</sup>as'a lebbeya, f. 80a.  
See EMML 1487-6.
- (4) Ff. 81b-82a: Tuesday:  
Litanical prayer to God, Astamhero la-Eg".  
See EMML 1487-7.
- (5) Ff. 82a-83a: Wednesday:  
Litanical hymn to our Lord Jesus Christ with the refrain, Mehellāna bārek ba-edēka.  
(Genāy la-Eg" Adonāy, ba-2 zēmā, hāllē luyā, I" K", nese'elakka, mehellāna bārek ba-edēka / hā hā / Ba'enta k<sup>W</sup>ellomu nabiyātika, mehellāna bārek ba-edēka / hā hā / Ba'enta Abrehām fequreka, mehellāna bārek ba-edēka / hā hā / ...)
- (6) Ff. 83b-87a: Thursday:  
Litanical hymn to God called, Māheley la-Egzi'abħēr.  
(Māheleyi [sic] la-Eg" 'ābiyy, ba-3, hā hā la-Addām [ddām added later on the margin next to A of la-A] abuna za-laħakk<sup>W</sup>a ba-ar'ayāka / Eg" rede'anna mar'ētaka / hā.hā.hā. la-Abēl qetul za-naşşarka q<sup>W</sup>erbāno / ye'ezēni rede'anna la-adħeno / hā.hā. la-Hēnok nabiyay za-a'eraggo ba-nak<sup>W</sup>ark<sup>W</sup>ara nafāsāt / adeħnanna ye'ezē em-mot / hā. hā. hā ...)
- (7) Ff. 87a-89a: Friday:  
Rhyming litanical praise to Our Lord Jesus Christ with the refrain, Mehellāna abe' aryāmaka.  
(Sebħata þaddisa la-Krestos nefannu / hā hā hāllē luyā [soba ke]hda me'ra wa-bakaya marira maħarihu la-Pēṭros / mehellāna semā' I" K" / hā hā ba'entā seqlatu la-Pēṭros nāstabaq<sup>W</sup>q<sup>W</sup>e'akka liqomu la-ħawāreyātika / mehellāna abe' aryāmaka / ...)
- (8) Ff. 89a-91a: Saturday:  
Rhyming litanical hymn to God with the refrain, Tamāheẓanna yom.  
(Bāreko yedallewo la-Eg" amleko o-K" ba-šegā dengel þamāmi / mehellāna rassi qawāmi / yebli þezb eska tafšāmētu hā.hā.hā / tamāheẓanna yom ba-eħzateka ba-maṭābeḥ wa-ba-abter / la-mehellāna šemar wa-ma'ātaka 'aq<sup>W</sup>rer / ...)

## (9) Ff. 91a-99a: Sunday:

- (a) Rhyming litanical praise to Our Lady Mary, f. 91a.  
 (Bāreko wa-weddāsē / la-Māryām sérguta Šellāsē / hā  
 em-qedma sāmāyāt wa-medr ḥallewotaki / zaḥāy wa-warḥ  
 iqadamuki / hā 3 em-qedma Iyyāqēm wa-Ḥannā ba-ḥellinā Ab  
 šariḏā / la-māḥedara Wald hanḏā / Parāqliṭos nadd  
 ḥawwaḏā /)
- (b) Hymn to St. Mary, daughter of Māti [Māryām walatta Māti],  
 f. 92b.  
 (Hā.hā.hā Ne'u nesged wa-negnay lātti / la-Māryām negešt  
 walatta Māti / esma tasfāna nerakkeb bātti / hā.hā. /  
 beze't anti wa-negešta šedq / za-temēnneni Māryām manbara  
 sellāq / ...)

There is a directive in the upper margin of f. 92b that pre-  
 scribes that this prayer should be added to all the others  
 (ba-k<sup>W</sup>ellu mehellā dammer zanta).

- (c) Hymn invoking the intercession of Sts. George (f. 96a),  
 Takla Hāymānot (f. 97b), Ewostātēwos (f. 97b) and Gabra Manfas  
 Qeddus (f. 97b), f. 96a. The initial rubrics are either  
 illegible or were never inserted.

(Hā nāqerre[b] laka sebhata wa-gādā / la-Giyorgis zaḥaya  
 ledā / Giyorgis zanb Feleste'emāwi kokab / sa'al lana  
 ḥaba Ab / em-barakateka la-k<sup>W</sup>ellena tahab / ...)

- (d) Litanical hymn to Our Lord Jesus Christ, Ba'enta bekāyā,  
 f. 98a.

(Ba'enta bekāyā gerum / la-Māryām soba re'eyattakka  
 la-madmem / enza qebu' ba-dam / māḥebarana angef  
 em-hemām / hā hā ba'enta bekāyā ... /)

The addition on f. 79b seems to belong here.

- (e) A litanical hymn indicated by its incipit, Ba'enta zerwatomu,  
 f. 98b.

- (f) Litanical prayer to Our Lord Jesus Christ, O-za-waradka  
em-samāy, f. 98b.

The prayers (d) to (f) are, according to the rubric, for the time  
 of communion (ba-gizē q<sup>W</sup>erbān [zanta bal]), f. 98a.

The text of the prayer of Mehellā or Sebhata fequr is occasionally  
 supplied with musical notation.

## Varia:

- (1) Ff. 1b and 6a: Acts 23, 1-11.
- (2) F. 5a: The beginning of the Weddāsē Māryām.
- (3) F. 6a: The diaconal response, K<sup>W</sup>ello za-iiyāfaqqero.
- (4) F. 6b: Varia (3) repeated in the same crude hand.
- (5) F. 6b: Col. 1, 12.
- (6) Ff. 99b-100a: Enumeration before witnesses of the property of  
 Abēto Marqorēwos when Wayzaro Nudit was betrothed to him.

(7) F. 100ab: I Peter 1, 3.

Miniature:

(1) F. 1a: A holy man [ṣādeq].

Notes of ownership by the Church of St. George at Sāgā, ff. 1a and 79b.

Copied by Meṣṭira Krestos, (colophon, f. 79b).

Ff. 53a and 78b-79a filmed twice.

F. 5b blank.

- 1) Ff. 1a-97a: Ṣoma degg<sup>w</sup>ā. -- 19/20th cent.

- 1) Ff. 1a-78a: Book of Enoch [Hēnok], with marginal notes in Amharic.  
-- 19/20th cent.

- 1) Ff. 2a-6b: Hymn, Ba-samāy wa-ba-medr.  
2) Ff. 7a-8b: Cantic of our Lady Mary (Lk. 1, 46-55).  
3) Ff. 9a-106b: Weddāsē Māryām, combined with the Malke'a weddāsē (beginning, Faqada Egzi' la-Addām yāg'ezo, šegāki neṣuḥa) and presented in the form of a miracle of the Virgin Mary.  
4) Ff. 107a-131a: Anqaša berhān.

Varia: Short acclamations to the Virgin Mary, ff. 131a-132a; the first stanza of the Malke'a Fānu'ēl (beginning, Salām la-tafaṭeroteka mesla malā'ekt -- not in Chaine), f. 132a; unidentified prayer (incipit illegible), f. 132b. -- 17/18th cent.

Institute of Ethiopian Studies, Addis Ababa

Parchment, 16 x 12 cm., 44 + 10 ff., 1 col., 18-19 (rarely 17) lines, early 20th c.

HISTORY OF RELIGIOUS CONTROVERSIES IN ETHIOPIA -  
COMMENTARY ON THE MAṢĖḤAFA ŠER'AT

- 1) Ff. 7a-17b: Short account of religious controversies in the history of Ethiopia entitled Maṣᖩᖩafa nagara ᖩāymānot, in the Wallo dialect of Amharic.  
See EML 1710.  
(Ba-sema Ab ... Newēᖩᖩen ba-rade'ēta Eg" ᖩᖩᖩifa Maṣᖩᖩafa nagara ᖩāymānot. La-kehdat naq'u Pāwlos Sāmesāᖩi naw ka-baraha wadqo yenor nabbar qeᖩalennā weha eyyatamaggaba ...)
- 2) Ff. 18a-42a: Commentary on the introductory rite to the miracles of St. Mary [Maṣᖩᖩafa šer'at].  
(Ba-sema Ab ... Zāᖩᖩi Maṣᖩᖩafa šer'āt wa-ᖩegg za-waᖩ'at em-manbara Māreqos ᖩawāreyā, em-makāna Māl'eᖩā za-Mesr. Ala yeᖩečč ya-ᖩeggennā ya-šer'āt maṣᖩᖩaf ...)

Varia:

- (1) F. 44a: Asmāt prayer against enemies.  
(Heleh, mālᖩᖩᖩlah, toleh, eleh ... Ba-ᖩāyla zentu asmātika zerā' nagaromu wa-batten helēnāhomu [sic] ...)  
The name of the teacher, Mamher Feᖩᖩᖩᖩa Mallas of Gondar, and the name of the student Tafarrā Māmmo of Addis Ababa are recorded on f. 44a.

Ff. 1a, 43b and 44b: Pen trials.

F. 5a: Isolated names.

Ff. 1b-4b, 5b-6b and 42b-43a blank.

EMML Pr. No. 1534  
Institute of Ethiopian Studies, University of Addis Ababa

- 1) Ff. 3a-58b: Abbreviated Degg<sup>wā</sup>.
- 2) Ff. 58b-63b: Collection of chants called Mastagābe'.
- 3) Ff. 63b-67a: Collection of chants called Arba't.
- 4) Ff. 67a-73b: Collection of chants called Šalast.
- 5) Ff. 73b-77a: Collection of chants called Aryām.
- 6) Ff. 78a-80b: Anqaša hällētā.

Varia: Unidentified chants, ff. 77ab, 81a-85b. -- Early 19th cent.

## Institute of Ethiopian Studies, Addis Ababa

Parchment, 18 x 11.5 cm., 70 + 2 ff., 1 col., (2 cols: 42b and 50a-70b), 21 lines: (Ff. 1a-10b) and 27 (rarely 26 or 28) lines: (Ff. 11a-70b), 19th - 20th c.

## SAWĀSEW - MEŠTIRA SAMĀY - ANQAŞA AMIN - MISCELLANEA

- 1) Ff. 1a-42b: Ge'ez Grammar explained in Amharic [sawāsew].
  - (1) Ff. 1a-21a: Grammar.  
(Ba-sema Ab ... Neşeḥef sawāsewa ṭebab za-taqadḥa em-beḥēra G<sup>W</sup>ažžām emenna liqāwent, Takla Şeyon wa-Ammehā Giyorgis, ba-salāma Eg", amēn. Sawāsew ka-5 nagar aywaşām menennā men bilu ...)
  - (2) Ff. 21a-25b: Ge'ez glossary topically arranged and translated into Amharic ([ ... ] fekkārē asmātiḥu la-Eg".Eg" be[hil] ya-hulla gētā ...)
  - (3) Ff. 25b-42b: The study of Qenē [Fenota qenē].
- 2) Ff. 42b-43a: On the genealogy of St. Mary and on the blood relationship of Our Lord with some of his disciples.
- 3) Ff. 43a-45b: Biblical chronology from Adam to Christ.
- 4) Ff. 45b: On how some names (in the Bible) are changed.
- 5) F. 46a: Note on the Councils.
- 6) F. 46ab: Notes on Ge'ez Grammar.
- 7) Ff. 46b-49a: "Excerpts" from the Mestira samāy.  
An exhortation on the importance of making commemorative feasts of the saints. In it there is also told the story of St. Michael's fight with Satan [agānent] over the soul of a man whose only virtue was commemorating the feast of St. Michael. The story of Satan tempting Eve is also included.  
(Ze-nagar za-waş'a em-Mestira samāy [ ... ] be'esē Eg", wa-negeranni. Wa-yebēlanni: La-emma gabra tazkāra malā'ekt, yemeheronu Eg".  
Wa-yebē: Ewwa, la-emmani gabra tazkāra malā'ekt, tazkāra nabiyāt wa-Ḥawāreyāt. Wa-tasaṭwa mal'ak wa-yebēlanni: Semā', engerka za-kama tawehbomu selṭān la-malā'ekt ...)
- 8) Ff. 50a-70b: The Gate of Belief [Anqaşa amin].  
EMML 1116 v(1); 1145; and 1158-1.

## Varia:

- (1) F. 49a: Calendar for the 15th and 19th of Ḥedār.
- (2) F. 49ab: Asmāt prayer; over half of it has been erased.

With the exception of 8) above, the manuscript is frequently illegible. The leaves are darkened; the film is underexposed.

A note recording a transaction concerning the MS has been erased from the

recto of the first foreguard leaf. The name of the owner has also been erased, f. 71a.

Copied for \$21 (f. 71a).

F. 71b is blank by erasure.

Ff. 47b-48a and 60b filmed twice.

Institute of Ethiopian Studies, Addis Ababa

Parchment, 12.5 x 8.5 cm., 137 ff., 1 col., 14-15 lines (ff. 3a-11b: 12 lines), 20th c.

## MONASTIC RULES AND CONDUCT

- 1) Ff. 3a-46b: On the conduct of monks from the sayings of the Spiritual Fathers.  
A similar work has been edited by V. Arras, CSCO, vol. 277, Script. Aeth., t. 53 (1967).  
(Yebē [Bāwmin]: Nebratu la-manakos [šemur] we'etu. Ba-gebra edawika tessēssay wa-makāneka ašne'. Itebal lafē wa-lafē. Manakos za-yefalles em-makānu yemassel 'eṣ za-yemalleḥewwo wa-yetakkelewwo ba-bba-sāme[n]t, wa-yekawwen enbala ferē ...)
- 2) Ff. 46b-72b: From the sayings of Pachomius.  
See Dillmann (B.M.) XVIII, 3, p. 22.  
(Nagar za-Abbā Pākumis šādeq, za-taṣeḥfat bātti maṣeḥaf la-ella yegabberu faqāda Eg". Temeherta abaw qeddusān: Qadāmē k<sup>w</sup>ellu, eman ba-l Eg" Ab, faṭārē k<sup>w</sup>ellu 'ālam ...)
- 3) Ff. 74a-134b: Excerpts from the writings of the Spiritual Elder [Aragāwi Manfasāwi] (John Sābā).  
The order of the excerpts differs from the usual and there are errors in the numbering.  
Catalogued by Wright (B.M.) LIV, 8, pp. 35-37.  
See also EMML 1387-4 (1), 1849, and 1937.
- 4) Ff. 134b-135b: A short note in Amharic on the temptation of Our Lord.
- 5) Ff. 72b-73b and 135b-136a: Various short notes on the spiritual life of monks.

## Miniatures:

- (1) F. 1b: Abuna Gabra Manfas Qeddus.
- (2) F. 2a: Abuna Takla Hāymānot.
- (3) F. 2b: Madonna and Child.
- (4) F. 137a: St. George slaying a dragon that does not look like a dragon--it has a bovine head.

Note of ownership by Abbā Walda Madḥen, spiritual son of Walda Tanṣā'ē of Lāstā (f. 136b).

F. 1a: pen trial.

F. 137b: Blank except for some scrawls.

EMML Pr. No. 1537

Institute of Ethiopian Studies, University of Addis Ababa

- 1) Ff. 2a-38a: Collection of prayers against charms [ba-enta mafteḥē šerāy].
- 2) Ff. 38b-53a: Malke'a Šellāsē (Chaine, no. 20). -- 20th cent.

EMML Pr. No. 1538

Institute of Ethiopian Studies, University of Addis Ababa

- 1) Ff. 1a-75a: An Amharic-Gālleññā vocabulary by a Gālleññā speaker, arranged by situation, court, etc.

Varia: A letter in Amharic concerning the purchase and sale of weapons, f. 75b. -- 19/20th cent.

## Institute of Ethiopian Studies, Addis Ababa

Paper, 15 x 10 cm., 56 + 4 ff., 1 col., 17-18 lines: (ff. 2a-28a) and 29-37 lines: (ff. 28b-55a), dated (ff. 2a and 55a). Sanē 25th 1914 to Naḥāse 16th 1915 E.C. (= July 2nd 1922 to Aug. 22nd, 1923 A.D.).

## LETTERS OF DAĞĞĀZMĀČ HĀYLA MĀRYĀM LAMMĀ

Ff. 2a-55a: Abstracts of 454 letters of Dağğāzmāč Hāyla Māryām Lammā in Amharic.

Dağğāzmāč Hāyla Māryām was apparently keeping a record of the subject matter and date of his letters which he wrote from Sanē 25, 1914 (= July 2, 1922 A.D.), to Naḥāse 16, 1915 E.C. (= August 22, 1923 A.D.). Each letter starts with the abbreviation ye/ probably for yedras, "may it reach to," the usual way of beginning an Amharic letter. There is no title for this notebook or any note of ownership. However, some of the letters start with "I, Dağğāzmāč Hāyla Māryām Lammā" [enē, Dağğāzmāč Hāyla Māryām Lammā] (ff. 2a, 5b and passim). The contents of the letters are more or less personal. Most of them are addressed to Fitāwrāri Ergatē, apparently a subordinate of Hāylā Māryām, who, it seems, was in charge of one of the districts where the property or rather the gult of the Dağğāzmāč was. There are also some letters addressed to his superiors and colleagues and to other subordinates, but still semi-personal, i.e., concerning his office and property, his landholdings, slaves, etc. Though personal, the letters are extremely interesting for the socio-political history of Ethiopia of that time. For the personality of the Dağğāzmāč, see Belāttēn Gētā Māhetama Šellāsē Walda Masqal, "Ya-Itēyoppeyā bāh(e)l ṭenāt, čē balaw" or "A Study of the Ethiopian Culture of Horse-names," JES, Vol. VII, No. 2, (1969), p. 240.

## Varia:

- (1) Verso of the first foreguard leaf: List of guarantors for Amantē Robalā (?).
- (2) Verso of the first foreguard leaf: A note on money, the purpose of which is not indicated.
- (3) F. 1a: Address of a letter to the Empress of Ethiopia.
- (4) F. 1a: What seems to be the beginning of a letter, Enē, Hāyla Māryām Lammā.
- (5) F. 55b: A list of 6 persons mentioned by name or by title or both. They are apparently people to whom a letter will be sent concerning Dassetā [ba-Dassetā nagar].
- (6) F. 56b: A note in Amharic which states that this manuscript is, as of today, 51 years old.

Ff. 11b-12a, 19b-20a and 31b-32a filmed twice.

Institute of Ethiopian Studies, Addis Ababa

Paper, 12.5 x 7.8 cm., 20 + 2 ff., 1 col., 18 lines, early 20th c.

## MALKE' OF THE GUARDIAN ANGEL

- 1) Ff. 2a-10a: Image of the Guardian Angel [Malke'a Mal'aka 'Uqābē].  
See Wright (B.M.) CXc, 12, p. 126.  
(Ba-salāma Eg" sebbuḥ za-ṣaggawakka šer'āta / nafsāta ṣādqān ta'āqad  
[sic] wa-tekunnomu rade'ēta Mal'aka 'Uqābē ba'enta-ze esma tasamayka  
anta / litani 'eqabanni la-za-ḥallayku māḥelēta / ba-sena malke'eka  
enza ebl zanta / salām la-zekra semeka za-ḥoḥeyātihu qerub / ...)
- 2) Ff. 10a-11a: Greeting [salām] to the Guardian Angel that goes with 1) above.  
(Salām laka, Mal'aka 'Uqābē, se'ul emenna nafās wa-nadd / 'eqabanni  
lita wa-itekun la-bā'd / ...)
- 3) Ff. 11a-19b: Image of the Guardian Angel [Malke'a Mal'aka 'Uqābē].  
Chaine, "Répertoire," no. 219, p. 339. Note that tadammo is a word in  
the incipit and not the name of a saint as Chaine thought.  
(Salām, salām la-zekra semeka tadammo / za-iiyyetkahal la-targ<sup>w</sup>emo /  
Mal[']aka 'Uqā[bē] qāwem tarāde'anni la-faṣṣemo / ...)
- 4) Ff. 19b-20b: Greeting [ammehā] that goes with 3) above.  
(Salām wa-weddāsē la-malke'eka yedallu / la-lla l l za-ba-bba-keflu /  
Mal'aka 'Uqābē, ṣalli ...)

## Varia:

- (1) F. 1a: Personal prayer to God asking help to find one's vocation  
in life [kefl] in a crudely rhymed Amharic.
- (2) F. 1a: Note on a certain date ('amat 1947 qan 8, 9).

Copied by Gabra Māryām for Hāyila Giyorgis (f. 20b).

Note of ownership by Hāylu Ga[bra] Māryām in 1931 E.C., in Aqāqi.

- 1) Ff. 1a-9a: Malke'a Fānu'ēl (Chaine, no. 166).
- 2) F. 9b: Prayer to St. Michael the Archangel invoking his secret names [asmāt].
- 3) Ff. 9b-10a: Prayer to bind demons [ba-enta mā'sara agānent].
- 4) F. 10ab: Greeting to St. Michael the Archangel (Salām laka Mikā'ēl, mal'aka adheno).
- 5) Ff. 10b-11a: Prayer to St. Gabriel the Archangel, invoking his secret names.
- 6) F. 11a: Greeting to St. Gabriel the Archangel (Salām laka Gabre'ēl besrātāwi).
- 7) F. 11b: Prayer to St. Raphael the Archangel, invoking his secret names.
- 8) Ff. 11b-12a: Greeting to St. Raphael the Archangel (Salām laka Rufā'ēl mal'ak, salām laka, magaššeša gānēn deruk).
- 9) F. 12a: Prayer to St. Saquel the Archangel, invoking his secret names.
- 10) F. 12ab: Greeting to St. Saquel the Archangel (Salām laka Sāqu'ēl rehruh).
- 11) F. 12b: Prayer to St. Phanuel the Archangel, invoking his secret names.
- 12) Ff. 12b-13a: Greeting to St. Phanuel the Archangel (Salām laka liqa malā'ekt Fānu'ēl).
- 13) F. 13ab: Prayer to St. Raguel the Archangel, invoking his secret names.
- 14) Ff. 13b-14a: Greeting to St. Raguel the Archangel (Salām laka Rāgu'ēl, 'ofa rāmā).
- 15) F. 14a: Prayer to St. Afnin the Archangel, invoking his secret names.
- 16) F. 14ab: Greeting to St. Afnin the Archangel (Salām laka Afnin, mal'aka salām). -- 20th cent.

Parchment, 11 x 10 cm., 101 f., 2 cols., 16 lines (ff. 2b-6a: 1 col., 26 lines), 17th c.

## EGZI'ABĤĤER NAGŚA

- 1) Ff. 7a-101b: "God has reigned" [Egzi'abĥēr nagśa].

Strelcyn (Accademia), no. 41.

This beautifully copied manuscript is neither well preserved nor has it been properly microfilmed with adequate light. It is very difficult to read because of its darkened leaves. Moreover, the folios are out of order, and some are even missing.

(Ba-sema Ab ... Şaḥafna [ba-za-]nezzēkar māḥelēta Egzi'abĥēr nagśa, Egzi'abĥēr nagśa [sic], za-astagābe'a l kāhen soba [anqeho] Manfas Qeddus kama yenge[r...] la-Egzi'ena wa-Madḥānina. Salām la-Ab, wa-la-Wald Qālu, wa-la-Manfas Qeddus salām, za-akāloomu akālu. Salām la-Māryām ...)

- (1) Ff. 7a-12a: 12-30 Ḥedar.

(Salām ebl kiyāka mal'aka / rehruḥa lebb la-k<sup>W</sup>ellu enta ikonka deruka / Mikā'ēl liqeya ...)

- (2) Ff. 12a-13b: 1-7 Tāḥśās.

(Şaraqa Tāḥśās. Salām laka 'arāgē samāyāt la-a'refo / ...)

- (3) Ff. 14a-21a: 8-30 Ṭerr.

- (4) Ff. 21a-27b: Yakkātīt.

- (5) Ff. 27b-34b: Maggābit.

- (6) Ff. 34b-40a: Miyāzyā.

- (7) Ff. 40a-47a: Genbot.

- (8) Ff. 47a-54a: Sanē.

- (9) Ff. 54a-61b: 1-27 Ḥamlē.

- (10) Ff. 62a-63b: 23-30 Maskaram.

- (11) Ff. 63b-69b: Teqemt.

- (12) Ff. 70a-76a: 8-30 Tāḥśās.

- (13) Ff. 76a-77b: 1-7 Ṭerr.

- (14) Ff. 78a-79a: 28-30 Ḥamlē.

- (15) Ff. 79a-86b: Naḥasē.

- (16) Ff. 86b-87b: Paḡ<sup>W</sup>mēn.

- (17) Ff. 87b-94a: 1-22 Maskaram.

- (18) Ff. 94a-97a: 1-11 Ḥedar.

- (19) F. 97ab: The three concluding hymns.

(Za-aqrabku māḥelēta azakkireya tekkāza / ...)

- 2) Ff. 97b-100a: The hymns known as k<sup>W</sup>ellomu in the Horologium.

- (1) (K<sup>W</sup>ellomu śarāwita malā'ekt manfasāweyān ella še'ulān ba-nadda esāt ...), f. 97b.

- (2) (K<sup>W</sup>ellomu śarāwita malā'ekt manfasāweyān te'eyyenta esāt teguhān / saragalla afḥam ...), f. 98b.

- (3) Za-Māryām. (K<sup>W</sup>ellomu maḥebara danāgel śannāyāt emurāta zēnā ba-Orit wa-mehurāta ḥegg ba-Wangēl ...), f. 99a.

3) Ff. 100a-101b: Introductory exhortations to the Miracles of Mary.

Varia:

- (1) Ff. 1b-2a: Notes taken from the ordinary of the Mass [Šer'ata qeddāsē].
- (2) Ff. 1b-2a: Salām from the Egzi'abḥēr nagśa.
- (3) Ff. 2a-6b: Bāḥra hassāb.

Decorative designs, f. 3a, 4b and 5a.

Ff. 3b-4a filmed twice.

Private Library of Dr. Kenafa (Regb Zallaqa)  
Central Quarter [Makākkelaññā], Addis Ababa

Parchment, 13 x 11.5 cm., 76 ff., 2 cols., 14 (rarely 13) lines, 17th-18th c.

SAWĀSEW

Ff. 1a-75b: Ge'ez glossary [sawāsew], topically arranged and translated into Amharic.

Included are also words from certain parts of the Bible such as the prophets (Eṣeḥef nagara nabiyaṭ), f. 12a, place names (Eṣeḥef asmāta Iyyarusālēm), f. 12b, and personal names (Eṣeḥef fekkārē abaw), f. 57b. Synonyms are given on ff. 65b-75b.

(Ba-sema Ab ... Eṣeḥef sawāsewa nagar retu', amēn. Esma, ba'enta, bayna, heyyanta yekawwenu sela ...)

Varia:

- (1) Lower margin of ff. 74b-75a: Asmāt prayer, the purpose of which is not clear.

Many leaves are darkened, stained with water and blurred but are not impossible to read.

Private library of Dr. Kenafa (Regb Zallaqa),  
Central quarter [Makākkelaññā], Addis Ababa

Parchment, 12 x 9 cm., 70 ff. (numbered 1 to 79 with the leaf after f. 29 unnumbered and the numbers 58 to 67 omitted from the series), 1 col. 28-41 lines, 19th c.

# SAWĀSEW

Ff. 1a-79b: Sawāsew.

Copied in an undisciplined hand, badly preserved. Many folios are illegible.

- (1) Ff. 1a-8b: On prepositions and conjunctions [‘erbā qemmer]. Incomplete.
- (2) Ff. 8b-10a: On homonyms or words with similar sounds but different meanings [tamak<sup>W</sup>sāyeyān].
- (3) F. 10ab: On verbs with diphthongs [zerw].  
E.g. h<sup>W</sup>allaq<sup>W</sup>a, laḥak<sup>W</sup>a, q<sup>W</sup>aq<sup>W</sup>we‘a, etc.
- (4) Ff. 10b-12b: Introduction to sawāsew.  
(Ba-sema Ab ... Newaṭṭen ba-rade’ēta Eg" maṣḥafa sawāsew. Sawāsew mālat ...)
- (5) Ff. 12b-67b: Ge‘ez words arranged in alphabetical order and translated into Amharic.
- (6) Ff. 67b-69a and 71b-75b: Additional words.
- (7) Ff. 75b-79b (?): On numbers.

Varia:

- (1) Ff. 69a-70a: Asmāt prayer with gabir for keeping a slave from running away.  
(Ḥ<sub>2</sub> qundo barbarre Ḥ<sub>2</sub> gizē Ḥ<sub>2</sub> qan yeqqadasebbat mā‘esara gabr ...)
- (2) Ff. 70b-71a: Medical prescription for learning qenē; poorly legible.

Apparently copied by Walda Gabre’ēl Gērā Warq, f. 67b.

EMML Pr. No. 1545

Dr. Kenafa Regb Zallaqa, central quarter [Makākkelaññā], Addis Ababa

- 1) Ff. 1a-9b: Prayer containing numerous phrases taken from the Psalms and including some secret names [asmāt] of God.
- 2) Ff. 10a-23b: Prayer of Moses (given him by God to rescue Israel from Pharaoh). -- 19th cent.

EMML Pr. No. 1546

Dr. Kenafa Regb Zallaqa, central quarter [Makākkelaññā], Addis Ababa

- 1) Ff. 1a-34b: Hymn to St. George, Malke'a seqāy še'ulāna maṣṣēta segāka ar'aya (Chafne, no. 6). -- 19th cent.

EMML Pr. No. 1547

Dr. Kenafa Regb Zallaqa, central quarter [Makākkelaññā], Addis Ababa

- 1) Ff. 1a-32a: Amharic commentary on the Our Father. -- 19th cent.

Private library of Dr. Kenafa (Regb Zallaqa),  
Central quarter [Makākkelaññā], Addis Ababa

Parchment, 8.5 x 7 cm., 41 + 11 ff., 1 col., 11 lines, 19th c.

MALKE' OF THE KINGS OF THE ZAGWĒ DYNASTY

- 1) Ff. 2a-16a: Image [malke'] of Lālibalā, Esmā bezuhān.  
(Esmā bezuhān ahāw ella emmuntu qadamuni / ahazu yengeru zēnā semeka  
za-yešēnni / anani māhelēta malke'eka ye'ezēni / kama eṣṣaf  
ba-bba-matlewu litani rat'anni / aziz Lālibalā 'ālama za-teqanni. /  
Salām la-zekra semeka kama qāla mā'enaq demuṣ / ...)
- 2) Ff. 16a-23b: Hymn to Lālibalā, Em-terāfa gadleka.  
(Em-terāfa gadleka nestita fetta zāmāka ezēnnu / weddusa megbār  
Lālibalā la-Eg" 'ārka me'emanu / ba-meṣwāt faṣṣamka newāyaka  
la-egreka eska asā'enu / enza negus ba-šeltānu wa-masfen ba-mekwennānu  
/ ...)
- 3) Ff. 24a-31a: Image [malke'] of Yemrehanna Krestos, Awlogeson,  
awlogeson.  
(Awlogeson, awlogeson, awlogeson Gireyos, enza ebl: Ba-sema I" K" /  
Yemrehanna Krestos faṣṣāmē te'ezāza Wangēl ḥaddis / seqeyanni  
la-gannateka ... / Salām la-se'erta re'eseka wa-la-re'eseka  
ṭellul / ba-'efrata keh[na]t wa-negs gebra mā'elal / Yemrehanna  
Krestos, Gabre'el, la'eka Māryām Dengel / ...)
- 4) Ff. 31b-40b: Image [malke'] of Na'akkWeto La'ab (Chaine, no. 118,  
p. 198).  
(Salām la-zekra semeka melu'ā ṣaggā wa-mogas / wa-la-se'erteka ṭellul  
ba-qeb'ā Manfas Qeddus / Na'akkWeto La'ab, Ērmeyās, za-taqaddaska  
em-kars / ...)

Copied by Walda Mikā'ēl, f. 41a.

Recto of the first foreguard leaf: Itemiṭṭo la-lebbeya westa nagar ekkuy.

Note of ownership by Masfen.

F. 1a: Pen trial.

F. 1b blank.

EMML Pr. No. 1549

Institute of Ethiopian Studies, University of Addis Ababa, MS. 708

- 1) Ff. 1a-139a: Autograph of a work by 'Ālamāyyahu Mogas, Ya-qenē temhert bēt šer'ata temhert kannaqwānqwā assaṭāṭu. -- 1961/3 E.C. (= 1968/71 A.D.).

EMML Pr. No. 1550

Institute of Ethiopian Studies, University of Addis Ababa, MS. 706A

- 1) Ff. 101a-230a: Photocopy of the second half of an unidentified mid 20th century manuscript of an Amharic commentary on the Fetḥa nagašt, sessions 15 to 22; see following entry.

EMML Pr. No. 1551

Institute of Ethiopian Studies, University of Addis Ababa, MS. 706B

- 1) Ff. 1a-100a: Photocopy of the first half of an unidentified mid 20th century manuscript of an Amharic commentary on the Fetḥa nagašt, sessions 1 to 15; see previous entry.

## Institute of Ethiopian Studies, Addis Ababa

Photocopy, 31 x 21 cm., 108 + 3 pp. (numbered 1 to 107 with the page after the ninety-ninth numbered ninety ten), 1 col., 1916-Sept. 11, 1922 A.D., when Tafari Makonnen was Crown Prince but before Maskaram 1, 1915 E.C., p. 105).

## DECREE FOR THE PROVINCE OF ČARČARR

Pp. 1-105: Decree [awāḡ] by Rās Tafari Makonnen for the administration of the Province [awrāḡḡā] of Čarčarr.

## 1) Introduction, p. 1.

(Ba-Iteyoppeyā yāllu telālleqoččemm tenennešoččem ya-gezāt awrāḡḡāwōčč ya-Čarčarr agar edder kāhun qaddam enda nabbara Rās Makonnen Harargēn siyāqanu bālāgaru ba-ṭent lemādu endinor ...)

## 2) The decree [awāḡ], p. 3.

(Eññā ya-Iteyoppeyā manglest algā warāš Tafari Mak<sup>W</sup>annen ya-Hararennā yāwrāḡḡāwā hullu ya-Sumālennā ya-Dambesē ya-Bālennā ya-Čaliyā ya-Mēttāmm yā-Sēlāmm hullu gaži Eg" yasaṭṭannen germānnā seltān taqabbelan manglestāččenen sela māšnātennā sela māṭankar yābbātoččāččenenemm malkām ḥasšāb la-makkatalennā la-māsfāt sela-mammañat yammennāfaqrāwenemm ḥezbāččenen sela-maṭabbaq ewnaten la-māskabbar ḥassaten la-māṭfāt ba-ṭeru lebbonāččēn Egzi'abḥēren tāmmenan kazzih qaṭṭelo yatašāfawen damb awṭetan ba-Harargēw gezātāččēn west la-Čarčarr awrāḡḡā mattadādariyā endikon faqdanall ...)

Included in the awāḡ:

- (a) How the province should be divided into administrative regions, awrāḡḡā, waradā, qabalē and burqā, p. 4.
- (b) On the administrative officers of the province: abagāz, dilaktar, wambar, dewān, ya-ṭor alaḡā, etc., p. 5.
- (c) On land use and land administration, p. 41.
- (d) On family life--marriage, inheritance, etc., p. 69.
- (e) On public property--water, wood, wild animals, etc., p. 81.
- (f) On collecting revenue, p. 93.
- (g) On the status of the clergy serving in the Province of Čarčarr, p. 102.

## Varia:

- (1) Verso of the first foreguard leaf: A page from a receipt book [māsfarramiyā mazqab].
- (2) P. 105: A letter of reprimand to Fitāwrāri Takla Ḥawāreyāt for accepting bribes, misuse of people's property, etc., which he, according to this letter, admitted in front of the Algā Warāš,

"Crown Prince," i.e., Tafari Makonnen. Written Sanē 2, 1917 E.C.  
(= June 9, 1925 A.D.).

- (3) Pp. 106-107: A copy of an amendment to the above awāǵ, written in the form of a letter from Emperor Haile Selassie I, through his Ṣahāfē Te'ezāz, Walda Masqal, to Azzāǵ Warqnah. Written on Naḥasē 20, 1924 E.C. (= August 30, 1932 A.D.).

The text is faint and the film has been overexposed.

Pp. 80-81 filmed twice.

- 1) Ff. 1a-86b: Photocopy of an unidentified 20th century manuscript of the Book of the Commemoration of the Savior of the World [Maṣḥafa tazkāru la-Madhānē 'Ālam]:
- (1) Ff. 1a-50b: Gadla Mabā'a Seyon.
  - (2) Ff. 51a-72b: Three visions and seven miracles granted to Mabā'a Seyon by the Savior of the World.
  - (3) Ff. 72b-75b: Homily on the Crucifixion, attributed to Dionysius the Areopagite [Diyonāseyos].
  - (4) Ff. 76a-78a: The Glories and the Miracles of the Savior of the World [Kebrātiḥu wa-mankerātiḥu la-Madhānē 'Ālam].
  - (5) Ff. 78a-82a: On the commemorations of the Savior of the World.
  - (6) Ff. 82a-85a: How our father, Zar'a Buruk, loved the Savior of the World [Za-kama afqaro la-Madhānē 'Ālam abuna Zar'a Buruk].
  - (7) Ff. 85a-88a: Final exhortation.

- 1) Ff. 1a-46a: Autograph of a work by 'Ālamāyyahu Mogas, Ya-Amareññā ḥarag terg<sup>w</sup>amē. -- 1965 E.C. (= 1972/3 A.D.), published (the same year?).

Institute of Ethiopian Studies, Addis Ababa, MS. 704

Paper, 22 x 17 cm., 354 + 1 ff. (numbered 1 to 355 with number 345 omitted from the series, small sized leaves (4-5 lines) before ff. 184, 187, 283 and 291 unnumbered, and ff. 20, 40, 46, 65, 175, 179, 182, 185, 193, 224, 242, 271 and 306 being each smaller than normal size), 1 col., 24 lines, dated (f. 2a), 1927 E.C./1935 A.D.

# KIDĀNA WALD KEFLĒ'S GE'EZ GRAMMAR

Ff. 2a-353b: First draft of the Ge'ez grammar and part of the dictionary of Kidāna Wald KeflĒ [Maṣṣḥafa sawāsew wa-gess (wa-mazgaba qālāt ḥaddis)]. Edited by Dassetā Takla Wald, Artistic Printing Press, Addis Ababa, 1948 E.C. There are some dissimilarities between the draft text and the edited version. The dictionary is incomplete. The entries are listed here without their Amharic translation and explanation. Some parts of the grammar have been reworked more than once. A comparison of the manuscript with the edited version follows:

F. 2a: p. 5, lines 3 to 11.

F. 2b: Cancelled.

Ff. 3a-9b: P. 10, line 17 to p. 20, line 13.

F. 10ab: P. 48, line 20 to p. 49, line 21.

Ff. 11a-24b: P. 27, line 15 to p. 46, line 6.

The printed table of the alphabet on f. 21ab (= pp. 35-36) is apparently taken from a previous work of the author.

Ff. 24b-27a: P. 5, line 22 to p. 8 inclusive.

Ff. 27b-30a: History of Mamher Kefla Giyorgis, the teacher of the author, and I. Guidi. This section, which was not published, has more information than EMML 1523, ff. 67b-73a. According to Kidāna Wald KeflĒ, the grammar is basically the work of his teacher.

Ff. 31a-32a: A more developed version of f. 10ab.

Ff. 34a-32b: Filmed upside down.

F. 34a: P. 5, line 1 to p. 21.

F. 33b-32b: P. 9, line 1 to p. 11, line 6.

Ff. 35a-36a: P. 41, line 4 to p. 42, line 28.

Ff. 36a-52a: P. 22, line 9 to p. 39, line 10.

Ff. 53a-54a: On numerals.

Ff. 54b-56b: P. 49, line 25 to p. 53, line 21.

Ff. 56b-58a: P. 5, line 26 to p. 8, line 17.

Ff. 58b-62a: P. 54, line 7 to p. 58, line 9.

Ff. 62a-78b: P. 61, line 19 to p. 99, line 13.

Ff. 85a-89b: Types of verbs [ya-geśś are'est].

Ff. 90a-173b: Entries of the dictionary from a to m - [maṣṣḥ].

Ff. 174b-223a: Pp. 49, line 22 to p. 103, line 2.

Ff. 223a-240b: P. 110, line 11 to p. 125.

Ff. 241a-248a: P. 103, line 4 to p. 110, line 9.

Ff. 248b-312a: P. 126, line 1 to p. 180, line 6.

- Ff. 312b-314a: The poems on grammar that are found starting with p. 181, but not so well developed and incomplete.  
Ff. 336a-353b: Entries of the dictionary from q , (q b ʻ), to s, (ansāhlala derived from s h l l).

Written by the author on five exercise books (ff. 1a, 14a, 22a, 258a and 295a) with the trademark "Pax Labor (ff. 1a, 42a, 221b and passim) -- Imprimerie, Librairie, Papeterie FERRAN et cie., Marseille -- Avignon," f. 335a.

F. 354b: Printed "Table de multiplication."

Ff. 1b, 30b, 40b, 41b, 42b, 47b, 52b, 63b, 79a-84b, 179b, 193b, 222b, 242b, 257b, 253b, 293b, 295b, 306b, 311b, 314a-334b, 335b, 354a and 355ab blank.

Ff. 2a, 9b-10a, 20b, 29b-30a, 209b, lower half of 210a, 222b, 265b-266a, 295b and 337b-338a filmed twice.

Institute of Ethiopian Studies, Addis Ababa

Paper, 32.8 x 21 cm., 131 1/2 + 33 ff. (all on recto), 1 col., 37 lines  
(ff. 52-62: 34-36 lines), mid 20th c.

## THE WRITINGS OF 'ĀLAMĀYYAHU MOGAS

Ff. 1-131: The writings of Alamāyyahu Mogas.

- (1) Ff. 1-7: Types of Ge'ez verbs in Amharic [Ya-Ge'ez geśsočč are'estennā šarāwit] = IES Ms. 710.  
Autographed Teqemt 1961 E.C. (= Oct./Nov. 1968 A.D., title page, f. 1).  
(Ba-qenē bēt endēt enda-norannā ahun dagmo ka-sēmāweyān q'wānq'wāwočč sawāsew gārā ba-māstayāyat ba-qallālu la-māstamār endēt endammiččāl yammiyāsāy mukkarā ya-qenē bēt ...), f. 2.
- (2) Ff. 8-14: Three chants of the Greek Orthodox Church for the feast days of Emperor Haile Selassie.  
Translated into Ge'ez by Alamāyyahu Mogas under the title, *Zemmārē* = IES Ms. 712.  
Translated and autographed at the request of Metropolitan [Liqa Pāppās] Niqolāwos of Axum in 1948 E.C. (1955/6 A.D.), title page, f. 8.  
(Qadāmāwi zēmā. O-Egzi'o adhen hezbaka, wa-bārek restana, wa-hab mawi' la-negusēna Hāyla Šellāsē ba-lā'ela aḥzāb ...), f. 9.
- (3) Ff. 17-22: Historical relationship between Ethiopia and Greece in Amharic [Ya-Itēyoppeyānnā ya-Gerik tēntāwi geneññunnat].  
(Itēyoppeyā ka-tēnt zaman ḡammerā ba-makākkalaññāw mesrāq ba-mmiggaññu aḡgur Iyyarusālēm, Gebš, 'Arabiyā, Gerik gārā ya-ṭabbaqa geneññunnat ...)
- (4) Ff. 23-28: Amharic jokes of the famous qenē teacher Taklē of Wāšārā [Ba-Amāreññā čewātā (Taklē za-Wāšārā)].  
Autographed on the 15th of Tāhśās, 1934 E.C. (sic). Most probably 1961 E.C. (= Dec. 24, 1968 A.D.). Apparently the continuation of an article that appeared in *Manan*, (a bimonthly Amharic and English magazine), no. 16. Hedār 1, 1961 E.C., p. 10.
  - (a) Introduction, f. 23.  
(Ka-allafaw Hedār 1, 1961 'a/me/16 'āmat q'wēter gašš 10 ka-waṭṭāw yammiqāṭṭel yāllafut šəhofočč [sic] bāla tārik Alaqā Gabra Ḥannā nabbaru Alaqā Gabra Ḥannā ba-katamāw hezb zand ...)
  - (b) Twelve jokes of Taklē za-Wāšārā, f. 24.  
(Ya-'ebbuw mālfiyā ya-Alaqā Taklē za-Wāšārā [sic] ya-'edmē ḡwāddaññā ya-mmihonu ya-ḡwāṅg ya-qenē wambar ḡalāfi Qēsa Gabaz Kāsā yammibbālu liq nabbaru ...)  
"To be continued" [yeqāṭṭelāl], f. 28.
- (5) Ff. 29-37: The responsibility of the Church towards youth [Bēta

Krestiyān la-waṭṭātu yāllabbāt ḥalāfinnat] = IES Ms. 715.

A speech given at the conference of the Hāymānota Abaw Association, Miyāzyā 16, 1963 E.C. (= April 24, 1971 A.D.).

(Kebur liqa manbar keburānennā keburāt samā'eyān, ba-zzih re'es negegger ka-maḡammarē ba-fit ...)

- (6) Ff. 38-49: Work [Šerā] = IES Ms. 716. A speech (prepared) for a youth organization [ya-waṭṭātočč dereḡḡet] in Ḥamlē 1964 (= July/August, 1972 A.D.) in a rhyming composition.

(Šerā! šerā! šerā! ya-'ālam asāddāri ya-saw leḡ faṭāri šerā yālam neguś hullun askabbāri ...)

- (7) Ff. 51-62a: Biography of Marigētā Qēs Mogas Daraso, the father of the author, in English. = IES Ms. 717. "Prepared for the Dictionary of Biography" in a legendary genre, on examination papers of the Faculty of Arts of Haile Selassie I University. February 1959 E.C. (= Feb. 1967 A.D.).

(Mogās Deraso [sic], a priest and Marigeta,<sup>1</sup> the forgetful mind, anything he saw, read or learned once, remembered for life ...)

- (8) Ff. 63-67: Testimony to the fact that plants are medicines [Sela 'ezawāt madhanitennat ya-tasaṭṭa mesekker] = IES Ms. 718.

Prepared for the magazine Manan (la-Manan maṣeḥēt), Yakkātīt 11, 1963 E.C. (= Feb. 18, 1971 A.D.).

(‘Ez yāḥayyu ‘ez yeqattel ‘enṣat yādenāll enṣat yegadlāll yeh kaṭentāweyān abaw siward siwārrad tayāyezo ya-maṭṭā weṣēt ya-lēllabbat ṭeqs naw ...)

- (9) Ff. 68-89: A critical review of M. Chaîne, Grammaire éthiopienne, (1938). [Ya-Ge‘ez sawāsew ka-Māryus Šan] = IES Ms. 719. Autographed in Šanē 1961 E.C. (= June/July, 1969 A.D.).

(Ba-re'esunnā ba-gabaru darāsiwennā semu ya-taṭaqqasaw maṣeḥaf ba-Bayerut katamā ba-1938 ‘ā.me. la-Ge‘ez māstamāreyā tāttama semu sawāsew bihonemm māstamārayā [sic] enḡi sawāsew ala-mahonun yezotāw yennāggarāll ...)

- (10) Ff. 94-131: A collection of Ge‘ez and Amharic poems.

- (a) Ff. 94-100: Poems [qenēyāt] in praise of Emperor Haile Selassie I, and in dispraise of Mamher Yebēyyes. Incipits of some of them:

Zaḥaya ‘ālam beruh Hāyla Šellāsē, "Haile Selassie, the bright sun of the world," f. 94.

Hāyla Šellāsē zaḥay neguśa berhān, "Haile Selassie, the sun, the king of light," f. 94.

Hāyla Šellāsē Salomon neguśa ṭebab, "Haile Selassie Salomon, the king of wisdom," f. 95.

O-madhen Hāyla Šellāsē, "O Haile Selassie, the saviour," f. 95.

Ya-anbasā gelgal Taqell, "Taqell [the horsename of the Emperor], the lion cub," f. 96.

Hāyla Šellāsē Gēdēwon madangeza germā, "Haile Selassie Gideon with a charisma that frightens," f. 96.

Yehēyyes ebāb ya-tank<sup>Wal</sup> mādariyā, "Yehēyyes the serpent, the storehouse of evil," f. 97.

'Amazā tewazze' em-mazāgebtihu, "Lawlessness comes out of his store," f. 97.

- (b) Ff. 100-101: Poems on religious controversies.

Abaffer ansa ba-gizē tašaymu, f. 100.

Abaffer ansa ba-našširoteya, f. 100.

Iteyoppeyā seme'i ba-ēzna lebbunā, f. 101.

- (c) Ff. 102-131: A collection of short Amharic poems on miscellaneous topics:

Ababā, "flower," f. 102.

Goggo, "tukul" or "a small hut," f. 102.

Zenb, "fly," f. 103.

Neb, "bee," f. 103.

Temhert bēt, "school," f. 103.

Bāhl, "culture," f. 104.

Feqr, "love," f. 104.

Našānnat, "liberty," f. 105.

Katamā, "settlement," f. 105.

Zāf, "tree," f. 106.

Maṣeḥaf, "book," f. 106.

Wanz, "river," f. 107.

etc.

Ff. 43b, 46b and 128b have additional notes.

Ff. 15-16, 50, 90-93 and 132 blank.

Ff. 26, 46 and 51 filmed twice.

Institute of Ethiopian Studies, Addis Ababa, MS. 705

Paper, 32.8 x 20 cm., 90 + 2 ff., 1 col., 34-37 lines (ff. 50a-65b: 22-28 lines), dated (EMML 1555, f. 2a) 1927 E.C./1935 A.D.

# KIDĀNA WALD KEFLĒ'S GE'EZ DICTIONARY

Ff. 1a-90a: First draft of part of the Ge'ez grammar and dictionary of Kidāna Wald Keflē [(Maṣḥafa sawāsew wa-gess) wa-mazgaba qālāt ḥaddis]. Edited by Dassetā Takla Wald, Artistic Printing Press, Addis Ababa, 1948 E.C.

- (1) Ff. 1a-4a: On the types of verbs.
- (2) Ff. 4b-47b: The first volume of the dictionary from a to hawaka.
- (3) Ff. 50a-70a: Additional notes on grammar in pencil. Difficult to read.
- (4) Ff. 70a-89b: Additional entry for the dictionary. The words are frequently explained from history and with many quotations. The pencilled text is, unfortunately, difficult to read.
- (5) F. 90a: A note on the plural of me'elfit.

## Varia:

- (1) F. 90b: A letter from Kidāna Wald Keflē to Abbā Ḥannā reminding him that he still has not received the house promised to him by the Emperor, and that the doctor needs a letter from Abbā Ḥannā to treat him free of charge. Written Miyāzyā 12, 1936 E.C. (= April 20, 1944 A.D.).

F. 67a: Sema ṭeru tāllāq.

Ff. 48a-49b, 50b-51a, 52b-53a, 54b-55a, 56b-57a, 58b-59a, 60b-61a, 62b-63a, 65a, 66a, 76b-89a and 90b blank.

Ff. 42b-43a and 69b-70a filmed twice.

Institute of Ethiopian Studies, Addis Ababa, MS. 702

Paper, 21.5 x 17 cm., 179 + 4 ff., (numbered 1 to 180 with number 46 omitted from the series), 1 col., ca. 24 lines (ff. 94ab and 113b-117b: 32-33 lines and 99a-113a: 16 lines), about 1935 (copied on the same type of notebooks--PAX LABOR--on which EMML Pr. Nos. 1555 and 1157 were copied).

## WRITINGS OF KIDĀNA WALD KEFLĒ

Ff. 2a-139b: Treatise by Kidāna Wald Keflē on what he calls Orthodox Theology entitled "The Faith of the Earlier Fathers" [Hāymānota abaw qaddamt].

His thesis, that the interpretation of the term tawāhedo as "one nature" is a later development in the history of the Church of Ethiopia, and his belief in šost ledat or "the three births" of Christ, are best summarized on f. 13a:

(Ba-Oritennā ba-Nabiyāt hudād ba-malkāmitu 'eršā bāgarāččen [ ... ] ka-bawāreyāwiw gabarē kātātēwosennā ka-Frē menātos takāklo tazarto ya-baqqalow h<sup>w</sup>ālāmm ba-Takla Hāymānot zaḥāyennat zarzeronnā šeto ya-baššalaw [sic] ka-Abreha Ašbeḥa eskāšē Suseneyos sittārram sittāččad simmarrat siggarrad ya-noraw ya-Ge'ezun ferēwenennā fekkārēwen naqaz manāfeq yammāybalāw ya-Iteyoppeyā ʾteru sendē temehert ḥaddisu ekla wangēl ya-tawāhedo bāhl bāččēr qāl yeh naw.

Qālennā šegā ba-tawāhedo Wald wāhed 1 akāl 1 leḡ fešsum amlākennā fešsum saw ba-ta'āqebō 2 bāḥreyāt 2 gebrāt 2 ya-bāḥrey ledatāt Walda Ab ba-malakotu Walda Māryām ba-tesbe'tu Ab qabā'i Wald taqabā'i Manfas Qeddus qeb'šeggew qāl ba-tawāhedo ganzab bādarragaw ba-šegā rest ba-šegā bāḥrey Manfas Qeddusen ka-Ab taqabbeto taqabbelo ba-qebāt masih wa-bak<sup>w</sup>r bak<sup>w</sup>ra ledat la-k<sup>w</sup>ellu feṭrat dāgemāy Addām neguša nagašt liqa kāhnāt nabiyy ḥawāreyā lā'k mal'ak ḥona wayemm tabāla mālat naw ...)

Kidāna Wald Keflē puts the blame for the deviation from this theology on the ignorance of the clergy, the writers who corrupted the gadlāt, Minās and Enderāwos or Anderewās (Boqṭor)--who came to Ethiopia with forged documents to replace the rightful Metropolitan Pētros during the time of Patriarch Cosmas [III, ca. 933]--and on Abbā Salāmā (1847-1867), who was forced to leave Gondar for his "unorthodox" teachings. His full command of Amharic and Ge'ez and his knowledge of the subject is exhibited in this masterpiece of literature which is, for all practical purposes, written in genē style but is, from the Orthodox or tawāhedo point of view, a heretical work.

- (1) Ff. 2a-8b: Preface [are'est] on the distortion of historical facts by historians.

This is apparently the final draft of EMML 1560, ff. 2a-8b.

(Hāymānota abaw qaddamt / za-i wa-akko [sic] hāymānota welud dahart / ba-sema Ab ... newēṭṭen šehifa ba-salēdā goḥ / wa-nagira ba-afa šebāḥ / šen'a hāymānotu lak<sup>w</sup>ak<sup>w</sup> masarata neṣuḥ / ...)

- (2) Ff. 8b-10a: Introduction [maqdem].

- ([Teyyāqē] hāymānot mender nāt bettel [mellāš] ba-bāhreyu yammāyettāyyennā yammāyellayy Eg"n bāyn sāyāyu ...)
- (3) Ff. 10b-38a: History of dogmatic controversy in Ethiopia, including:
- (a) The role of the bishops in the dispute [ya-Pāppāsātennā ya-bāhlāččen tārik], f. 10b.  
(ya-Iteyoppeyā hāymānot ka-qeddus Māreqos 20-ñña kātñātēwosennā kāndaññāw Salāmā ka-Fre-menāṭos žammero ba-sem 3-ñña ba-q<sup>w</sup>eter 58-ñña eskammihon eskābbā Qozmos deras Ortodoks beččā nabbara ...)
  - (b) The Orthodox faith of tawā (= tawāhedo) "unity," ta'agebo "preservation" (of each of the two natures) and geb'at "ointment" in the Trinity, f. 13a.
  - (c) The "heresy" of geb'at, f. 14b.
  - (d) The "heresy" of karrā or ba'enta maṭbāht, f. 16a.
  - (e) On how important it is that the Ethiopian Church be autocephalous to preserve the Orthodox Faith, f. 29b.
- (4) Ff. 38a-66a: The Five Pillars of Mystery.  
Following the traditional framework and divisions, the author presents his own composition through questions and answers:
- Trinity, f. 38a.
  - Incarnation, f. 57a.
  - Baptism, f. 64b.
  - Eucharist, f. 65a.
  - Resurrection, f. 65b.
- (5) Ff. 65a-67a: The Seven Sacraments [7-ttu habtāt] "The seven gifts."
- (6) Ff. 67a-70a: The Commandments:
- (a) The Ten Commandments, f. 67a.
  - (b) The Seven Commandments of the New Testament, f. 68a.
- (7) Ff. 70a-139b: A collection of poems in Amharic on the religious disputes.  
A number of Ge'ez genēyāt of the author and of other famous poets are included. Also included are:
- (a) Reasons for writing this treatise [mekneyāta šehif], f. 90a.
  - (b) A letter written by the monks of Dabra Bizan to the clergy of Axum asking for an explanation regarding the theology of the Trinity, f. 121a.  
Written Genbot 15, 1899 E.C. (= May 23, 1907 A.D.).
- (8) Ff. 140a-144a: Correspondence between a certain missionary of the Catholic Church called Abbā Endereyās and Metropolitan Mātēwos on religious questions during Hedar 1896 E.C. (= November/December 1903 A.D.).  
See EMML 1561, (1), (2) and (3).
- (a) Ff. 140a-141a: EMML 1561, ff. 1b-3b.
  - (b) F. 141ab: EMML 1561, ff. 3b-5b.
  - (c) Ff. 144b-144a: EMML 1561, ff. 5b-11a.

- (9) Ff. 144ab and 145b: Additional poems as in (7) above.
- (10) F. 145a: Statement of Alaqā Kefla Giyorgis concerning some phonological problems that arose in the preparation of the Ge'ez grammar.
- (11) Ff. 146a-157a: Entries of the Ge'ez dictionary from s (sehṣa) to p (pepperē).  
Probably the continuation of EMML 1555, ff. 336a-353b.
- (12) Ff. 160a-174b: A collection of notes on different topics in pencil.
- (a) Ff. 160a-163b: Notes on the Bāhra ḥassāb, with special emphasis on the lunar system.
  - (b) F. 165a: Quotations from Gen. 11.
  - (c) F. 165b: Quotations from Proverbs 9.
  - (d) F. 166a: A note on Enoch.
  - (e) Ff. 166b-167a: A note on the history of the Queen of Sheba.
  - (f) F. 167b: On the 5 books of Maccabees.
  - (g) F. 168ab: On the calendar.
  - (h) F. 169a: A qenē for Kefla Giyorgis.
  - (i) F. 170a: Another qenē for Kefla Giyorgis.
  - (j) F. 171a: An Amharic poem on the Kingdom of Heaven.
  - (k) Ff. 171b-172b: On the Book of Daniel.
  - (l) Ff. 173a-174b: A note on Ge'ez grammar.
- (13) Ff. 175a-179a: A witty reply of Kidāna Wald Keflē to someone who accuses him (name not mentioned) of not accepting the thesis that the Old Testament scriptures were translated into Ge'ez before Christ.
- (Ba-sem Eg" ḥaddāf / fatāḥē baḥam af / wa-mafteḥē lessān ṣayyāf / newēṭṭen ba-ṣehif šottāwē nagar teruf / ... ya-beluy maṣāḥeft ba-zamana beluy wada-Ge'ez q<sup>w</sup>ānq<sup>w</sup>ā altamallasum sela tabāla ba-zamana beluy ba-Ge'ez q<sup>w</sup>ānq<sup>w</sup>ā maṣṣāfāččawen la-māsraddāt ya-taṣāfa qāl nawennā endettāyaw yāluññen tārīk ayeččē yammīyāsraddā nagar selāṭṭahubbat ala marradātēn la-māstāwaq ...)
- (14) Ff. 179b-180a: Different notes in pencil.
- (a) F. 179b: A qenē on the Trinity.
  - (b) F. 180a: A note on Ge'ez and the translation of Scripture into it.
  - (c) F. 180a: A note on "heretics," poorly legible.
  - (d) F. 180a: A note on the theology of the Trinity.
  - (e) F. 180a: The order of the Hebrew alphabet in Ethiopic characters: a b g d h w z ḥ ṭ y etc.

Ff. 1a and 91b: Trade mark of the paper factory--PAX LABOR.

F. 92a: Third book (3-ññā).

Ff. 92b-93a: Erased.

F. 160b: Numbers.

Ff. 1b, 3b, 45ab, 56b, 118a-120a, 157b-159b, 161a, 164ab, and 180b blank.

Ff. 30b-31a, 66b-69a, 96b-97a and 144b-145a filmed twice.

Institute of Ethiopian Studies, Addis Ababa, MS. 703

Paper, 22.5 x 16.5 cm., 160 + 4 (numbered 1 to 159, with the leaf after f. 152 unnumbered), 1 col., 23-24 lines, 20th c.

## CATHOLIC CATECHISM

Ff. 1a-159a: Catechism of the Catholic Church, in Amharic.

Composed presumably by a foreigner. The question is asked by m (= mamher), "teacher," and the answer given by d (= daqqa mazmur) "disciple."

(1) Ff. 1a-44a: Teachings concerning faith:

- (a) Ff. 1a-5b: On the supremacy of the Catholic Church and her teaching--incomplete and without title.
  - (b) Ff. 17a-21a: On the descent of Our Lord to Sheol [wada Si'ol warrada]. (Part 5 [5-ññā kefl])
  - (c) Ff. 21a-24a: On the ascension of Our Lord to Heaven [wada samāy arraga]. (Part 6 [6-ññā kefl])
  - (d) Ff. 24a-29a: On the second coming of Our Lord [dāgmaññāmm yemaṭāll ...]. (Part 7 [7-ññā kefl])
  - (e) Ff. 29a-33a: Belief in the forgiveness of sin [amnāllah<sup>w</sup> ba-hāṭi'at šeryat]. (Part 8 [10-ññā (sic) kefl])
  - (f) Ff. 33b-35b: Belief in the Holy Catholic Church and in the communion of all the Saints [ba-qeddest Bēta Krestiyān Kātolikāwit, ba-qeddusān hullu sutāfē]. Part 9 [9-ññā kefl])
  - (g) Ff. 35b-37a: Belief in the Holy Spirit [amnāllah<sup>w</sup> ba-Manfas Qeddus]. (Part 10 [8-ññā (sic) kefl])
  - (h) Ff. 37a-42a: Belief in the resurrection of the dead [ba-mutān mannaṣāt]. (Part 11 [11-ññāw kefl])
  - (i) Ff. 42a-44a: Belief in everlasting life [ba-zala'ālām heywat]. (Part 12 [12-ññāw kefl])
- (2) Ff. 44a-159a: The Seven Sacraments [Ya-Bēta Krestiyān meṣṭirāt]:
- (a) Introduction [tergum], f. 44a.
  - (b) Baptism [ṭemqat], f. 53a.
  - (c) Confirmation [mēron], f. 68b.
  - (d) The Eucharist [Q<sup>w</sup>erbān], f. 75b.
  - (e) Penance [nesseḥa], f. 103b.
  - (f) Unction of the sick [qandil], f. 133b.
  - (g) Orders [kehnat], f. 133b.
  - (h) Matrimony [taklil], f. 148a.

Ff. 81a and 97a: Ya-mayofi, probably a note of ownership. See EMML 1561.

Ff. 17 and 159 torn at the edges with loss of text.

F. 159b blank.

Ff. 96b-97a, 112b-113a and 138b-143a filmed twice.

Institute of Ethiopian Studies, Addis Ababa, MS. 700

Paper, 21 x 16.5 cm., 119 + 2 ff. (numbered 1 to 118 with the leaf after 103 not numbered), 1 col., 22 lines, 1942 A.D. (see section (e) below).

# STUDY NOTES OF ALAQĀ KIDĀNA WALD KEFLĒ

Ff. 2a-116a: Study notes of Alaqā Kidāna Wald Keflē.

- (1) Ff. 2a-8b: On historical distortions caused by misspelling and by similarity of names.

As examples, the author raises the confusion of the two Abuna Takla Hāymānots, the saint of the 7th c. and the politician of the 13th c., and of the two queens Mākeddā, the Queen of Sābā in northern Ethiopia, and Bilqis, Queen of Sheba in Yemen, who was the "mistress" of Solomon.

- (2) Ff. 9a-13b: Corrected and improved copy of (1) above.
- (3) Ff. 14a-17b: Discourse in Ge'ez in praise of the alphabet.
- (4) Ff. 18a-22b: A rhyming Amharic composition on Ge'ez and its grammar.
- (5) Ff. 24a-39b: Religious reflections, in rhyming Amharic.
- (6) Ff. 42a-44a: Praise of Ethiopia, in rhyming Amharic.
- (7) Ff. 44a-48a: Against the substitution of traditional education with foreign education, in rhyming Amharic.
- (8) Ff. 48b-57b: Against the practice of "importing" Egyptian metropolitans and bishops, in rhyming Amharic, addressed to Emperor Haile Selassie I.  
Copied 5 Genbot 1934 E.C. (= 13 May 1942 A.D.).
- (9) Ff. 60a-99b and 103-115a: History and cause of the religious differences in the Christian Church, also in rhyming Amharic.
- (10) Ff. 102a-103a: On creation, in rhyming Amharic.

It is possible that (4) to (10) go together as one unit and also that some notes have been misplaced in binding the manuscript. These notes have been published in print but no bibliographical reference can be given here.

## Pictures:

- (1) F. 1a: A man ringing a big bell in front of a church.
- (2) F. 23a: A man riding a motorcycle at a cross road. Captain: "Asso."
- (3) F. 40b: A motorcycle race.
- (4) F. 41a: A man and a boy riding a donkey while another man follows on foot.
- (5) F. 58b: Animals and birds surrounding the page, entitled in Italian, "Padre, Figlio e Asino."
- (6) F. 59a = (2) above.
- (7) F. 76b = (3) above.

There seems to be some confusion in the Italian captions.

F. 23b: Cancelled notes.

Ff. 40b, 59b, 76a-77ab, 94a, 100a-101b and 116a-118b blank.

Ff. 40b-41a and 102b-103a filmed twice.

Institute of Ethiopian Studies, Addis Ababa, MS. 701

Paper, 20 x 145 cm., 38 + 10 ff., 1 col., 18-19 lines (f. 2b: 17 lines), 1896 E.C. (= 1903 A.D.).

CORRESPONDENCE BETWEEN ABBĀ ENDEREYĀS  
AND METROPOLITAN MĀTĒWOS

Ff. 1b-38b: Correspondence between a certain missionary of the Catholic Church called Abbā Endereyās and Metropolitan Mātēwos on religious questions from Hedār to Taḥsās 1896 E.C. with the title, Ya-Māyofi ya-hāymānot kerekker, "Debates of Māyofi (?) on faith." Māyofi is probably an abbreviation.

See EMML 1558 (8).

- (1) Ff. 1b-3b: A letter of Abbā Endereyās to Metropolitan Mātēwos in which the former appeals to the latter for the release of those who have been taken into custody for teaching religion. Abbā Endereyās explains in this letter what he and his followers in the mission work believe about the nature of the Son, Jesus Christ. Written at Katabā, Hedār 11, 1896 E.C.

- (2) Ff. 3b-5b: Reply of Metropolitan Mātēwos to the letter in (1) above.

Ignoring the theological question raised by Abbā Endereyās, Abuna Mātēwos accuses him and his followers of trespassing in another's diocese (Hāymāno tāččeness [sic] and bihon kāndu pāppās basakā [for: sabakā] andu gabto ma[ča] yāstamerāll). Written at Addis Ababa, Hedār 15, 1892 E.C.

- (3) Ff. 5b-11a: The second letter of Abbā Endereyās to Metropolitan Mātēwos.

In this letter Abbā Endereyās maintains that it is necessary to reject the Apollinarian heresy concerning the incarnation and to accept instead the decision of the Council of Chalcedon.

(... ba-māḥeḫana Māryām nafsennā ewqat yalēllawen šegā naśśā belo kāstamāra ka-Appolināreyos kefātemm maṭṭabaq yāsfallegāll ya-zala'ālam qāl šegān ba-nassā gizē alāṭaffāwemm addasaw akabbaraw amlākāwi adarragaw engi below ba-Kēlqēdon gubā'e tawassanut ka-600 pāppāsāt gārā māman yagedd naw ...), f. 6a.

The letter, after exalting the supremacy of Peter among the Apostles, also challenges the question of trespassing in another's diocese. Written at Addis Ababa, Hedār 19, 1896 E.C.

- (4) Ff. 11a-22a: Reply of Metropolitan Mātēwos to the letter in (3) above.

He accuses Abbā Endereyās--among other things--of believing that the Son was born from the Trinity (saw ya-hona ya-Eg" leḡ ya-Manfas Qeddusen habtāt maqqabalun la-māwaq yāsfallegāll yālut šegāw qāl ya-Manfas Qeddusen habtāt taqabbala mālat enda-eñña ka-Šellāsē tawallada yassaññebbewo yallammene ...), f. 11b. The

supremacy of St. Peter is also refuted. Written at Addis Ababa, ḥedār 30, 1896 E.C.

- (5) Ff. 22a-34a: The third letter of Abbā Endereyās to Metropolitan Mātēwos.

Abbā Endereyās explains that the belief that the Son is born from the Trinity is anathema because it is considered a heresy by the Catholic Church (endih yallawen temehert weguz ennelawāllan selamen bilu ya-Kātolikāweyānnen temhert yāfarsāll), f. 22a. The question of the supremacy of the Roman (Catholic) Church is dealt with at greater length. Written at Katabā, Tāḥsās 16, 1896 E.C.

- (6) Ff. 34a-38b: The fourth letter of Abbā Endereyās.

He supplements the third letter, (5) above, in answering questions raised by Metropolitan Mātēwos in his letter (4) above. The issue, as reported here by Abbā Endereyās, is the miracles of Christ, which, according to Abuna Mātēwos as alleged by Endereyās, are considered human and similar to those of Moses, Joshua, Elijah, Elisha, Peter and John, but according to Abbā Endereyās are divine. Written at Katabā, Tāḥsās 21, 1896 E.C.

Ff. 2a-19b have apparently been copied by a foreigner.

Note of ownership by Alaqā Dassetā Negus in French, "Appartenant à Aleka Desseta Negues."

Stamp of Kidāna Wald Keflē Walda Abbā Taklē, twice, f. 1a.

F. 1a: Title, Ya-kerekker maṣḥaf.

Institute of Ethiopian Studies, Addis Ababa

Paper, 25.5 x 20 cm., 351 + 13 ff. (numbered 1 to 449 with numbers 180-279 omitted from the series, f. 14 not filmed, number 15 given two leaves and the leaf after 334b not numbered), 2 cols., 19 lines (f. 40ab: 23 lines), mid 20th c.

THE AMHARIC CHRONICLE OF EMPEROR MENELIK II  
BY GABRA ŠELLĀSĒ

Ff. 6a-477b: The Amharic Chronicle of Emperor Menelik by Gabra Šellāsē, in 72 chapters, but without title.

The chronicle has been published under the title, Tārika zaman za-dāgmāwi Menilek, in Addis Ababa, 1959 E.C., and has been translated into French: Guébré Sellassie, Chronique du règne de Ménélik II, in 2 vols., Paris, 1930-1932.

(1) Ff. 6a-12b: Table of Contents.

(2) Ff. 18a-61a: History of Ethiopia from the beginning to the imprisonment of the boy Menelik in Maqdal(1)ā by Emperor Tēwoderos (chapters 1-18).

(Ba-sema Ab ... Aben walādi Walden tawalādi ... belan amnan ba-Eg" aggāzennat ya-Itēyoppeyān nagaštāt tārik ka-melu ba-keflu ka-bezu ba-ṭqitu enneṣefāllan ... amēn. Maḡammariyā Tegrēn zando sigazāw ...)

(3) Ff. 62a-447b: History of Emperor Menelik II from the time he escaped from Maqdal(1)ā, Sanē 24, 1857 E.C. to the time he proclaimed Leḡ Iyyāsu to be his heir, Genbot 10, 1901 E.C. (chapters 19-72).

(Ka-zzihemmu hullu nagar ba-b<sup>w</sup>ālā ba-ših 857 'āmata meḡrat ba-zamana Mātēwos ba-sanē 24 qan Eg" la-Menilek ya-meḡratun ya-čarennatun šerā lišarāllat ka-Maqdal(1)ā kāmbāw [= ka-ambāw] qedāmē lēlit waṭṭā ...)

Some of the paper leaves bear the imperial emblem, a lion with the motto, "Mo'ā anbasā za-em-nagada Yehudā."

F. 1a: Pencilled title, "Ya nagaštāt tārik."

Stamp of the private library of Emperor Haile Selassie I, ff. 1a and 3a.

Ff. 1b-2b, 3b, 4a-5b, 13a-17b, 61b and 448a-449b blank.

F. 426 is filmed between f. 427 and f. 428.

Ff. 18b-19a, 51b-52a, 37b, 145b-146a, 296b-297a, 342b-343a, 471-418 and 419b-420a filmed twice.

EMML Pr. No. 1563

Private library of Alaqā Mar'āwi, Church of St. Michael at Gumbitu,  
province of Shoa

- 1) Ff. 1a-50b: Miracles of the Virgin Mary [Ta'ammera Māryām] (introductory rite, f. 1a; introductory exhortation, f. 5a; hymn, Esagged laki, f. 6b; 40 miracles, f. 7b). -- 20th cent. (Prayer for Hāyla Sellāsē, who is probably to be identified with Emperor Haile Selassie I [1930-1974]).

EMML Pr. No. 1564

Private library of Alaqā Mar'āwi, Church of St. Michael at Gumbitu,  
province of Shoa

- 1) Ff. 4a-44b: Ṣoma degg<sup>wā</sup>.

Varia: Unidentified chants, ff. 1b-3b. -- 19th cent. (ff. 4-7, mid 20th cent.).

EMML Pr. No. 1565

Private library of Alaqā Mar'āwi, Church of St. Michael at Gumbitu,  
province of Shoa

- 1) Ff. 1a-30b: Collection of chants for the year called Mawāṣe't. -- Early 19th cent.

EMML Pr. No. 1566

Private library of Alaqā Mar'āwi, Church of St. Michael at Gumbitu,  
province of Shoa

- 1) Ff. 3a-7a: Devotional prayers to the Trinity, Ab wa-Wald wa-Manfas Qeddus sadādēhomu la-agānent.
- 2) Ff. 7a-9a: Hymn called Sayfa malakot (Chaine, "Répertoire," no. 274).
- 3) Ff. 9a-53a: Sayfa Sellāsē.
- 4) Ff. 53b-54b: Malke'a Gabra Manfas Qeddus (Chaine, no. 196).
- 5) Ff. 55a-72a: Anaphora of our Lady Mary by Cyriacus of Behensā [Qeddāsē Māryām].
- 6) Ff. 72a-76a: Malke'a Gabre'el (Salām la-tafatroteka ba-lēlita ehud -- perhaps Chaine, no. 215). -- 20th cent.

Private library of Alaqā Mar'āwi, Church of St. Michael at Gumbitu,  
province of Shoa

- 1) Ff. 2a-21b: Weddāsē Māryām (with musical notation).
- 2) Ff. 21b-29b: Anqasha berhān (with musical notation).
- 3) Ff. 29b-33a: Song of Songs (with musical notation).
- 4) Ff. 35a-40a: Collection of chants called Arbā't.
- 5) Ff. 40a-52b: Collection of chants called Šalast.
- 6) Ff. 52b-59a: Collection of chants called Aryām.
- 7) Ff. 59b-61b: Daily Prayers: Opening Prayer (Ba-sema Ab ... Ba-qeddest Šellāsē enza a'ammen wa-etmaḥazzan ...); Na'akk<sup>w</sup>etakka; Our Father; Ba-salāma qeddus Gabre'ēl; Nicene Creed. -- Early 19th cent.

Institute of Ethiopian Studies, University of Addis Ababa

- 1) Ff. 2a-49a: Mazgaba hāymānot (cf. W. Wright, Catalogue, p. 111, no. CLXV-2). -- 19/20th cent.

Institute of Ethiopian Studies, Addis Ababa

Parchment, 19.5 x 13 cm. 40 + 1 ff., 1 col., 15 lines, 18th c.

GADLA ABUNA TARBU -  
FEKKĀRĒ IYYASUS - KIDĀN ZA-NAGH -  
TEMEHERTA HEBU'ĀT - MISCELLANEA

- 1) Ff. 2ab and 4a: Gadla Abuna Tarbu.  
Darkened, difficult to read.
- 2) Ff. 3b, 3a and 4ab: Prayer of Ephrem the Syrian for learning.  
Semi-magical; also darkened.  
(Ṣalot za-Abuna Ēfrēm Soreyāwi, za-nabba [bā]tti ba-Manfas Qeddus  
la-kWellu za-yefaqqed [ha]bta temhert, la-emma kona ne'us ...)
- 3) Ff. 5a-19b: Explanations of Jesus [Fekkārē Iyyasus].  
Prophecy of Our Lord in response to the inquiry of his disciples about  
the future.  
See Zotenberg (N.B.) 146, 3, p. 241.  
(Ba-sema Ṣellus Qeddus neṣeḥef Fekkārē Iyyasus. Wa-soba tase'eleww  
ardā'ihu, enza yemasseh meslēhomu, ḥatateww wa-yebēlewwo:  
Esk[u ne]geranna, liqena, ba-daḥāri mawā'el za-yemasše', ment  
te'emertu. Wa-yebēlomu: Bezu'an antemu ...)
- 4) Ff. 21b-30b: Kidān za-nagh.
- 5) Ff. 31a-36b and 38ab: Temeherta hebu'āt or Mystagogical Catechesis.

Varia:

- (1) Ff. 20ab and 38b-39a: One Miracle of St. Mary.  
The Five Dolors.
- (2) F. 39b: A prayer that starts with John 1, 1-5, darkened.
- (3) F. 4a: Final fragment of the hymn to St. Mary, Yewēddesewwā.
- (4) F. 40b: Fragment of the "Greeting to the Icon of the Virgin  
Mary" [O-reḥreḥta ḥellinā].
- (5) F. 40b: Magnificat.
- (6) F. 40b: Fragment of a hymn to Abuna Gabra Manfas Qeddus, poorly  
legible. ([Salām la]ka, berhāna Neḥi[sā] ...)

The name of the owner of the manuscript, Walda Fāsiladas, has been erased,  
ff. 38b and 39a.

Verso of the first foreguard leaf and f. 1a filmed twice.

EMML Pr. No. 1570  
Institute of Ethiopian Studies, University of Addis Ababa

- 1) Ff. 2a-3a: Šer'ata Bēta Krestiyān, in Amharic.
- 2) Ff. 5a-9b: Prayer containing an interpretation of the letters of the Hebrew alphabet, Alēf, behil, Ab faṭārē k'wello 'ālam. Alēf, rad'anni ba-yamāneka le'elt ...
- 3) Ff. 9b-10b: Chants concerning the resurrection of the dead.
- 4) Ff. 10b-11b: Greeting to the guardian angel, Salām laka, mal'aka 'uqābē, qāwem, za-faṭaruka gerum (Chaine, "Répertoire," no. 39).
- 5) Ff. 13a-16a: Absolution of the Son [Fetḥat za-Wald].
- 6) Ff. 16b-24a: Temherta hebu'āt.
- 7) Ff. 24b-33a: Kidān za-nagh.
- 8) Ff. 33b-37b: Prayer, Egzi'abḥēr za-berhānāt.
- 9) Ff. 37b-42a: Litany, Ba-enta qeddesāt salāmāwit.
- 10) Ff. 42a-51a: Anaphora of our Lord Jesus Christ.
- 11) Ff. 55a-91a: Māhlēta segē.
- 12) Ff. 95a-102b: Amharic commentary on the Opening Prayer [Ba-sema Ab]; see EMML 1567-7.
- 13) Ff. 103a-104b: The number of the sufferings of Christ as revealed to Sts. Mary, Mary Magdalen, Salome and Elisabeth, concluding with the sentencing of our Lord, in Amharic.

Varia: Prayer against diffidence [ba-enta 'ayna ṭelā], f. 51ab; other asmāt prayers for various purposes, ff. 51b, 52b-54b, 91b-94b; diagram of the eucharistic fraction, f. 52a. -- 1869/76 A.D. (metropolitanate of Athanasius of Ethiopia).

EMML Pr. No. 1571  
Institute of Ethiopian Studies, University of Addis Ababa

- 1) Ff. 1a-38b: Lectionary [Geṣṣāwē] indicating the incipits and explicits of scriptural lessons for the Fridays, Saturdays and Sundays of the year.
- 2) Ff. 39a-70b: Lectionary for the fixed feasts and commemorations of the year (incomplete at the end, 22 Ṭerr). -- 15/16th cent.

EMML Pr. No. 1572  
Institute of Ethiopian Studies, University of Addis Ababa

- 1) Ff. 1a-62b: Horologium for the night hours [Sa'atāt za-lēlit] (four miracles of the Virgin Mary, ff. 51a-59a; one miracle of St. George, ff. 59a-60a; one miracle of Jesus Christ, ff. 60a-62b). -- 20th cent.

EMML Pr. No. 1573

Institute of Ethiopian Studies, University of Addis Ababa

- 1) Ff. 2a-68a: Miracles of the Virgin Mary [Ta'ammera Māryām] (hymn, Esagged laki, f. 2a; introductory rite, f. 3a; 37 miracles, f. 9a).

Miniature: Madonna and Child enthroned (much effaced), f. 2b. -- 15th cent.

EMML Pr. No. 1574

Institute of Ethiopian Studies, University of Addis Ababa

- 1) Ff. 4a-134a: Psalter.  
2) Ff. 134a-142b: Weddāsē Māryām.  
3) Ff. 142b-147b: Anqasa berhān.

Varia: Pss. 129,8-131,9 (rejected leaf), f. 1a; beginning of the Lefāfa sedq, f. 2b; Mt. 25, 1-13, f. 3b. -- 19th cent.

EMML Pr. No. 1575

Bookseller Walgā Meḥratu, quarter of Takla Hāymānot, Addis Ababa

- 1) Ff. 1a-91a: Missal (office prayers, f. 1a; ordinary of the Mass, f. 15a; Anaphoras of the Apostles, f. 46b, our Lord Jesus Christ, f. 60b, Dioscorus, f. 65a, John Chrysostom, f. 68b, our Lady Mary by Cyriacus of Behensā, f. 74b, James of Sarug, f. 84b, John the Evangelist, f. 91a -- incomplete at the end). -- 1779/96 (reign of Takla Giyorgis I [1779-1800] and patriarchate of John XVIII of Alexandria [1769-1796]).

EMML Pr. No. 1576

Bookseller Walgā Meḥratu, quarter of Takla Hāymānot, Addis Ababa

- 1) Ff. 3a-45a: Horologium for the night hours [Sa'atāt za-lēlit].

Varia: Unidentified chant, f. 2b; fragment of an unidentified malke', ff. 45b-46a. -- 10 Ḥamlē 1822 E.C. (= 17 July 1830 A.D.).

EMML Pr. No. 1577

Bookseller Walgā Meḥratu, quarter of Takla Hāymānot, Addis Ababa

- 1) Ff. 1a-16b: Baptismal ritual [Maṣḥafa krestennā]. -- 20th cent.

EMML Pr. No. 1578

Bookseller Walgā Meḥratu, quarter of Takla Hāymānot, Addis Ababa

- 1) Ff. 2a-35a: Anqasha qeddāsē (a directorium for chanting the Mass).
- 2) Ff. 35a-51b: Anqasha mawāše't (a directorium for chanting the Mawāše't).

Varia: Remedies, f. 52a. -- 19/20th cent.

EMML Pr. No. 1579

Bookseller Walgā Meḥratu, quarter of Takla Hāymānot, Addis Ababa

- 1) Ff. 3a-83b: Gospel of John (incomplete at the beginning, Jn. 1, 11).

Varia: Calendar of commemorations of the Apostles and Evangelists, f. 2a.  
-- 19th cent.

EMML Pr. No. 1580

Bookseller Walgā Meḥratu, quarter of Takla Hāymānot, Addis Ababa

- 1) Ff. 1a-21b: Malke'a Madhānē 'Ālam (Chaine, "Répertoire," No. 164).
- 2) Ff. 23a-37b: Temherta hebu'āt.
- 3) Ff. 38a-39a: Malke'a Edom (Chaine, no. 176).

Varia: Names of the judge and guarantors party to a transaction, f. 40b.  
Drawing: Instruments of the Passion, f. 22a. -- Late 19th cent.

EMML Pr. No. 1581

Institute of Ethiopian Studies, University of Addis Ababa

- 1) Ff. 5a-85b, 86b-113b: Miracles of the Virgin Mary [Ta'ammera Maryām] (introductory rite, ff. 5a-8a; introductory exhortation, ff. 8a-10a; hymn, Esagged laki, ff. 10ab, 13a; supplements to the introductory rite, ff. 11a-12a; 28 miracles, ff. 13a-85b; 19 miracles, ff. 86b-113b).
- 2) Ff. 85b-86b: Rhyming homily of Emperor Zar'a Yā'qob (1434-1468) on the role of the Virgin Mary in our salvation, Sem'ukē, o-me'menān o-krestosāweyān, daqīqa Wangēl, albena tasfā.
- 3) Ff. 113b-121a: Maṣḥafa tomār.

Varia: Jn. 3, 1-5, f. 1b (unfinished); Mt. 25, 1-13, f. 4ab.  
Miniatures: Crowning with thorns, f. 2b; Madonna and Child enthroned, f. 3b. -- 18th cent.

EMML Pr. No. 1582  
Institute of Ethiopian Studies, University of Addis Ababa

- 1) Ff. 1a-68b: Dersāna Māhyawi.
- 2) Ff. 70a-75a: Malke'a Madhānē 'Ālam (Chaine, "Répertoire," no. 164).
- 3) Ff. 75b-79b: Hymn to the Savior of the World, Esagged la-zekra semeka, mal'aka meštir (Chaine, no. 339).
- 4) Ff. 80a-81b: Malke'a Giyorgis (Chaine, no. 208).
- 5) Ff. 82a-86a: Hymn to St. George, Nagara fidalāt sāmen (Chaine, no. 312).
- 6) Ff. 86a-92a: Malke'a Giyorgis (Chaine, no. 147).
- 7) Ff. 92a-94a: Hymn to St. George, O-feṭuna rad'ēt (Chaine, no. 380).
- 8) F. 94ab: Greeting to St. George, Salām laka, Giyorgis, la-Māryām zamādā (not in Chaine).
- 9) Ff. 95a-98b: Malke'a Masqal (Chaine, no. 125). -- 4 Pāg<sup>w</sup>mēn 1928 E.C. (= 9 September 1936 A.D.).

EMML Pr. No. 1583  
Institute of Ethiopian Studies, University of Addis Ababa

- 1) Ff. 1a-41b: Collection of asmāt prayers interspersed with Psalms or parts of Psalms (includes: Šalota Pētros, f. 6a; Šalot ba-enta Malka Šēdēq wa-Parāqliṭos, f. 10a; Secret names of power given to St. Thomas, f. 14a; Yeqaddesanna asmātihi la-Iyyasus, f. 23a; Šalota šeryat emnatomu la-Hawāreyāt, f. 27a; Secret names given to Hananiah, Azariah and Mishaël, f. 32a; Šalota Egze'etena Māryām, f. 37a).
- 2) Ff. 42a-76b: Another collection of asmāt prayers without Psalms (includes: Secret names of the Twenty-Four Elders of Heaven, f. 49b; Negaranni semaka hebu'a, f. 59).
- 3) Ff. 68a-94a: Nagar za-72 arde't (= EMML 710-10°).
- 4) Ff. 94b-95a: One miracle of the Trinity.
- 5) Ff. 96a-102b: Malke'a Takla Hāymānot (Chaine, "Répertoire," no. 211). -- 20th cent.

Institute of Ethiopian Studies, Addis Ababa

Parchment, 17.5 x 12.5 cm., 64 + 4 ff., 2 cols., 15 lines, late 19th c.

# HISTORY OF IYYĀSU I

Ff. 1a-64a: The Ge'ez chronicle of Iyyāsu the Great [Adyām Saggad] (1682-1706) [Gadl za-negusēna, kebura sem, Iyyāsu], f. 64a.

Grébaut (Griaule) I, 338 (34), p. 1.

(Ba-sema Šellus Qeddus Ab wa-Wald wa-Manfas Qeddus, za-ba-tešlestomu wāhedennā za-iiyyetba'ād wa-ba-wāhedennāhomu tešlest ... Nāhu nešehef hedāṭa em-bezuḥa terufātiḥu ba-tagādelotu 'ezub, em-gizē mannenotu mangesṭa eska kawinotu samā'ta dam kebur; wa-'ādi za-em-qedma-ze, bezḥa hirutātiḥu wa-šannāyātiḥu za-gabra la-k<sup>W</sup>ellu 'ālam ...)

Iyyāsu was murdered by his own people and this was taken as martyrdom by the author of the gadl.

(Wa-enza hallo westa dassēta bāḥr ba-tagādelo ezub, bo'u heyya agbert ekkuyān ella yeṣalle'ewwo ba-kantu. Wa-em-ze ama 5 la-warḥā Ṭeqemt ba-'elata rabu', qatallewwō gebta ba-zebṭata 'ārār za-naft wa-ba-regzata k<sup>W</sup>enāt sehul, kama Galāwdēwos samā't, wa-ba-we'yat nadid, kama Qirqos ḥezān ...)

Colophon: (Gadl za-negusēna, kebura sem, Iyyāsu, mannānē mangesṭ wa-samā'ta dam kebur, za-faṣṣama sem'o ama 5 la-warḥā Ṭeqemt), f. 64a.

The Yohannes who is prayed for, f. 7a and passim, could be Emperor Yohannes IV (1872-1889).

The outer columns (second of recto and first of verso) are severely damaged by water throughout, making reading extremely difficult.

Ff. 19b-2a and recto of the last rear guard leaf filmed twice.

EMML Pr. No. 1585

Institute of Ethiopian Studies, University of Addis Ababa

- 1) Ff. 1a-267a: Egzi'abḥēr nagśa (beginning with 1 Ḥedār).

Varia: Rejected leaves, ff. 278, 279 and 281. -- 20th cent.

EMML Pr. No. 1586

Private library of Dr. Abraham Demoz, Addis Ababa

- 1) Ff. 1a-12b: Collection of asmāt prayers (includes: Prayer for the Journey to Heaven [Ṣalot za-mangada samāy], f. 1a; secret names of our Lord Jesus Christ, f. 1b; secret names given to St. Andrew, f. 4a; secret names of the nails of the Cross, f. 9b; prayer "through the intercession of the Prophets," f. 10b; prayer "to purify the earth," f. 12a).
- 2) Ff. 13b-17b: Sufferings of Christ revealed to Sārā, Salome and Mary Magdalen.

Varia: Prayer to bless water for the sick, f. 1b; days of the year when baptism should be conferred, f. 13a. -- 20th cent.

EMML Pr. No. 1586 bis

(on the same reel of film, but a distinct manuscript)

Private library of Dr. Abraham Demoz, Addis Ababa

- 1) Ff. 1b-17b: Lefāfa ṣedq. -- 20th cent.

EMML Pr. No. 1587

Private Library of Dr. Abraham Demoz, Addis Ababa

- 1) Ff. 1a-120b: Collection of magic prayers, with magic symbols and squares. -- 19th cent.

EMML Pr. No. 1588

Private library of Dr. Abraham Demoz, Addis Ababa

- 1) Ff. 1a-8b: Lefāfa ṣedq. -- 19th cent.

EMML Pr. No. 1588 bis  
Private library of Dr. Abraham Demoz, Addis Ababa

- 1) Ff. 1b-9b: Lefāfa šedq. -- 19th cent.

EMML Pr. No. 1589  
Private library of Dr. Abraham Demoz, Addis Ababa

- 1) Ff. 1a-30b: Dersāna sanbat, attributed to James of Sarug.  
2) Ff. 32a-53b: Maṣḥafa ṭomār (leaves in disorder). -- 19th cent.

EMML Pr. No. 1590  
Institute of Ethiopian Studies, University of Addis Ababa

- 1) Ff. 1a-50b: Autograph of a poetical drama in Amharic by Feśśeḥā Walda Šādeq entitled, Nuro qald aydallam, ennemmākarebbat, "Life is no joke. Let's talk about it." -- 1966 E.C. (= 1973/4 A.D.).

EMML Pr. No. 1591  
Owner not indicated (presumably the Institute of Ethiopian Studies,  
University of Addis Ababa)

- 1) Ff. 3a-29b: Scriptural readings [menbābāt] for the night hours for each day of the week.

Varia: Two leaves from a printed copy of the Anaphora of Athanasius, ff. 1b and 30a (apparently glued to the covers so that the other side could not be microfilmed; the two pages that were microfilmed are pp. 612 and 621). -- Reign of Haile Selassie I (1930-1974).

EMML Pr. No. 1592  
Institute of Ethiopian Studies, University of Addis Ababa

- 1) Ff. 1a-62a: Gospel of John.  
2) Ff. 62b-68b: Kidān za-nagh.  
3) Ff. 71a-91a: Anaphora of our Lady Mary by Cyriacus [Qeddāsē Māryām].  
-- Early 20th cent.

EMML Pr. No. 1593  
Institute of Ethiopian Studies, University of Addis Ababa

- 1) Ff. 3a-38b: Horologium of Abbā Giyorgis for the day hours [Sa'atāt za-ma'ālt].
- 2) Ff. 41a-81b: Horologium of Abbā Giyorgis for the night hours [Sa'atāt za-lēlit].
- 3) Ff. 81b-87a: One miracle of the Virgin Mary (introductory rite, f. 81b; introductory exhortation, f. 84b; hymn, Esagged laki, f. 85b; miracle, f. 86a).
- 4) F. 87ab: One miracle of St. George.
- 5) Ff. 87b-88a: One miracle of St. Gabra Manfas Qeddus.
- 6) F. 88ab: One miracle of Jesus Christ.
- 7) Ff. 89a-91b: Greetings [salām] to the Church and to St. Michael; hymns to Sts. Gabriel and George.
- 8) Ff. 92a-93a: Hymn to the Virgin Mary, Šarāwita malā'ekt yesēbbeḥuki (not in Chaîne).
- 9) F. 93a: Hymn to the Virgin Mary, Esēbbeḥ šaggāki o-Egze'eteya Māryām (Chaîne, no. 343).
- 10) Ff. 93b-94b: Unidentified hymn to the Virgin Mary (incipit lost). -- 20th cent.

EMML Pr. No. 1594  
Institute of Ethiopian Studies, University of Addis Ababa

- 1) Ff. 2a-211b: Irregular collection of hymns and chants (includes: Malke'a weddāsē [... Šegāki neṣuḥa], f. 8a; Malke'a Anqasa berhān [Chaîne, no. 241], f. 18b; Ziq, f. 43a; Māhelēta segē, ff. 59a-78b, 113ab, 79a-98b; Zemmārē, f. 150b; and Mawāše't, f. 203b). -- 20th cent.

EMML Pr. No. 1595  
Institute of Ethiopian Studies, University of Addis Ababa

- 1) Ff. 1a-104b: Collection of chants for the year called Ziq (Wa-anta-ni ḥezān). -- 20th cent.

EMML Pr. No. 1596  
Institute of Ethiopian Studies, University of Addis Ababa

- 1) Ff. 1a-29b: Greetings [salām laki] and glorifications [sebhat laki] of the Virgin Mary and the Saints for the hours (beginning, Temherta salāmena, na'amen Aba fannāwē, wa-na'amen Walda tafannāwē wa-na'amen Manfasa Qeddusa māhya[wē], apada hellāwē. Salām laki, Māryām, dāgmit samāy ...). -- 19/20th cent.

- 1) Ff. 1a-9a: Malke'a Māryām (Chaine, no. 172).
- 2) Ff. 9b-13b, 49b, 49a, 14a-18a: Malke'a Iyyasus (Chaine, no. 123).
- 3) Ff. 18b-24b: Hymn to the Virgin Mary, Akkonu be'esi (= Chaine, no. 327).
- 4) Ff. 24b-34a: Malke'a Giyorgis (= Chaine, no. 147).
- 5) Ff. 34a-60a: Greetings [salām] to the Saints (some disorder in the leaves).
- 6) Ff. 60a-92b: Horologium for the night hours [Sa'atāt za-lēlit]. -- 19th cent.

- 1) Ff. 1a-24b: Collection of magical prayers, with magical squares and drawings. -- 19th c.

Private Library of Makbeb (Mekbib H.),  
Central Quarter [Makākkelaññā], Addis Ababa

Paper, 15.5 x 10 cm., 232 ff. + 3 ff., 1 col., 21 lines.

SAWĀSEW

Pp. 1-232: The printed Ge'ez Grammar [Sawāsew].

(Ba-sema Ab ... Eṣeḥef nagara sawāsew ba-rade'ēta Eg". Yarbātā amal  
yammittāwqaubāccaw nagarāt 8 nāccaw ennazzihemm šarāwit ...)

Varia:

- (1) Verso of the second fore guard leaf and recto of the last rear guard leaf: Italian words in Ethiopic letters translated into Amharic.
- (2) Verso of the last rear guard leaf: Arabic numerals copied as a writing exercise (1, 2, 3, etc.).
- (3) P. 230: The note (RWārifāti Musolini bēre).

Note of ownership by Māmmere Walda Giyorgis, verso of the first fore guard leaf, and by Marigēta Hāyila Giyorgis and by Mari(gētā) Makbe(b) Hā(yla) Gi(yorgis), recto of the second fore guard leaf.

Pp. 132-133 and 202-203 filmed twice.

Patriarchate Library, quarter of Makākkelaññā, Addis Ababa

- 1) Ff. 1a-301a: Amharic commentary on the Hāymānota abaw, including the anathematisms and the supplementary texts. Ff. 274a-276a are badly light struck, and most of the text is illegible. -- 24 Yakkātīt 1943 E.C. (= 3 March 1951 A.D.).

Private Library of Dr. Sergew Hable Selassie,  
Makākkelaññā, Addis Ababa

Paper, 26.5 x 19.5 cm., 16 + 17 ff., 1 col., 28 lines, mid 20th c.

## LIST OF BOOKS

Ff. 1a-16a: List of Books found in Ethiopia.

652 titles of books in Ge'ez are listed by a certain "Dabtarā" who had apparently visited many churches and monasteries in remote places of Ethiopia. The original composer of this list is most probably Liqa Ṭabbabt Aklila Berhān Walda Qirqos, who published a similar work in the past. See his article, "Zēnā maṣāḥefta berānnā," Proceedings of the Third International Conference of Ethiopian Studies II, Addis Ababa (1966), pp. 133-139. His description of the uncommon qeddāsēyāt on pp. 136-7 in this article tallies word by word with their description in this list as given in nos. 140-143 below. The compiler has apparently read at least some of the books before listing them for he sometimes summarizes their contents in one or more sentences. However, it is also possible that he has copied some of the titles from inventories of books found on the margins of some manuscripts. The list is somewhat long because some works are listed more than once, sometimes under the same title and sometimes under different titles. The list of dersānāt is very long.

(1) F. 1ab: Introduction.

(Ba-sema Ab ... Eṣṣḥef ḥwēlqwa maṣāḥeft za-yetrakkabu  
ba-Iteyoppeyā za-taṣḥfa em-Addām eska 'elatenā. Zātti  
qadāmi maṣḥafa za-ṣaḥafa Addām. Yebē abuna Addām, ama  
'elata motu ṣawwe'o la-waldu Sēt wa-yebēlo: Semā',  
waldeya ...)

(2) Ff. 1b-16a: 652 titles of books arranged according to subject matter.

(a) Ff. 1b-2b: 1-53: Books of the "Old Testament," including:

- 47. Maṣḥafa Maqābeyān qadāmāy.
- 48. Maṣḥafa Maqābeyān kāle'.
- 49. Maṣḥafa Yosēf Walda Koreyon.
- 52. Zēnā Ayhud (cf. with 49).
- 53. Zēnā Eskender.

(b) Ff. 2b-3a: 54-77: Books of the New Testament, including:

- 81. Maṣḥafa Kidān qadāmāy.
- 82. Maṣḥafa Kidān kāle'.
- 83. Šer'āta Šeyon.
- 84. Geṣṣew.

(c) F. 3ab: 88-109: Patristic works [ya-Liqāwent maṣāḥeft].  
Includes:

- 96. Faws manfasāwi za-Ḥawāreyāt.
- 97. Faws manfasāwi za-300. About 96 and 97 see EMML 1941-3  
(2).

99. Maṣḥafa Hedār in Dabra Warq. This book is quoted in a religious debate in EMML 1837, f. 43b. (= EMML 1115)
104. Maṣḥafa ledata Abaw.
105. Maṣḥafa zekr za-yezēkker mutāna. Probably Gundā Gundē MS 156, as indicated in the list of R. Schneider: Zekra mutān.
108. Fekkārē hāymānot, probably by Abbā Giyorgis of Gāsečča; see his gadl, EMML 1838, f. 28b.
109. Tomāra hāymānot.
- (d) Ff. 3b-4a: 110-146: Service books [la-Bēta Krestiyān šer'at yammihon], including:
  113. Maṣḥafa temqat, described as "hemumān yammiṭṭammaqubat."
  123. Šer'ata Yosēf Berhāna 'Ālam; see also no. 640 below.
  125. Šer'ata Abuna Taṭamqa Madhen.
  140. Qeddāsē Māryām za-Gorgoyeyos za-Qappadoqeyā.
  141. Qeddāsē Egzi' za-Retu'a Hāymānot in Axum and in Da(ssē)ta Galilā.
  142. Qeddāsē Māryām za-Nātnā'el, see EMML 1159 (17).
  143. Qeddāsē Egzi' za-Abbā Giyorgis, in Gāsečča.
  144. Maṣḥafa Semrat.
- (e) F. 4ab: 147-165: Books of authors of different periods [dagmo ba-yya-gizēw ya-tanašsu liqāwent], including:
  147. Maṣḥafa Giyorgis rad'a Enṭons.
  148. Maṣḥafa Diyoseyos (for Diyonāseyos ?).
  153. Maṣḥafa bāḥrey za-Abbā Beneyām.
  154. Maṣḥafa Sābēlā, described thus: "Sābēla who commented on the nine sun[s]." It is probably on this work that the salām to Sābēlā (Sibyl) in the Ta'ammeho qeddusān is based: (Salām la-Sābēlā za-a'amarat fekkārē 9 zaḥay ...), EMML 1760, f. 83b.
  156. Tase'elota Anteyākos za-Atnātēwos, in Qarāneyo Dabra Iyyasus, definitely EMML 6572. It is also quoted in the Mazmura Krestos, British Museum MS Or. 534, f. 134a.
  161. Maṣḥafa Kitārā.
- (f) Ff. 4b-6a: 166-237: History books [zamanennā tārik yammiyāstāwwequ maṣāheft], including:
  166. Maṣḥafa Se'id Walda Baṭriq.
  167. Maṣḥafa Māḥbeb Man'agāwi. Since the first order of the letter ' is seldom used in recent writing, it probably stands for an original b, so that the last word should probably be corrected to Manbagāwi; this would then refer to a work by Agapius, son of Constantine, who is known in Arabic as Maḥbūb al-Manbiḡī. See G. Graf, Geschichte der Christlichen Arabischen Literature, Vol. II (= Studi e testi, 133) (1947), pp. 39-40.

171. Maṣḥafa Se'idāweyān.
172. Maṣḥafa Māreqos Walda Qambar.
173. Maṣḥafa Yohannes za-Damāsego.
175. Maṣḥafa Walda Manakosāt.
178. Maṣḥafa Sāwīros kālē'. Described as "Ya-Gebṣenennā ya-Itēyoppeyān andennat yamminager." This is in addition to no. 149: Maṣḥafa Sāwīros.
179. Maṣḥafa Ērāqlis.
180. Maṣḥafa hāymānot.
183. Dersāna Fileppos za-Dabra Šebāh.
194. Maṣḥafa Efrēm.
195. Maṣḥafa Mār Estifānos.
196. Maṣḥafa Ilāreyā.
197. Maṣḥafa Agwāris in G<sup>W</sup>ahančā, summarized: "Saweyyaw emakrāllahu belo biḥēd sela lebsu mādaf kalakkalut. Dahnā lebs labso biḥēd agabbut. Sibalā ya-taṭarrāw lebsē naw belo ersu yetgab belo la-lebsu [sic] waṭun qabbāw." It is different from Wagris or Evagrius, which is listed as no. 198.
200. Maṣḥafa Yesḥaq aba menēt za-Sēḥat.
206. Terg<sup>W</sup>amē Pāwlos za-Fēlon Fēlegos; cf. EMML 1763, f. 201b.
207. Maḡaṣāwi (?) Buruk in G<sup>W</sup>endāg<sup>W</sup>endi and in the Church of St. Mark in Addis Ababa.
218. Maṣḥafa Menḡar, described: "Ka-yya-Maṣāḡeftu hullu terg<sup>W</sup>amēw yal-tāwwaqawen ya-mmītaragg<sup>W</sup>em."
219. Weddāsē Šalus.
221. Ta'ammera q<sup>W</sup>erbān, described: "Ba-naṭṭaba gizē ya-tadarragawen ta'ammerāt yamminager."
230. Weddāsē Maṣqal za-Abbā Giyorgis, mentioned in his gadl, EMML 1838, f. 19a.
234. Kalēlā Wedemnā; no location is given; the title might have been copied from the Mazmura Krestos listed as no. 249 below, although the manner of its listing here does not support this view.
236. Maṣḥafa Sekendes. (MS: Senkendes)
237. Ḥiqār, described: "Ya-Gebṣ neguśennā ya-Fārs neguś tawarārdaw sela Fārs neguś feḡ hono ba-belhatu ya-Gebṣen neguś ya-rattā."
- (g) Ff. 6a-10a: 238-431: Prayer Books, [ya-ṣalot māṣāḡeft] (but many gadlāt are also listed), including:
  238. Maṣḥafa gizēyāt za-Gebṣ, described: "Ba-7 gizēyāt yammiṣṣallay." This is most probably the Coptic Horologium.
  239. Maṣḥafa gizēyāt, described: "Ba-24-ttu gizēyāt yammiṣṣallay."
  240. Maṣḥafa gizēyāt; description the same as no. 239 above.

241. Sa'atāt za-24 sa'atāt za-Abbā Giyorgis.
242. Weddāsē Amlāk kālē' za-7 'elatāt.
243. Ṣalot za-Aqāreyos.
244. Weddāsē Amlāk za-7 'elatāt za-liqāwent.
246. Ḥaymata Se'lat.
249. Mazmura Krestos.
250. Maṣḥafa ṣalot za-7 'elatāt.
253. Maṣḥafa ṣalot za-7 sa'atāt.
254. Bahawelt; this is a calendar of the Saints; see EMML 1429, varia (1).
255. Maṣḥafa Bahawelt; this may not differ from the preceding entry.
256. Nāzāzē tekkāz.
258. Rā'eya Gorgoreyos.
259. Maṣḥafa Sargis, (Sargis D'Aberga ?).
261. Zēnā ge'eza beḥēr, (Description of Ethiopia ?).
276. Gadla Māreqos wangelāwi kālē'; description: "Ba-G<sup>w</sup>ggām ya-taṣāfa"; probably miracles of the evangelist worked in Ethiopia.
277. Gadla 70 wa-2 arde't.
278. Maṣḥafa qamāden, description: "Za-yenagger ba'enta Yoḥannes Walda Nag<sup>w</sup>adg<sup>w</sup>ād."
279. Weddāsē Ḥawāreyāt, za-Abbā Giyorgis.
280. Weddāsē 70 wa-2 arde't.
281. Ṣalota tekkuzān. This title may have been taken from the incipit of Arke; see Strelcyn (BL) 107.
282. Ṣalota tagāneyo. The introductory ser'at for the Dersāna Mikā'el is called Maṣḥafa tagāneyo, EMML 1835, ff. 2a-3a.
283. Eg" nagśa za-semu Arkē.
284. Eg" nagśa kālē' za-Ḥazē Zar'a Yā'eqob.
285. Eg" nagśa śāles za-Abbā Giyorgis.
286. Eg" nagśa rābe'; description: "qeddusānun eyyāččāffara yammihēd."
287. Ta'ammera Eg" nagśa.
288. Ta'ammeḥo qeddusān; see EMML 1760-1.
289. Dibdiqon; description: "Ba-yya-warū yālluten ṣādqānen [sic] ka-Addām eska Musē ka-Musē eska zārē yalluten yammiqoṭ(e)r." See also in Dillmann's Lexicon, col. 1107.
290. Maṣḥafa enqoqelleš.
291. Maṣḥafa 'ergennā wa-werzewennā; description: "hulattu ya-takarākkarubbat."
292. F(e)rē Maṣāheft.
293. Kidāna Yoḥannes Maṭmeq, "by James the Apostle" (?).
294. Kidāna Ḥawāreyāt.
316. Gadla Fēleyās, "in Tānā Qirqos."

321. Gadla Maqārs.  
 333. Gadla Sarbāmon.  
 337. Gadla Awkātēwos.  
 339. Gadla Esi.  
 343. Gadla Gorgoreyos; description: "Za-tawadya westa gebb."  
 346. Gadla Tito.  
 347. Gadla šādqān (sic) kadih; see EMML 1479 (39).  
 352. and 645. Gadla Libānos; apparently Maṭā'.  
 354. Gadla 3-tu daqiq; description: "Za-nomu ba-mawā'ela Dakkēwos neguš 'ālāwi."  
 355. Gadla Emrāyes.  
 (Salām la-Emrāyes dengel / za-mo'atto la-Bereyāl ba-šannāy gadl /), EMML 1760, f. 80b.  
 357. Gadla Awesqeneyos.  
 358. Gadla Filātāwos.  
 359. Gadla Arkalēdis; see Conti Rossini, "Manoscritti," p. 612 (?).  
 374. Gadla Sādoq samā't.  
 376. Gadla Bālākoreyos.  
 382. Gadla Yoḥannes za-beḥēra Nanawē.  
 384. Gadla Yoḥannes Batra Yārk.  
 386. Gadla Esderos.  
 388. Gadla Yoḥannes za-Ḥarqelē.  
 394. Gadla seddestu aḥāw.  
 400. Gadla Maqārs Walda Fāsīladas.  
 404. Gadla Abuli.  
 410. Gadla Samātet (i.e. samā'tāt ?) za-motu; description: "Feddā Areyosāwi be'esi."  
 411. Gadla Demeyānos.  
 415. Gadla Tēwadoṭos za-Enqorā.  
 419. Gadla Giyorgis Mazhem.  
 422. Gadla Niqolāwos.  
 423. Gadla Yostēnā.  
 426. Gadla qeddest Anṭoleyā.  
 430. Gadla ḥames anest za-sayyafon Folā qasis (= Thecla ?)  
 (h) Ff. 10a-11b, 14a: 432-506: Homilies [dersānāt], including:  
 493. Dersān ba'enta 9-ttu qeddusān. Probably "L'Omlia di Yoḥannes, vescovo di Aksum, in onore di Garimā."  
 504. Ser'ata segdat.  
 (i) Ff. 11b-12a: 507-520: Books of chant [ya-zēmā maṣāḥeft], including:  
 512. Mehellā.  
 513. Sa'ātāt.  
 514. Kebr ye'eti za-'āmat.  
 517. Za-amlākiya za-'āmat.  
 518. Za-qānā za-'āmat.

520. Tensā'ēka la-ella amanna berhānaka fannu dibēna.
- (j) Ff. 12a-14a: 520-604: Homilies, hymns and praises concerning St. Mary [Dersān za-darasa abaw qeddusān ba'enta kebrā la-Egze'etena, qeddest Dengel, Māryām, walādita Amlāk], including:
521. Heywata Māryām, za-darasa Abbā Giyorgis.
522. Maṣṣḥafa Egze'etena Māryām, za-ṣḥafa Abbā Giyorgis.
540. Dersāna felsatā, za-Qērelos.
541. Dersāna felsatā sāles, za-Retu'a Hāymānot.
542. Dersāna felsatā kāle', za-Abrokoros.
543. Dersāna felsatā rābe', za-Yōhannes Afa Warq.
544. Dersāna felsatā ḥames, za-Retu'a Hāymānot.
560. Maqdema ta'ammerihā la-Egze'etena Māryām, ba-7 'elatāt.
561. Maqdema ta'ammera Māryām za-yetnabbab ba-'elata eḥud, za-'āzē Zar'a Yā'qob; this is the Maṣṣḥafa šer'at.
562. Maqdema ta'ammera Māryām, za-Yōhannes Afa Warq.  
Many MSS. of the Ta'ammera Māryām have this homily.
563. Maqdema ta'ammera Māryām, za-Māri Efrēm. (?)
564. Maṣṣḥafa ta'emmerihā la-Egze'etena Māryām - 75 miracles;  
description: "Translated from the Arabic during the reign of King Dāwit." See also EMML 1942 (22) 12.
565. Ta'ammera Māryām - 32 miracles with a malke' with the incipit, "Akkonu be'esi" (but Akkonu be'esi is not a malke').
566. Ta'ammera Māryām za-'āmat - 365 miracles, one for each day.
567. Ta'ammera Māryām, miracles that happened only in Ǧamaddu.
568. Ta'ammera Māryām, miracles that happened in Ethiopia.
569. Esēbbeḥ ṣaggāki, za-Abbā Giyorgis.
570. Esēbbeḥ ṣaggāki "for feast days."
571. and 600. Esēbbeḥ ṣaggāki "for the Egyptian Horologium."
572. Weddāsē Māryām, za-Efrēm.
573. Weddāsē Māryām, za-Efrēm kāle'.
579. Weddāsē Māryām, za-Abbā Kornī.
580. Weddāsē Māryām "for the 21st of each of the 12 months."
581. Weddāsē Māryām "for the 33 feast days of St. Mary."
582. 33 Weddāsē Māryām in Wāl[de]bbā.
583. Weddāsē Māryām, za-Yōhannes Afa Warq.
584. Weddāsē Māryām, za-Tāḥsās.
585. Weddāsē Māryām, za-yezzāwwag em-qāla nabiyyāt, za-yetnabbab ba-warḥā Tāḥsās ba-Wāl[de]bbā.
586. Weddāsē [ba-]warḥā tensā'ē za-yetnabbab.
587. Weddāsē Māryām, za-Abbā Giyorgis.
588. Mazmura Māryām, za-Abbā Giyorgis.
589. (Mazmura Māryām) 15 canticles, probably after the 15 biblical canticles.
590. (Mazmura Māryām) 5 canticles, after the 5 parts of the Song of Songs.

592. Hoḥeta berhān, za-Abbā Giyorgis; mentioned in his gadl, EMML 1838, f. 14a.
593. Maṣḥafa fessḥahā la-Egze'etena Māryām.
594. Argānon kāle'.
595. Enzirā Sebḥat.
596. Enzirā Sebḥat kāle'.
597. Zadāla zaḥay.
598. Maṣḥafa Segē, by Emperor Zar'a Yā'eqob.
- (k) Ff. 14a-16a: 605-652: Acts of Ethiopian Saints [Gadla ṣādqān za-Itēyoppeyā] (with some gadlāt of non-Ethiopian Saints), including:
606. Gadla liqāna pāppāsāt, described as a compendium [madbal] found in Gadāmāwit near Yemrehā.
615. Gadla Abbā Liqānos.
616. Gadla Abbā Yem'ātā.
617. Gadla Abbā Ṣḥmā.
618. Gadla Abbā Gubbā.
619. Gadla Abbā Afṣi.
621. Gadla Abbā Alēf.
624. Gadla Abbā Sinodā za-Dabra Ṣemmunā.
626. Gadla Abuna Gērelos.
627. Gadla Emmena Masqal Kebrā.
629. Gadla Abuna Zakkāreyās.
631. Gadla Abuna Takla Hāymānot Za-Tanbēn.
632. Gadla Abuna Sāmu'ēl; description: "Wehawen bārkaw ḥebest yādarragu (EMML 1606, f. 29a ?); anbasā leg waldā alāṭabā bettel ba-guyyāwā gabtaw yāṭaṭṭwāt."
633. Gadla Abuna Sāmu'ēl za-Hallilo.
634. Gadla Abuna Sāmu'ēl za-Qwayyaṣā.
636. Gadla Sāmu'ēl za-Tāriṭā.
637. Gadla Sāmu'ēl za-Dabra Wagag.
638. Gadla Abbā Sāmu'ēl za-Tānqwā.
640. Gadla Abuna Yosēf Berhāna 'Alam.
643. Gadla Abuna Gabra Masqal za-Lagāso.
644. Gadla Abuna Madḥanina Egzi' za-Dabra Bankol.
647. Gadla Abuna Gabra Krestos za-Qwārā.
649. Gadla Aron za-Ketur za-Šerē.
650. Gadla Abuna Aron za-Galilā.
651. Gadla Abuna Aron za-Maqēt.

EMML Pr. No. 1602  
Private library of Gētāččaw Gabra Masqal,  
quarter of Ledatā, Addis Ababa

- 1) Ff. 1a-70: Modes of chanting variable passages in the anaphoras [Anqaša qeddāsē].
- 2) Ff. 71a-75b: Number of blessings given at Mass.
- 3) Ff. 75b-76a: The order according to which the modes of chant 'ezl and ge'ez are alternated during the liturgical year [Šer'āta 'ezl wa-ge'ez za-yetbārayu em-Yohannes eska Yohannes]. -- 28 Miyāzyā 1935 E.C. (= 6 May 1943 A.D.).

EMML Pr. No. 1603  
Private property of Ato Šāhla Māryām,  
quarter of Enṭoṭṭo, Addis Ababa

- 1) Ff. 1a-3a: Amharic rules on chanting the office.
- 2) Ff. 4a-78b: Me'rāf. -- 1929 E.C. (= 1936/7 A.D.).

EMML Pr. No. 1604  
Church of Saints Peter and Paul, quarter of Kolṫē, Addis Ababa

- 1) Ff. 2a-198b: Missal (office prayers, f. 2a; ordinary, f. 20b; Anaphoras of the Apostles, f. 60b, our Lord Jesus Christ, f. 78b, the Virgin Mary, by Cyriacus of Behensā, f. 84a, John the Evangelist, f. 98a, the 318 Orthodox Fathers, f. 109b, Athanasius, f. 120a, Basil, f. 135a, Gregory (of Nyssa), f. 147a, James of Sarug, f. 156a, John Chrysostom, f. 164a, Dioscorus, f. 171b, Epiphanius, f. 176a, Cyril, f. 184b, Gregory II, f. 194a). -- 12 Maggābit 1944 E.C. (= 21 March 1952 A.D.).

EMML Pr. No. 1605  
Church of Saints Peter and Paul, quarter of Kolṫē, Addis Ababa

- 1) Ff. 1a-175a: Four Gospels (Introduction, etc., f. 1a; Matthew, f. 11a; Mark, f. 55a; Luke, f. 83a; John, f. 137a).

Miniatures of St. Mark, f. 54b, and St. John, f. 136b. Headings of each gospel decorated with harags. -- Ca. 1945 A.D. (donation).

## Church of St. Paul in Kolfē, Addis Ababa

Parchment, 44.5 x 34 cm., 179 + 6 ff., 3 cols., 38 lines. Donated by Etēgē Manan, for whom it was copied, to Sawāsewa Berhān Qeddus Fāwlos School in Kolfē on the 5th of Ḥamlē, 1935 E.C. (= July 12, 1943 A.D.), 178b.

## MIRACLES OF MARY

Ff. 1a-178b: Miracles of Mary [Ta'ammera Māryām].

(1) Ff. 1a-3a: Introduction.

1. Introductory rite [Maṣḥafa ser'āt], f. 1a.
2. Introductory exhortation, f. 2b.
3. Hymn to Our Lady Mary, Esagged laki, f. 3a.

(2) Ff. 3b-178b: The miracles:

1. Bishop Daqseyos, Hildefonusus, Bishop of Toledo, f. 3b.  
Cerulli (Il libro), pp. 310-312.
2. The farmer [gabbārāwi] who complained that Our Lady Mary did not respond to his salutations, f. 4a.
3. The Jew in Akhmīm who loved St. Mary, f. 4a.
4. Demeyānos, the monk from Philippi, f. 4b.
5. Abbās, the Bishop of Rome, f. 4b.  
Cerulli (Il libro), p. 446.
6. Yesḥaq, the custodian of the church, who used to go to church when the monks were asleep, f. 5a.
7. The famous painter who painted the icon of Our Lady Mary with care, f. 5b.
8. The sick man whom Our Lady Mary took to Jerusalem, f. 6a.
9. Zakkāreyas, the young man from the royal family of Rome who was bringing flowers to the icon of Our Lady Mary, f. 6a.
10. Yoleyānā and Barbārā, f. 7a.  
Cerulli (Il libro), pp. 523-525.
11. The three Arabs from Rif, one of whom prayed to Our Lady Mary to save them from drowning in the River Nile, f. 7a.
12. The church in Greece by the Mediterranean Sea which moved to another site by itself, f. 7b.
13. Yoḥannes Bakansi of the church of St. Mercurius, the martyr, in Egypt, f. 8a.
14. The wealthy man who went to Turkey by boat to fight the Q<sup>w</sup>ez, f. 8b.
15. Abraham and Gērā, his wife, from Badremān, Upper Egypt, whose only daughter, Elizabeth, lost her sight because of smallpox, f. 8b.
16. The mother of Māryām, Māretā and Yawwāhit, whose husband died, f. 9a.
17. Tāg and Nazib, whose profession was dyeing clothes, f. 9b.
18. The two brothers who were copyists, f. 10a.
19. Māryām, whom her relatives locked up when they went to church, f. 10b.

20. Giyorgis Haddis, "The New George," f. 11a.
21. Kaṭir, the priest from 'Elk'wesus (al-Ḥuṣuṣ), f. 11a.
22. The man with leg(s) of stone, [za-'ebn egru], f. 11b.  
Cerulli (Il libro), pp. 497-498.
23. Bishop Mercurius who had leprosy, f. 12a.
24. The icon of Our Lady Mary in the church in Ḥārat al-Rūm  
(MS: hawelta Rom), f. 12a.
25. Sofeyā, the pious abbess of Dabra Qarmēlos, who committed  
fornication with a deacon, f. 12a.  
The expression, za-semā Sofeyā, is garbled to zasamilufeyā.
26. Bārōk, the wicked man from Finqi, f. 13b.  
Cerulli (Il libro), pp. 514-515.
27. Anestāseyos, the pious deacon from Constantinople, f. 13b.
28. The monk from the Monastery of Samuel of Dabra Qalemon, who  
pretended to be a fool so that his righteousness would not  
be known, f. 14a.
29. The cannibal from the land of Qemer, f. 15a.
30. Qirās, the robber who was always praying Hail Mary's to Our  
Lady Mary, f. 15b.
31. The pregnant woman who was caught by the tide while going to  
a church of St. Michael, f. 16a.
32. The family of Te'mān, who did not give water to Our Lady Mary  
during her flight into Egypt, f. 16b.
33. The bishop of Romē who loved money, f. 17a.
34. The avaricious man who fell sick and the avaricious priest  
who visited him, f. 18a.
35. The nun whom our Lady Mary saved from the knight with whom  
she had agreed to run away, f. 19a.  
(... Tabehla kama hallo 1 dabr aḥatti dengel (sic)  
za-danāgel westa aḥatti hagar, wa-hallawat westa we'etu  
dabr aḥatti dengel za-šannāy ar'ayāhā fadfāda; wa-konat  
tāfaqqerā ... (f. 19b) ... Wa-soba sam'ā Sayṭān zanta,  
za-tegabber megbāra šannāy ...)
36. The monk who cut off his male organ, f. 20a.  
Cerulli (Il libro), pp. 393-394.
37. The priest who could celebrate only the Anaphora of Our Lady  
Mary, f. 20b.
38. Māryām, the daughter of the cobbler, whom a knight attempted  
to seduce, f. 21.
39. The boat of pilgrims that was wrecked, f. 22a.
40. The woman who was divorced by her husband, f. 22a.  
Cerulli (Il libro), pp. 488-489.
41. The girl who came back from death after a year, f. 23a.  
Cerulli (Il libro), pp. 457-459.
42. The woman to whom Our Lady Mary appeared with her Child when  
she wished to know how she gave birth to the Word of God,  
f. 23a.

43. The beautiful women who went to visit a recluse, f. 23b.
44. The woman to whom Our Lady Mary told to go to a certain priest and confess her sins to him, f. 23b.
45. How a wise monk [ṭabib] wondered about the unhealthy food on which the monks were living, f. 24a.  
 (... Wa-hallo westa l dabr l manakos ṭabib, wa-kona yeṣēlli ba-lebbu ba'enta za-yeballe'u aḥmālāt, wa-kona yehēlli ba-lebbu wa-kama yemawwetu ba-za-zi'ahu ḥemām. Wa-aḥatta 'elata em-mawā'el, enza ...)
46. The woman who vowed to fast the fast of Our Lady Mary, but was hindered by her husband, f. 24b.
47. The woman from an island [za-tenabber westa dassēt mā'ekala bāḥr] who was told by her father confessor to give her precious dresses away to the poor, f. 24b.
48. The knight who made the icon of Our Lady Mary his guarantor when he borrowed money from a Jew, f. 25a.
49. How Our Lady Mary rescued a monk from a lion, f. 26a.  
 In no. 326 below, the name of the monk is Ṭimotēwos.
50. The Moslem [tanbālātāwi] in Romē to whom the icon of Our Lady spoke, f. 26a.  
 Cerulli (Il libro), pp. 436-441.
51. The pious monk whom our Lady Mary saved from the temptations of Satan, f. 26b.  
 (... Wa-hallo l manakos za-yāfaqqer ṣoma wa-ṣalota em-ne'esu eska re'esennāhu [sic], wa-tamakkāhi ba-Amlāku ...)
52. The poor monk to whom Our Lady Mary gave clothing, f. 27a.
53. How Our Lady Mary supplied provisions to the monks, f. 27a.  
 (... Wa-hallo l warēzā, rad'omu la-qeddusān, wa-yahāzzen ba'enta sisāy ...)
54. On the genealogy of Our Lady Mary, f. 27a.  
 (... (f. 27b) Wa-enza tetfāllas Egze'etena Māryām em-Addām westa karśa Sēt wa-Hēnos ...)
55. Goleyād, who threatened to plunder a monastery, f. 27b.  
 Cerulli (Il libro), pp. 427-428.
56. Dyonāseyos, the bishop to whom the people of Romeyā came to inquire about the whereabouts of their king, Māreqos, who had become a monk, f. 28a.
57. The washerman who diverted the course of a river by a prayer to Our Lady Mary, f. 28a.
58. The pious king of Constantinople and his wife who had no children, f. 28b.  
 The child given them was Alexius.
59. The monk from the monastery of Macarius to whom Our Lady Mary appeared frequently, f. 28b.
60. How Our Lady Mary made the water turn white and then changed it into a bread of special taste for Abuna Sāmu'ēl when he celebrated over it the Anaphora of Our Lady Mary, f. 29a.

(... Seme'u, abawina wa-aḥawina, ba-beruh lebb wa-ba-anqeho ḥellinā, kama engerkemu za-gabrat ... Wa-ba-l mawā'el, enza hallo westa gadām, wa-soba qaddasa Abuna Sāmu'el bezu'awi qeddāsēhā la-Egze'etena Māryām, anbiro māya qedmēhu ...)

This is a local miracle and, according to EMML 1581, ff. 106a-107a and 109a-120a and 6343, ff. 62b-64a, the monk was Abbā Sāmu'el of Wālī and the Anaphora was G<sup>W</sup>as'a, i.e., the Anaphora ascribed to Cyriacus of Behensā.

61. Sargis, the wealthy man, and his wife Abrosqilā, f. 29a. Cerulli, (Il libro), pp. 348-351.
62. The Nativity of Our Lady Mary, f. 30a.  
(... Wa-hallo l be'esi em-zamada Krestiyān, wa-yessammay Iyyāqēm; wa-awsaba be'esita em-awāleda Yehudā, wa-tessammay Ḥannā ...)
63. Continuation of the story of the preceding entry, f. 31a.
64. The Egyptian woman who came to Our Lady Mary in Bethlehem to be cured of her fever, f. 31a.  
(... Wa-maṣ'at aḥatti be'esit em-medra Gebṣ, enza hallawat Egze'etena ... ba-Bēta Leḥēm, enza tefāṣṣen 'ābiyya faṣṣanta. Wa-sagadat qedmēhā ...)
65. The woman from Qāḥrā to whom Our Lady gave three children in place of the three who had died, f. 31b.
66. The child who took his mother to church, where he saw the icon of Our Lady Mary shedding tears for the sins of the world, f. 31b.
67. How Our Lady Mary rescued the soul of a sinner from eternal punishment because he fasted regularly the fast of Our Lady Mary, f. 32a.
68. The rich woman who attended the prayer of the monks, f. 32a.  
(... Tabehla kama hallo dabr za-manakosāt, wa-kona lemādomu la-manakosāt yaḥawweru la-lla-'āmat ḥaba bēta krestiyān la-Egze'etena Māryām ba-ba'āla zi'ahā, yegabberu ba'āla 'ābiyya. Wa-soba yaḥawweru emmuntu manakosāt kama yābe'elu ḥaba ye'eti bēta krestiyān, wa-ḥorat meslēhomu aḥatti kebert be'esit ...)  
See also miracle no. 106 below.
69. The man who rebuked the passengers for not praying to Our Lady Mary when the ship they were on was wrecked, f. 32b.
70. Homily on the importance of worshipping with hymns, f. 32b.  
(... Wa-hallo l be'esi, Abbās, za-yezēmmer Dāwita. Yebē laliḥu: Enza eṣēlli ṣaloteya ba-westa ṣomā'teya ...)
71. The Five Dolours, f. 33a.
72. The Syrian potter to whom Our Lady appeared and asked him to praise her, f. 33b.  
Cerulli (Il libro), pp. 290-293.
73. The deacon who praised Our Lady Mary with a Tafaśṣēḥi and whose soul went to heaven with her, f. 34a.

74. The paralytic whom Our Lady healed, f. 34b.  
(... Wa-kona ama 10 wa-6 la-warḥā Naḥasē, wa-nabara 1 maḥāgu' westa aḥatti hagar; wa-astar'ayatto ...)
75. Homily on the need of praying to Our Lady Mary, f. 34b.  
(... O-k<sup>w</sup>ellekemu māḥebara Krestiyān, keṣetu a'eḏāna albābikemu la-sami'ā ta'ammerihā ... za-kama adḥanattomu la-ḥaṭ'ān em-seḥtat ba-tenbelennāhā. Balewwā: O-Dengel, aḥṭeni maṣi'a ...)
76. The old monk whom Our Lady Mary made young, f. 35a.  
(... Wa-hallo 1 manakos westa dabr emenna adbārāt za-hagara Eskendereyā, wa-kona yāfaqqerā la-Egze'etena ... Wa-leḥqa we'etu manakos wa-raś'a, wa-dakma ḥāyly ...)
77. The poor man with skin disease whom Our Lady healed on the 17th of Naḥasē, f. 35a.  
(... Tabehla kama nadāy za-yeḥawwerewwo ba-'ārāt, wa-k<sup>w</sup>ellantāhu 'ābaq wa-zelgus. Wa-aḥatta 'elata fatawa yensā' q<sup>w</sup>erbāna ...)
78. The pious priest to whom Satan came to confession in order to lead him astray, f. 35a.
79. How Our Lady Mary revealed to a deacon the place where robbers had killed and buried another deacon, f. 35b.
80. The sinful knight [mastaze'na faras] who repented and learned how to praise Our Lady Mary, f. 35b.
81. The sinful deacon whom Our Lady Mary healed with a drop of her milk, f. 36a.  
(... Wa-hallo 1 diyāqon za-yese'en la-nagir ekayu wa-ḥaṭawe'ihu enta konat, lottu gebr šannāy, yāfaqqer wa-yāstaḥ'em ba-lessānu wa-ba-afuhu zakkerotā la-Egze'etena ... Wa-em (sic) ḥamma we'etu diyāqon ...)
82. Yosēf, the Jewish child, who received Holy Communion with his Christian schoolmates, f. 36b.
83. How the church built over the tomb of Our Lady Mary will change into a boat when Our Lord comes for the second time at the Last Judgment, f. 37a.
84. How the King sent to Abraham, the pious monk, to invite him to discuss with him spiritual matters, f. 37a.
85. The old (aragāwi for aramāwi) Moslem who found an icon of Our Lady Mary in his house, f. 37b.  
(... Wa-hallo 1 aragāwi em-daḥiqa Esmā'ēl za-rakaba ba-westa bēta (sic) še'el (sic) Egze'etena ...)
86. How Our Lady Mary saved the soul of a robber killed by another robber at the spring that sprang up at the spot where she had stood, f. 38a.  
Strelcyn (B.L.) no. 15, 1, 5, p. 17.
87. A prayer to Our Lady Mary which a bishop obtained from a man who used it as a protection against Satan, f. 38a.

- (... Wa-hallo l ēppis qoppos za-yebēlo la-l be'esi:  
Negeranna šalota za-adhanakka em-Sayṭān ekkuy. Wa-yebēlo  
we'etu be'esi: Em-qedma 'ezā' em-bēteya, qomku qedma  
še'lā la-Egze'etena Māryām wa-ebl: Beze't anti, albātti  
resḥat, burekt anti ...)
88. The story of the priest, all of whose children had died,  
f. 38b.  
This miracle is much abbreviated from its usual length.
89. How the monks of Scete praised Our Lady Mary when she appear-  
ed to them, f. 38b.  
Also abbreviated.  
(... Wa-hallawu ba-gadāma Asqēṭes bezuhān manakosāt ella  
albomu hWelq<sup>w</sup>, Abbā Maqārs, wa-Abbā Yoḥannes Kamā, wa-Abbā  
Musē ...)
90. How a soldier paid money to another soldier to spare the  
Christ Child from the persecution of Herod, f. 38b.
91. How a woman who had committed adultery was saved from eternal  
condemnation because of her prayers for other people, f. 38b.  
(... (39a) ... Wa-hallawat aḥatti manfasāwit dengel za-  
tetla'akkā ... wa-tefarreho la-Eg", wa-teṣawwem wa-ṭeṣēlli  
watra ba'enta mutān. Wa-qan'a lā'elēhā Sayṭān ...)
92. How Our Lady Mary healed Soforon, the King of Egypt, f. 39a.
93. How the Apostles ran away, leaving the body of Our Lady Mary,  
when they saw the Jews coming to kill them and to burn the  
body of Our Lady Mary, f. 39a.
94. The wicked man from Sidon who was attacked by a serpent  
[taman] when hunting in the Desert of Scete, f. 39b.
95. The robber [qasāṭi] whom Our Lady Mary saved, because of his  
faith in her, from those who had caught him stealing, f. 40a.
96. Qomos Rufā'ēl, the pious monk in Upper Egypt, to whom Our Lady  
appeared to tell him to accept the order of Patriarch Matthew,  
f. 40b.
97. The two butlers of the King of France, one of whom planned to  
destroy the other, f. 41b.  
(... Wa-hallo l be'esi za-yāfaqqerā ... liqa ṣawerta (sic)  
mēs la-negus (sic) ...)
98. The Jew who threw down the icon of Our Lady Mary when he lost  
his suit to seize other people's property, f. 42a.
99. The daughter of a wealthy man of Caesarea who gave birth to  
a child at the gate of the church of Our Lady Mary, f. 99a.
100. How Our Lady Mary showed to the Christians the suffering of  
Mohammed, the founder of the Islamic religion, f. 43a.  
The story is greatly shortened.
101. How people still come to the spring of Maṭoreyā, which Our  
Lady Mary and her Child made to spring up on their way back  
from Egypt, f. 43a.
102. How the Blessed Virgin gave water to a thirsty dog, f. 43b.

103. How the dogs of a hunter found the Holy Family in flight and praised Our Lady Mary, f. 43b.
104. Nāttān, the custodian of the monastery of Dabra Sarābeyon, who wished to see Our Lady Mary, f. 44a.
105. Tebreyānos, the merchant from Qeṭṭ, who agreed to Satan's proposal to deny Christ, but not Our Lady Mary, f. 45a.  
(... Wa-hallo be'esi nagādi, za-semu Tebreyānos, ba-hagara Qeṭṭ; esma bā'1 ṭeqqa ba-agbert wa-a'emāt, ba-warq wa-ba-berur, wa-alhemt wa-agmāl ...)
106. The wealthy noblewoman who went with the monks to pray in the manbalis, f. 45b.  
Löfgren (Uppsala), no. 30, 72.  
The content of this miracle is basically the same as that of miracle no. 68.  
(... Wa-soba faqadu aḥāw kama yetgābe'u westa manbalis, naś'u em-aba rifs(?) ḥaba manbalś. Wa-ḥorat meslēhomu aḥatti be'esit 'ābbāy wa-kebert wa-bā'elt ṭeqqa ...)
107. How Archbishop Bāsleyos asked a wealthy man to finance the painting of an icon of Our Lady Mary, f. 46a.
108. The Moslem who found in his house an icon of the Virgin Mary. See miracle no. 85.
109. The prince to whom the icon of Our Lady Mary spoke, f. 46b.  
(... Wa-hallo 1 neguś za-yenabber westa bāḥr, za-kebur em-nagaštāt; wa-albottu za-enbala 1 wald buruk ... amše'a lottu mamḥera ...)
110. The young man who agreed to Satan's proposal to deny Christ, his Father and the Holy Spirit, but not Our Lady Mary, f. 47b.  
See also miracle no. 105.  
(... Wa-hallo 1 warēzā šannāy za-yenabber mā'ekalā bāḥr, em-keburāna zamad we'etu; wa-kona we'etu warēzā yāfaqqer bali'ā wa-sateya wa-feg'ā. Wa-emdeḥra-ze, ḥalqa newāyu ...)
111. The knight who became the friend of a man who had a beautiful wife in order to be able to approach her, f. 48b.
112. History of the composition of the Maṣḥafa Ḥawī.  
See G. Graf, "Geschichte der Christlichen Arabischen Literatur," II, Studi e testi 133, (1947), p. 327.
113. Miracles of Mary worked at Dabra Meṭmāq Dayr al-Magṭas, Upper Egypt, f. 50a.  
(... (f. 50b) ... Wa-hallo ba-medra Gebz menēt 'ābiyy za-yessammay Dabra Meṭmāq; wa-emur we'etu ba-ḥaba k<sup>w</sup>ellu, wa-yemasse'u ḥabēhu em-k<sup>w</sup>ellu aḥgur wa-adyām ...)
114. How the Blessed Virgin left the Temple and moved to the household of Joseph, where she received the Annunciation, f. 52a.

115. The conception of Our Lady Mary became public, f. 53a.  
The story is a continuation of the preceding entry and ends with the visit of the Virgin with Elizabeth.
116. The Nativity of Our Lord Jesus Christ, f. 54a.
117. The killing of the Holy Innocents by the order of King Herod and the flight of the Holy Family to Egypt, reported by Our Lady Mary, f. 54b.  
This miracle is normally part of the following entry, i.e., part of the revelation of Our Lady Mary to Patriarch Theophilus. This and miracles nos. 118, 122, 127 and 128 make up the homily described by Wright (B.M.) CCXVI, 1, p. 143.  
(... Wa-ba-ye'eti 'elat, mota Sem'on kāhen aragāwi.  
Wa-nabara Hērods 2-tta 'āmata enza yeṣannehomu la-Sab'a Sagal, kama yemṣe'u ḥabēhu. Wa-emmuntussa ...)
118. How Our Lady Mary appeared to Patriarch Theophilus, f. 55a.  
This is not the first part of the revelation. See also the preceding entry and entry no. 122.  
(... Ba'enta za-kama astar'ayatto la-Tēwofelos, liqa pāppāsāt, wa-za-kama tanāgaratto wa-aṣne'atto em-dekāma fenot ... Wa-em-ze baṣāḥna hagara Sāmenon, westa qadāmi anqaṣ māḥefad ...)
119. How the Holy Family hid in the trunk of a sycamore tree [*'oma saglā*], f. 57a.  
(... Wa-kona zentu nagar ama nagśa Hērods, wa-azzaza kama yeqtelu ḥezānāta ... Wa-soba sam'āt Egze'etena ... bakayat enza tebl: O-waldeya, em-er'ay qetlata zi'aka ...)
120. How the earth swallowed the people of a village [*hagar*] who refused to give water to Our Lady Mary while the Holy Family was in flight from the persecution of Herod, f. 57b.  
(... (f. 58a) ... Wa-kona zentu nagar em-deḥra waladatto ... azzaza Hērods 'elew kama yeqtelu ḥezānāta ...  
Wa-sami'ā burekt ... ag<sup>w</sup>yayatto la-Waldā ḥaba medra Gebz.  
Wa-soba bo'at ḥaba medra Gebz, aḥāzo ṣemā'ā (*sic*) māy la-Waldā ...)
121. History of the Nativity of Our Lord, from the appearance of the angels to the shepherds to the flight of the Holy Family into Egypt, f. 58b.
122. How the Blessed Virgin appeared to Theophilus, Patriarch of Alexandria, f. 59a.  
(... Ba'enta za-kama astar'ayatto la-Tēwofelos, liqa pāppāsāt, wa-za-kama tanāgaratto wa-aṣne'atto em-dekāma fenot. Yebē Tēwofelos, liqa pāppāsāt: Seme'u, abaweya wa-aḥaweya, za-enaggerakkemu ba-ferhāt wa-ba-hāymānot rete't, za-astar'ayattanni Egze'etena ... Ba-ye'eti sanbat enta ḥālafat, faṣṣimana ṣalota lēlit, nomu aḥaweya ...)
123. How the inhabitants of a village were changed into apes [*halasteyo*] when they became unfriendly to the Holy Family during their flight into Egypt, f. 60b.

124. How the King of Egypt sent to Our Lady Mary to ask her to bless his kingdom, f. 61a.
125. Holy places in Egypt visited by the Holy Family during their flight, f. 61b.  
 (... Wa-ḥaba hallo Egzi'ena I" K" mesla walāditu ... ama bo'u westa medra Gebz, ama 20 wa-4 la-Genbot, enza we'etu ḥezān wa-mawā'eliḥu 2 'āmata ...)
126. How the daughter of a robber was cleansed of her leprosy when she washed her legs in the spring which the Child Jesus made spring up for his mother, f. 63a.  
 Strelcyn (B.L.) no. 15, 1.  
 (... Wa-kona enka em-dehra waladatto la-fequr Waldā ... wa-enza taḥawwer ba-fenot, rakabā mendābēyāta, wā'eya zaḥāy wa-qWerra lēlit, raḥab wa-ṣem' ...)
127. The story of the appearance of Our Lady Mary to Patriarch Theophilus, continued, f. 63b.
128. The story of the appearance of Our Lady Mary to Patriarch Theophilus, continued, f. 64b.
129. What seems to be a continuation of the preceding entry, f. 65a.  
 (... Wa-enza hallona medra Yehudā, nāhu dammanā beruh zorna (sic) meslēhu wa-mesla ardā'ihu wa-Māryām Magdalāwit wa-Salomē, wa-abṣeḥanna ḥaba zentu bēt ...)
- 130/71. The five dolours, f. 65b.
131. Homily, ascribed to Cyril of Jerusalem, on the icon of Our Lady Mary in Dabra Ṣedēneyā, f. 66a.  
 For this and the following two entries, see the study of Cerulli (Il libro), pp. 150 and 231-268.  
 (... Dersān za-darasa ab qeddus, kebur wa-neṣuḥ, Abbā Qērelos, ēppis qoppos za-Iyyarusālēm, ba'enta se'lā la-Egze'etena ... za-hallawat ba-Dabra Ṣadēneyā, ḥaba aḥatti hagar em-aḥgura Damāsego, wa-za-kama kona ṭenta nagarā wa-ta'ammerāt za-kaṣatomu Eg" emennēhā ... Wa-emze, o-fequrāneya, anani erē'i be'esi emennēkemu ...)
132. The homily of the preceding entry, continued, f. 67a.  
 (... Wa-bo'a ḥaba bēta krestiyān wa-ṣallaya ṣalota za-yedallu, wa-we'etussa iyyā'oqa (sic) la-ye'eti mana-kosāyet ...)
133. The homily of the preceding entry, continued, f. 68a.  
 (... Wa-em-ze naś'u maḥatewa wa-ma'aṭena wa-masqala, wa-qasis zora še'la keberta lā'ela mazrā'tu ...)
134. Māreqos, the King of Romeyā, who abdicated his throne and became a monk, f. 69a.
135. The landlord who used to oppress his neighbors, f. 69a.  
 Short, rare and probably local.  
 (... (f. 69b) ... Wa-hallo 1 be'esi bā'1, gabbār we'etu wa-be'lussa kona em-newāya 'āmaṣā; esma ye'ēmmeḥomu la-agwārihu wa-yenaṣše' newāyomu wa-eklomu wa-medromu ...)

136. The knight who agreed to Satan's proposal to deny Christ, but refused to deny Our Lady Mary, f. 69b.  
See also miracles nos. 105 and 110.  
(... Wa-hallo l be'esi em-sab'a afrās za-yāfaqqerā ...  
ba-k<sup>w</sup>ellu lebbu, wa-yābadder tale'ekotā fadfāda ...)
137. How Our Lady Mary appeared to the cattle herder [nolāwē alhemt] of a monastery and told him when he would pass away, f. 70a.  
(... Wa-hallo l be'esi nolāwi (sic) alhemt, wa-kona be'esi yawwāh wa-yāfaqqerā ... Wa-aḥatta 'elata ama ba'ālā ...  
tanse'a 'āwlo wa-barad ...)
138. Nek<sup>w</sup>āl, the clerical assistant of a Moslem in Marg wa-Kimo, f. 70b.
139. How the faithful of Nārdin murmured against the chaste priest who let a young nun live with him, f. 71a.  
(... Wa-hallo be'esi ba-hagara Nārdin; wa-tasayma qasis la'ela bēta krestiyān Dengel (sic) za-ye'eti hagar, enza ne'us ba-akāl wa-šannāya lāhey neṣuḥ, wa-ṣeruy ba-segāhu wa-šannāy ba-megbāru ...)
140. The hemorrhaging Arab woman whom our Lady Mary healed, f. 72a.
141. How Yoḥannes, the priest, found the gadl of Sts. Barbara and Juliana, f. 73a.  
This miracle is not common in the Mss, Cerulli (Il libro), pp. 26-27 (no. 18).  
(... Wa-hallo ba-bēta krestiyān (sic) Egze'etena ...  
be'esi za-yessammay Yoḥannes; wa-yāfaqqerā la-Egze'etena ... wa-yemaṣṣe'u ḥabēhā k<sup>w</sup>ellu sab' me'emanān ba-Egzi'ena, I" K", wa-yegabberu ba'āla feššeḥa 'abiyya ba-ba'āla samā'tāt Barbāra wa-eḥetā Yoleyānā ama 8  
la-Taḥšās ...)
142. Sadqā and Pētros from the monastery of St. Victor the Martyr in the castle of Māreqos, f. 73b.  
Cerulli (Il libro), p. 211.
143. How Our Lady Mary appeared to the leader of the Arab troops who came to Dabra Meṭmāq (Dayr al-Maḡṭas) in Atrib to persecute the Christians when they were celebrating the memorial of the dedication of the church of Our Lady Mary in Caesarea on the 21st of Sanē, f. 74a.
144. Qalēmēṭos, the pious Ethiopian monk, who was staying in Sambāṭ, Lower Egypt, at the home of Emma Yoḥannes, who finally went to Jerusalem with her guest, f. 74b.  
See also EMML 1156, ff. 130b-131b.  
(... Wa-hallawat be'esit maḥayyemnt, qeddest wa-burekt; wa-taḥādder ba-l hagar em-aḡgura Tāḫtāy Gebz za-yessammay Sambāṭ, wa-tessammay mafqarita nagd Emma Yoḥannes ...  
Wa-bātti hāymānot ṣenu' la-sab'a Iteyoppeyā ... Wa-ba-l

- em-mawā'el, baṣṣa ḥabēhā be'esi qasis Iteyoppeyāwi  
za-semu Qalēme[n]ṭos ...)
145. The Moslem who became Christian and died for his new religion, f. 75b.  
(... Wa-hallawu sab' krestiyān ba-aḥatti hagar; wa-reḥeqt emennēhomu beta krestiyān ba-semā la-Egze'etena qeddest ... meḥwāra sa'āt. Wa-hallo ba-dēdēhomu bēta krestiyān (sic) masgedomu la-Tanbālāt ...)
146. Yesḥaq, the abbot (of Dabra Meṭmāq?) who ran away to the Desert of Scete when he could not handle the big task of celebrating the holy days of Our Lady Mary, f. 76a.
147. The mother who saved her son from death by hanging by her prayers to Our Lady Mary, f. 76b.
148. The man who hurt a poor man when he threw to him dry bread [paskimā ḥebest] as an alms, f. 77a.
149. How Our Lady restored the sight of a seven-year-old child whose mother was living with her mother-in-law in Qāḥrā, f. 77b.  
(... Wa-hallawat aḥatti be'esit mesla ḥamātā ba-dawala Qāḥra; wa-bētāni ba-ṣenfa bāḥr, wa-mawāgedihu yebaṣṣeḥ ḥaba araftā ...)
150. The wealthy man from Cappadocia whose only child died, f. 77b.
151. How a mother-in-law suggested to her daughter-in-law, who was living with her, that she throw away the icon of Our Lady Mary in her possession because its paint had faded, f. 78a.
152. Qirās the robber from Galatia, f. 78a.  
A similar miracle is found in no. 30 above.
153. Filātāwos, the bishop from Upper Egypt, for whom Our Lady Mary tailored a sackcloth, f. 78b.  
Cerulli (Il libro), pp. 404-405.
154. Continuation of the preceding miracle, f. 79a.  
Cerulli (Il libro), p. 405.
- 155/81. Niqodimos, the sinful knight, who repented and learned how to greet Our Lady Mary, f. 79b.
156. Ela Eskenderos, the wicked Jew, whom Our Lady Mary rescued from a dragon [taman], f. 80a.
157. Armāteyās, the pious and wealthy officer from Ephesus, whom people slandered before the King, f. 80b.
- 158/68. The rich woman who attended the prayer of the monks, f. 80b.  
See also miracle no. 106.
159. Deacon Mikā'el, the grocer [aṭṭār], f. 81a.
160. The European whose wife could not bear children, f. 83a.  
Cerulli (Il libro), pp. 360-367.
161. The drought and famine in Egypt in the year 1120 of the Martyrs (= 1404/5 A.D.), when the Patriarch was Matthew (I, 1378-1408).

162. The five delegates of Dabra Qalemon of Abbā Sāmu'ēl: Salomon, the abbot; his brother Dāwit; Zakkāreyās, the priest; Mikā'ēl, the priest; and the deacon Yā'eqob, f. 87a.
163. How an Arab who came to Dabra Qalemon for his meal stole the scissors of the tailor, Yā'eqob the Short [ḥaṣṣir], f. 88a. Yā'eqob was apparently one of the delegates mentioned in the preceding miracle.
164. The Arab visitors to Dabra Qalemon of Abbā Sāmu'ēl and the icon of Our Lady in the monastery, f. 89a.  
Discussed in Cerulli (Il libro), pp. 174-177.
165. The pious nun in Dabra Meṭmāq who was tempted by Satan to run away with a knight, f. 89b.
166. The visitors to the church of St. Paul in Romē who met a madman, f. 90b.  
Cerulli (Il libro), pp. 451-452.
167. The old monk in Dabra Efrēm, on an island in the Tigris River, whom Our Lady came to conduct (his soul) to heaven, f. 91b.
168. Nifon, the knight from Gala'ād, who paid money to an old woman to persuade another woman to have intimacy with him, f. 91b.
169. How Our Lady Mary promised the soul of a sinful woman to rescue her from eternal punishment, f. 93a.  
See entry no. 67 above.
170. The nun to whom Our Lady appeared to tell her that she should recite attentively the Hail Mary, f. 93a.
171. How Our Lady saved the soul of the abbot of a monastery near a river, f. 93b.  
(... Wa-hallo 1̄ manakos za-šeyyum lā'ela dabr, wa-ṭeqā falag we'etu dabr; wa-āqqabihā wa-maggābihā we'etu la-bēta krestiyān ...)
172. How miracles are worked even now at the spring of Dabra Māḥew in Jerusalem near Hēnon, f. 94a.
173. How Our Lady Mary and the Archangel Michael appeared to Patriarch Timothy in a church in Alexandria while he was with the followers of Abbā Pachomius, f. 94a.  
Wright (B.M.) CCXVI, 2, p. 143.
174. Enṭons reports how he saw Our Lady Mary in Dabra QWesqWām, f. 94b.  
(... Yebe: Ana, Enṭons za-Dabra QWesqWām, ḥorku wa-sakabku wa-nomku nestita. Wa-naqiḥeya re'ikewwā ...)
175. How Our Lady Mary appeared to a boy while he was with Patriarch Timothy, f. 94b.  
(... Ba-kama astar'ayatto la-aḥadu em-ne'esu, enza hallo mesla Abbā Timotēwos, liqa pāppāsāt za-Eskendereyā. Wa-yebē we'e (f. 95a) tu za-re'ya rā'eya: Wa-re'ikewwā ... wa-ye'eti ta'āwwedo la-liqa pāppāsāt ...)

176. Abrisāreyos, the king whom his subjects wanted to worship, f. 95a.  
Cerulli (Il libro), pp. 416-418.
- 177/72. The Syrian potter whom Our Lady Mary asked to praise her, f. 96a.  
Cerulli (Il libro), pp. 290-293.
178. Continuation of the preceding miracle, f. 96b.  
(... Wa-soba kona sanbat, satya wayna wa-noma. Wa-kawino manfaqa lēlit ...)
179. How Our Lady Mary delivered a monk from the temptation of Satan, f. 96b.  
(... Wa-hallo l manakos za-yāfaqqerā ... wa-i'abbasa em-ne'esu eska res'ānu, wa-tamakkāhi ba-Amlāku. Wa-zanta sami'o Sayṭān, maṣ'a ...)
- 180/77. The poor man with skin disease whom Our Lady healed on the 17th of Naḥasē, f. 97a.
181. How Our Lady appeared to the martyr, Sarābāmon, Bishop of Niqeyus, f. 97a.
182. How Our Lady Mary provided a family with food for the celebration of her feast when there was famine in the land, f. 97b.  
(... Wa-hallo l be'esi za-yāfaqqerā ... Wa-amēhā kona 'ābāra ekl. Wa-aḥatta 'elata ba-ba'ālā la-Egze'etena, ḥaṭ'a za-yegabber ...)
183. The pious abbot who was suspected by the monks of his monastery of committing adultery, f. 97b.
184. Report of Enṭons on how Our Lady Mary anointed the feet of the draught animals who came to Dabra QwesqWām, f. 98a.
185. Continuation of the preceding miracle.  
(... Wa-kā'ba yebē: Ansa re'ikewwā la-qeddest Dengel ba-zātti lēlit, wa-ye'eti tebēlanni: Esma kidāna waldeya ...)
186. How Our Lady opened the door of a church whose key had been locked inside, f. 98b.  
(... Wa-hallo l be'esi za-ye'ehez marāḥuta bēta krestiyānā, wa-yārḥu watra. Wa-aḥatta 'elata, bo'a arḥiwo ba-kama lemādu ...)
187. How Our Lady Mary appeared to John Chrysostom, f. 98b.  
(... Za-kama astar'ayatto la-Yoḥannes Afa Warq enza hallawa ba-QWestenṭeneyā, em-qedma yensā' qessennā wa-liqa peppesennā ...)
188. How Our Lady Mary prayed to her Son, who, in reply, stretched out his hand to her, f. 99a.  
(... Wa-ṣallayat Egze'etena Māryām wa-tebē: Egzi'eya wa-Amlākiya, sefāḥ yamānaka wa-bārek lā'elēya. Wa-safḥa Egzi'ena ...)
189. On the Dormition of Our Lady Mary, f. 99a.

- (... Wa-tebē Egze'etena: O-Egzi'eya, I" K", Walda Eg" le'ul, za-yegabber k<sup>w</sup>ello ba-samāy wa-ba-medr ...)
190. How three virgins came to attend Our Lady Mary when she gave birth to Our Lord, f. 99b.  
(... Wa-em-dehra-ze, maṣ'a ḥabēhā šalās danāgel ella yetqannayā lātti, wa-yebēlāhā: Iteḥzeni ...)
191. How Our Lady Mary rescued Abbā Barsumā and another hundred persons from a tempest while traveling by ship to Cyprus, f. 99b.
192. How Our Lady Mary appeared to Abbā Barsumā in the image of a white dove, f. 100a.
193. The unreliable Christian camel driver who was transporting the grain supply of the monastery of Dabra Meṭmāq (Dayr al Maḡṭas) in Upper Egypt, f. 100a.
- 194/97. The two butlers of the King of France, one of whom planned to destroy the other, f. 101a.
195. How the monks of Dabra Meṭmāq petitioned Bishop Mikā'ēl to send them a priest to help them celebrate the rites of Passion Week, f. 102a.  
The incipit of this miracle, (Wa-hallo) ba-mawā'ela šimatu la-ēppis qoppos Abbā Mikā'ēl ...), is given in Cerulli (Il libro), p. 200.
196. The cistern [me'lād] of the monastery of Dabra Meṭmāq, f. 102b.
197. How a man in Scete saw many demons, f. 103a.  
(... Wa-aḥatta 'elata, waṣ'a l be'esi em-hagara Asqēṭes wa-re'ya bezuḥāna manāfesta agānent (sic) za-albo ḡwelq<sup>w</sup>, wa-dangaṣa ...)
198. The Christian who lived in Gaza in a place called "the Monastery of the Deacon," f. 103b.  
(... Wa-hallo l be'esi Krestiyānāwi za-yenabber ba-aḥatti hagar em-aḥgura Gāzā za-yessammay Menēta Diyāqon ba-gabohā la-Mesr ...)
199. The pious wife of Yosēf from "the Monastery of the Deacon" who took her sick child to the spring of Maṭāreyā (al-Maṭareyyā), f. 104a.  
(... Wa-kona ba-zātti hagar kā'ba, za-yessammay Menēta Diyāqon, wa-hallo be'esi Krestiyānāwi za-semu Yosēf; wa-bottu be'esit šannāyta lāhey ṭeqqa, wa-bātti newāy ...)
200. The pious man from Argon in Cappadocia on whom a gold mine collapsed, f. 105b.
201. How a wealthy man denied God when he went bankrupt, f. 106a.  
(... Wa-hallo l be'esi za-yāfaqqerā la-Egze'etena ... wa-yegabber ba'alā ama 20 wa-l la-lla-k<sup>w</sup>ellu warḥ. Wa-be'esitu šannāyt ba-megbārā ...)
202. The pious old woman whom Our Lady rebuked for giving to the church of Mar Giyorgis what she was supposed to give to the church of Our Lady Mary, f. 107a.

- (... Wa-hallawat aḥatti aragit ba-hagar za-semā Bābāt, farāhita Eg" ye'eti wa-tāfaqqerā ... wa-tehub meṣwāta la-nadāyān ...)
203. The persecution by the Arabs when the Christians of Gebz and Qāhrā were celebrating with the priest Rezqellā the holy day of Our Lady Mary on the 16th of Sanē, f. 107b.
204. The Moslem merchant who travelled by ship to Naples, f. 103b. Cerulli (Il libro), pp. 480-482.
205. How Our Lady Mary appeared at the Spring of Matāriya (al-Maṭareyyā) at the time of the celebration of mass, f. 109a.  
(... Wa-hallawat ba-qeruba 'āyna māy za-anqe'ā Egzi'ena, I" K", za-tessamay Maṭāreyā, ba-sema Egze'etena ... bēta Krestiyān qeddest; wa-yeblewā la-ye'eti dawal Menēta 'Erd ...)
206. How Martha, who was to become the mother of Victor the Martyr, prayed to Our Lady Mary to have a child, f. 109b.  
(... Wa-hahallawat (sic) aḥatti be'esit farāhita Eg" wa-mafqarita nadāyān ... za-semā Māretā, em-beḥēra zi'ahā neguśa meśrāq abuhā we'etu wa-semu Fāsiladas ...)
207. Anestāseyā, who denied that the Arab woman had given her her jewelry to keep for her, f. 11Cb.  
(... Wa-kona ba-hagara Ṣe'id ṣab' mesla 'Ārab ba-baynātiḥomu. Wa-aḥattini em-anesta 'Ārab nas'at šarg'Wātiḥā za-warq wa-za-berur wa-a'eqabattā la-be'esit Krestiyānāwit, wa-yeblewā Anestāseyā. Wa-bātti walatt enta semā Māryām ...)
208. How an abbot [nebura ed] of a monastery opposed the reading of the "Miracles of Mary" to his monastic community, f. 111a. This is a homily on the importance of reading the Miracles of Our Lady Mary and was most probably composed by Emperor Zar'a Yā'eqob (1434-1468). See Cerulli (Il libro), pp. 18-19. Cerulli did not publish the entire text of this miracle.  
(... (111b) ... Wa-kona ba-aḥatti hagar em-aḥgura Krestiyān, wa-hagaressa 'ābbāy ye'eti, wa-sab'a zi'ahā wa-nagaštā-tiḥā ... Wa-em-bezḥa afqerotā la-Dengel, tagābe'u aḥattani neguś wa-pāppāsāt, qasāwest wa-diyāqonāt wa-manakosāt wa-makaru mekra šannāya kama yetnabbab maṣḥafa ta'ammerihā ... westa beḥēromu ...)
209. Continuation of the preceding entry, f. 112b. This section was apparently not separated from it originally. It was later numbered miracle no. 219 (afterwards rectified in the top margin to no. 209). However, the next miracle is numbered 220 and from there on the numbers have not been corrected, but continue 220, 221, 222, etc.  
(... Wa-kā'ba yebēlo la-we'etu manakos za-yebē: Iyyābawwe' westa dabreya maṣḥafa ta'ammerihā ... za-aqdamna nagira ba'enti'ahu: O-abd yetkahalakkanu tebēlo ...)

210. Gabreyāl, the only son of a poor woman, who was killed by drunken horsemen while he was fetching water for the construction of the church of Dabra Q<sup>Wesq</sup>Wām, f. 113b.  
The copyist has omitted ten numbers and has numbered this miracle no. 220.  
(... Wa-enza yaħannešu bēta krestiyān za-Dabra Q<sup>Wesq</sup>Wām ba-sema Egze'etena ... soba azzaza neguś mafqarē Eg", retu'ā hāymanot Tēwodoseyos la-ab kebur liqa pāppāsāt Tā'ofilos ...)
211. Țaludār, the sorcerer, and Țāmer, who were in Egypt when the Holy Family was there, f. 114b.  
(... Ta'ammer za-gabrat ba-lā'ela masarreyit, Țaludār, wa-Țāmer mar'atā ... Māryām ... Nagaratto la-Țimotēwos, liqa pāppāsāt za-Eskendereyā, walda Diyosqoros, wa-tebēlo: Šemā', engerkā za-rakabna ba-fenot ama nānsossu ba-Gebz ...)
212. The vision of the son of the governor of Egypt who vowed to destroy the Copts, f. 115b.  
(... Wa-hallo 1 neguś mesla waldu ba-hagara Mesr, wa-we'etu Tanbālātāwi 'elew, ba-mawā'elihu la-Abbā Eskenderos, liqa pāppāsāt za-Eskendereyā ...)
213. Awlogis, the man who worked as a stone-breaker, and Abbā Daniel, who prayed for him, f. 116a.  
Discussed in Cerulli (Il libro), p. 188.  
(... Wa-hallo 1 be'esi za-semu Awlogis, wa-šarābē 'ebn we'etu; wa-fadfāda yetwēkkaf engedā ba-newāya nedētu, wa-soba yešarreb ebna yenašše' 'āsba zāmāhu ...)
214. Yoħannes Kamā, whom the Virgin Mary called to the monastic life, f. 117a.
215. The gardener from Manfalut who took his wages in vegetables and gave them away to those who were constructing a church in the name of the Blessed Virgin, f. 117b.
216. The wicked Moslem from Quseyā who beat up the guard (? aqnum) of the church and took away from the monastery of Q<sup>Wesq</sup>Wām by force a special piece of wood.  
(... Wa-hallo 1 be'esi kahādi ba-hagara Quseyā; wa-bā'1 Țeqqa ba-newāy, wa-yešalle' zamada Krestiyān fadfāda. Wa-zentussa be'esi kahādi ħora ħaba bēta krestiyān ... za-dabra Q<sup>Wesq</sup>Wām ...)
217. Masfeyānos, King of Rome, and Sefengeyā, his wife, who prayed to God to have a child, f. 120a.  
The child was Yešhaq, or Abbā Garimā, who abdicated his father's throne and became one of the Nine Saints of Axum. See Conti Rossini, "L'omilia di Yoħannes, vescovo d'Axum, in onore di Garima," Actes du XI<sup>e</sup> congrès intern. des Orient., Paris (1879), pp. 139-177.
218. How Anestāwos, the Amorite pagan from Qarāys, became a Christian, f. 120b.  
See his gadl, EMML 1826 (23) and 1827 (17).

219. How the hands and legs of a man who spoke bad words against the Virgin Mary were miraculously cut off, f. 121a.  
(... Wa-hallo l be'esi 'ebbuy, za-anbara westa samāy afuhu wa-ansosawu (sic) westa medr lessānu, 'ebbuya 'āyn wa-sessu'ā lebb ...)
220. How Tibāreyos, King of Romē, sent his dead son to the sepulcher of Our Lord with a letter to Our Lord asking him to raise his son from the dead, f. 121b.
221. The witness of John (the Evangelist) before Tibāreyos, King of Romē, f. 122a.  
(... (f. 122b) ... Wa-soba ḥora Yoḥannes fequru ḥaba Tibāreyos neguś (sic) hagara Romē, ba-kama yebēlo Egzi'ena. Wa-baṣiḥo Yoḥannes ḥaba Tibāreyos neguś, yebēlo neguś: Antanu Yoḥannes fequru ...)
222. Pētros Bawāres (Ms. Bawāre'), f. 123a.
223. Reweḥ, the infidel (= Moslem), who became a Christian and was re-named Enṭons Ḥaddis, f. 123b.  
The story is similar to the one in no. 218 above.
224. Māreqos, the priest, who brought his wife, who had leprosy, to Patriarch Matthew, f. 124a.
225. How the monks from the monastery of Abbā Anthony asked the pious Bishop Gabriel of Quseyā to preside over the services of Passion Week in the monastery of Q<sup>Wesq</sup>Wām, f. 124b.
226. How Kaṭib, who had attacked the monastery of Q<sup>Wesq</sup>Wām and taken its property, was killed by a miracle of Our Lady Mary, f. 125a.  
(... Ba-1030 wa-ṣ 'āmat, ḥora Abbā Yoḥannes Qomos, aba menēt za-dabra Abbā Enṭoneyos, wa-emur we'etu ba-qeddesennā wa-ba-ḥirut, wa-baṣṣa ḥaba Rif ...)
227. John Chrysostom's report on how the Holy Family met the child John the Baptist in the wilderness when his mother Elizabeth died, leaving him an orphan, f. 125b.
228. Bifāmon, the Egyptian martyr, to whom Our Lord, Our Lady and the two Angels, Michael and Gabriel, appeared, f. 126b.
229. Yoḥannes, the martyr from Senḥut, to whom Our Lord appeared in the image of a small child in need of clothing, f. 126b.
230. How Tafoneyā, who was sent by the Jews, attacked the corpse of Our Lady Mary when the Apostles were carrying it for burial, f. 127a.
231. How the Apostles, alive and dead, came together for the funeral of Our Lady Mary, f. 127b.
232. How a deer [ḥayyal--Ms: ḥayl] prevented a nobleman from Romē from entering the sepulcher to pray, f. 128a.
233. Zaynun, King of Romē, who ordered churches to be built in Egypt, f. 128b.  
Cerulli (Il libro), pp. 179-181.
234. How the icon of Our Lady Mary spoke to a priest while he was incensing it and told him not to make haste while incensing (iteg<sup>Wagg</sup>We'), f. 129a.

235. How Our Lady Mary and the Child Jesus blessed Scete and how Macarius, the founder of the monastery, was born, f. 129b.
236. History of Macarius, the founder of the monastery of Scete, f. 130a.  
This is a continuation of the preceding entry.
237. Continuation of the preceding entry. f. 130b.
238. Michael, the pious man who became a Moslem when his master beat him, f. 131a.
239. How Patriarch Gabriel, who succeeded Patriarch Matthew, came to the monastery of Scete and found Michael (see the above entry) serving in the church, f. 131b.
240. How a Moslem from Mesr (Cairo) became a Christian, f. 132a.  
For a similar miracle see no. 145 above.  
(... Wa-hallo I be'esi Tanbālātāwi ba-hagara Mesr ba-gora bēta krestiyān za-qeddus Marqorēwos wa-bēta krestiyān za-Abbā Sinodā, za-tanabbaya qadāmi kama neguša Iteyoppeyā yewarred ...)
241. How a monk in Jerusalem was delivered from Satan's temptation by praying in front of the icon of Our Lady Mary, f. 132b.
242. Abraham and Isaac, the two monks who went to Patriarch Yohannes to consult him about their problems, f. 133a.
243. History of the birth of Emperor Zar'a Yā'eqob, f. 134a.  
(... Ta'ammer za-gabrat lottu Egze'etena ... la-Zar'a Yā'eqob neguś ...)
244. The news of the coming of Badlāy to invade the Christian regions of Ethiopia, f. 134b.  
For the war between Emperor Zar'a Yā'eqob and Badlāy, see E. Cerulli, "L'Etiopia del secolo XV in nuovi documenti storici," Africa Italiana, vol. 5 (1933), pp. 82-99, in which miracles 243-248 are edited and translated.  
(... Wa-hallo I alāwi ba-medra 'Ādal za-yessammay Badlāy, em-ama nagśa Q'wastanṭinos ba-9 'āmat wa-2 awrāh ...)
245. The war between Zar'a Yā'eqob and Badlāy, f. 135a.
246. Continuation of the preceding miracle, f. 135b.  
(... (f. 135a) Wa-em-ze neguś Zar'a Yā'eqob, sami'o, itawakfa qālomū. Emmani bo'a neguś westa qatl, iwadays westa šegāhu ...)
247. How Emperor Zar'a Yā'eqob saw a sign of the fall of Badlāy in the cord which he placed before the icon of Our Lady Mary, f. 136a.
248. How Our Lady Mary appeared in a vision to the qasisa gabaz of the church of Waybelā, to tell him about the fall of Badlāy, f. 136b.
249. Absādi, the gardener of the monastery of Abbā Sinodā, who was accused before the old man (Abbā Sinodā?) of giving away vegetables to the poor, f. 137a.

250. The wrath of Our Lady Mary against the abbot of a monastery who objected to a procession around the church accompanied by chants to Our Lady Mary, f. 137b.  
 (... Wa-hallawu 2 fequrān westa bēta krestiyān, wa-1 emennēhomu malākē bēta krestiyān. Wa-soba re'eyomu la-kāhnātiḥā ...)
251. On the glory [kebr] of chanting hymns [māḥelēt], f. 138a.  
 (... Seme'u kā'ba, nengerkemu kebrā la-māḥelēt manfasāwit za-ḥallayū krestiyān ba-bēta Amlākomu ...)
252. The arrogant men [zehurān] from Egypt [Mesr] who wanted to have a statue of Our Lady Mary carved for them, f. 138b.
253. How some robbers killed each other at the spring of Our Lady Mary, f. 139a.  
 (... Wa-em-deḥra 'ergatu la-Egzi'ena ... maṣ'a kāle' fayātāwi za-qatalo la-fayātāy enza hallo newwema ḥaba māya Egze'etena ...)
254. How the lamp and the oil reached the ground safely when the priest who was incensing the church knocked over the lamp accidentally, f. 139b.  
 (... Wa-hallawat še'la Egze'etena ... ba-gabo yamānā la-bēta krestiyān ...)
255. The wrath of God against the stranger who despised the icon of Our Lady Mary.  
 This miracle may have been composed in Bēta Māryām, where the teacher was Abuna Yoṣṭinos, whose disciple, Abbā Tomās, related this miracle and, on another occasion, the miracle of his teacher, EMML 1480, f. 44a-47a.  
 (... Wa-ka'ba nenaggerakkemu mankera za-ṣaḥafa Tomās qasis, lā'ka bēt. Wa-soba kona ba'ālā la-Egze'etena ... za-we'etu ama 20 wa-1 la-Ṭerr, tagābe'u ḥezb ḥaba zentu bēt qeddus ...)
256. How Patriarch Matthew raised the man who had died while renovating the church of Marheba Zewila (Ḥārat Zawīla) in Cairo, f. 140b.
257. How Our Lady Mary cast out demons from a woman, f. 140b.  
 (... Wa-em-ze maṣ'at be'esi(f. 141a)t enta yāṣeḥebewwā agānent, ṣarḥat ba-'ābiyy qāl ḥaba Egze'etena qeddest Dengel ... wa-tebēlā: Fawwesenni ...)
258. How a multitude of people looked for Our Lady Mary, f. 141a.  
 (... Wa-em-ze tagābe'u bezuḥān ḥezb westa bēta maqdas. Wa-bezuḥān dewweyān maṣ'u wa-yebēlu: Aytē ...)
259. The preparation of golden ink at the court of Emperor Dāwit (1380-1412) for ornamenting the book of the miracles of Mary, f. 141a.  
 Cerulli (Il libro), pp. 87-88.
260. How Our Lady Mary healed a man possessed with evil spirits [nagargār] while the Angel Gabriel was making the Annunciation, f. 142a.

261. Fragment or second part of the story of how the monk Yohannes saved the church in Atrib by his prayer after the Caliph had ordered its destruction, f. 142a.  
See the following entry.  
(... Wa-we'eta gizē, azzaza masfen kama yetgahāšu k<sup>W</sup>ellu sab' ella hallaw qedmēhu ...)
262. First part of the story of how the monk Yohannes saved the church of Our Lady Mary in Atrib by his prayer after the Caliph had ordered its destruction, f. 143a.  
See the preceding entry.  
(... Seme'u, aḥaweya fequrān, zanta ta'ammera 'ābiyya za-gabrat Egze'etena ... ba-hagara Atrib. Wa-ba-we'etu mawā'el, hallo neguś za-semu Kālifā ...)
263. Continuation of the preceding miracle, f. 143b.  
(... Wa-em-ze nabara westa bēta krestiyān ḥaba se'lā la-Egze'etena ... wa-tamasafa lebbu ...)
264. Continuation of the preceding miracle, f. 144b.
- 265/101. How many people still go to the spring of Maṭāreyā, the fountain which the Virgin Mary and her Son made spring up on their way back to the Holy Land, f. 145a.
266. How Our Lady Mary encouraged Qozmos from the land of Bārtos to decide for the monastic life, f. 145b.  
Strelcyn (B.L.) no. 15, 1, 2 and EMML 1156, f. 52b.  
(... Wa-hallo l warēzā za-semu Qozmos ba-hagara Bārtos; wa-ge'zu šannāy wa-ḥenuz ba-megbāra šedq ... Wa-kā'ba 'ārga Dabra Zayt ḥaba hallawu manakosāt kama yetmakar ba-heyya, wa-nabara l 'āmata ...)  
Bārtos is apparently in Egypt because Qozmos is an Egyptian name and Dabra Zayt is, according to the Gadla Libānos, EMML 1763, f. 110b, the monastery of Abbā Pachomius, from which Maṭā' or Libānos came to Ethiopia.
267. The nun and the monk (here priest) who ran away together but later repented, f. 146a.
268. The greedy man who went to a sorcerer [be'esit mašarreyt] to get more honey, although he had plenty, f. 146b.  
(...(f. 147a)... Wa-hallo l ḥayyābē ma'ār; wa-yālammed nehba westa karabo fadfāda em-k<sup>W</sup>ellu sab'. Wa-em-ze hēto Sayṭān ba-mekr ekk<sup>W</sup>ey wa-rassayo yehur ...)
269. The woman who vowed to fast the fast of Our Lady Mary but was prevented by her husband, f. 147b.  
This miracle identifies the name of the woman as Anbāberēnā in Romē in Bēta Sofeyā, and her reason for vowing the fast her recovery from an eye disease, za-dawayat ba-ḥemāma 'āyn.
270. Fileppos, the wealthy merchant from Niqoniyā, who gave away to the poor his property, including what he had borrowed from his friend Silān, f. 148a.

271. Peter the Archdeacon and his brother, Stephen the governor, f. 149a.  
Discussed in Cerulli (Il libro), pp. 463-471.
272. Mālekos, the sinful wealthy man from Nehisā, who celebrated the holy days of St. Michael and Our Lady Mary every month, f. 149b.
273. Pāk<sup>w</sup>mis, the greedy Patriarch who sat on the See of St. Peter, f. 150b.
274. The priest Barsomā who loved money and the sick wealthy man who loved bribes, f. 151b.  
Cf. no. 34 above.  
(... Wa-hallo 1 qasis ba-Gebz za-semu Barsomā za-yāfaqqer newāya. Wa-hallo kā'ba kāle' be'esi mafqarē heleyān, ḥamma ṣenu'ā ḥemāma ...)
275. How Satan tempted the wealthy and pious man who had made a hostel for the sick, f. 152a.  
Satan was unable to succeed because of the prayer which the man prayed every morning. The man told the prayer to a bishop. See entry no. 8.  
(... Wa-hallo 1 be'esi liq wa-bā'1, wa-bezuḥ newāyu wa-ṭeritu wa-ēklu, wa-kona ḥēra wa-farāḥē Eg" wa-yegabber šannāya ...)
276. St. Tēklā and her brother, Abbā Ēsi, from Ešmunayn, f. 153a.
277. Continuation of the preceding miracle, f. 154a.
278. Fragment of the story of how a Jew, who had become a Moslem general, told the ruler of Egypt that the Christian religion was a lie, f. 154b.  
The Patriarch at that time was Abraham [Ephrem (975-978)], who moved by his faith a mountain in Egypt, and the ruler was Me'ezz.
279. Continuation of the preceding entry, f. 155a.
280. The Stephanites in Egypt and the Holy Land, f. 156a.  
E. Cerulli, "L'Imperatore Na'od e gli Stefaniti a Gerusalemme in un documento inedito (Vaticano Etiopico 298)," Proceedings of the Third International Conference of Ethiopian Studies II, Addis Ababa (1970), pp. 243-253.
281. How Our Lady Mary healed a servant from the magic spell of an enemy, f. 156b.  
(... Wa-ye'ezēni enaggerakkemu za-samā'ku qadimu ba-ezneya, wa-kamāhu re'iku ba-a'eyyenteya ... Wa-hallawat aḥatti 'amat ba-bēta agā'eztiḥā, hadigomu kiyāḥā ba-bētumu ...)
282. History of Patriarch Matthew, successor of Patriarch Gabriel, f. 157a.  
(... Wa-hallo 1 liqa pāppāsāt za-semu Abbā Gabre'ēl za-hagara Eskendereyā. Wa-ba-we'etu (MS wa-za-) mawā'el, nabara 1 kāhen za-semu Mātēwos ...)

283. How Patriarch Nestorius, the heretic, ordered the bystanders to spit on a woman who had entered the church before she had been purified from childbirth, f. 157b.
- 284/217. Masfeyānos, King of Romeyā, and Sefengeyā, his wife, who prayed to God to have a child, f. 158a.
285. Homily on the miracle working of Our Lady Mary, f. 158b.  
(... Seme'u, māhebara Krestiyān, ella maṣā'kemu tesme'u ṭā'ma ta'ammerihā la-Dengel. Em-dehra ledatā ...)
286. Yoḥannes of the monastery of Abbā Macarius, to whom Our Lady Mary appeared frequently, f. 159a.
- 287/85. The Moslem who found an icon of Our Lady Mary in his house, f. 159a.
- 288/71. The Five Dolours, f. 159b.
289. How Barṭaqu, the wicked and mighty King of the Greeks [Ṣer'], became a monk when Gorgoreyos was the Patriarch, f. 159b.  
There is another copy in EMML 1581, ff. 75b-80a; and a third in EMML 6343, ff. 56a-58b.  
(... Wa-hallo 1̄ neguṣ ba-dawala Ṣer' za-semu Barṭaqu, walda Epēn, ḥāyyāl ba-mangeṣtu wa-ṣenu' kama 'āmda ḥaṣṣin. Wā-yādakkemomu la-kWellu sab' ...)
290. Sārā, the girl from Mesot, who was possessed by evil spirits, f. 161a.  
This miracle is rare.  
(... Wa-hallawat ebēr aḥatti ba-hagara Mesot za-semā Sārā, za-tāfaqqerā la-Egze'etena. Wa-lātti dawē 'ezub, wa-yekWēnnenā nagargār. Wa-em-bezhā dawēhā kona teraqqi sentā la-sab' ...)
291. Oṣ, the Roman monk from Dabra Kuzā, to whom the angel showed the underworld, f. 161b.  
The name of the monastery is usually given as Dabra Kurāzā; see also Löfgren (Uppsala), 60, C, 3a, p. 150. The monk Oṣ may be one of the Nine Saints of Axum, mentioned in the homily of Yoḥannes, Bishop of Axum, on Yesḥaq/Garimā, EMML 1834(4).
292. Behor, the disciple of Amoni, to whom Our Lady Mary and Our Lord appeared, f. 161b.
293. How Our Lady Mary saved Efrēm, the fisherman, from a dragon [taman], f. 162a.  
(... Wa-hallo 1̄ manakos ba-Dabra Ṭimonā za-semu Efrēm, aṣgārē 'āsā la-manakosāta dabr ...)
- 294/8. The sick man whom Our Lady Mary took to Jerusalem before he died, f. 162b.
295. Dormition of Our Lady Mary, f. 162b.  
(... Wa-kā'ba ṣallayat Egze'etena ... wa-tebēlo: Egze'eteya, (sic) I" K", Walda Eg" le'ul, ese'elakka wa-astabaqqWe'ākka ba'enta kWellu za-yegabber ba'ala ba-semeya ...)

296. The man whom his enemy could not kill, f. 163a.  
 (... Tabehla kama hallo 1 wehuda šannāy za-iiyya'ammero  
 la-Eg" wa-iiyya'ammen abasāhu. Wa-bezuḥān sab' yeṣalle'ewwo  
 ...)
- 297/76. The old man whom Our Lady Mary made young, f. 163b.
298. Homily for the sixteenth of Yakkātīt, the day of the covenant  
 of Mercy [Kidāna Meḥrat].  
 (... Ama 10 wa-6 la-Yakkātīt, ba-zātti 'elat kona tazkārā  
 la-Egze'etena ... em-Waldā, Madhānina I" K", la-za-  
 yegabber tazkārā ...)
299. How three monks were attacked by the heathens (= Moslems)  
 when found celebrating Mass in a mosque in Telteleyā, f. 164b.  
 (... Wa-hallawu 3 manakosāt qasāwest ba-hagara Telteleyā  
 ... Wa-ḥoru em-ye'eti hagar maṭana meḥwāra 3 'elat,  
 wa-rakabu mesgādomu la-arami ...)
300. How Our Lady Mary appeared to Bishop Daqseyos to tell him  
 to raise a dead girl, f. 164b.  
 Cerulli (Il libro), p. 323.
- 301/222. Pētros Bawāres, f. 164b.
302. Enṭons of Dabra QWesqWām tells how Our Lady Mary and her  
 Child appeared to him, f. 165a.  
 (... Wa-yebē Enṭos (sic) za-Dabra QWesqWām: Esma enagger  
 ana kama Egze'etena ... heyya, wa-akko ye'eti bāḥetitā,  
 dā'emu ...)
- 303/98. The Jew from Constantinople who threw down the icon of  
 Our Lady Mary, f. 165b.
304. Yoḥannes, bishop [esquf] of the monastery of Scete, tells  
 how Our Lady Mary took a sick man to Jerusalem before he  
 died, f. 165b.  
 See also miracle no. 294.
305. The Apostles construct a church in the name of Our Lady  
 Mary, f. 166a.  
 (... Wa-nāhu Egzi'ena I" K" astar'aya mā'ekalēna, enza  
 yenabber diba Kirubēl, wa-emmu, Dengel, tenabber meslēhu  
 ...)
306. The ordination of Peter as father of all peoples, f. 166a.  
 (... Wa-enza Ḥawāreyāt yemēherewwomu la-sab'a hagar,  
 wa-nawā Egzi'ena I" K" warada ...)
- 307/249. Absādi, the gardener of the monastery of Abbā Sinodā,  
 who was accused of giving away vegetables to the poor, f. 166b.
308. The Jew who received Holy Communion with the Christian  
 children, f. 167a.  
 In no. 82 above his name is Yosēf.  
 (... Wa-hallo 1 westa hagara Tābrālos weluda (sic) Ayhud,  
 enza yetmaḥar [mesla] weluda Krestiyān ...)
309. The wreck of a ship that was carrying a pious bishop and  
 other pilgrims, f. 167b.

- (... Wa-hallawat aḥatti ḥamar enta temaṣe' westa bāḥr,  
wa-mele't sab' enza yaḥawweru westa bēta maqdas ...)
310. The king whom people wanted to worship, f. 167b.  
Cerulli (Il libro), pp. 413-414.
311. The priest who knew only the Anaphora of Our Lady Mary, f. 168a.
312. What seems to be a fragment of the vision of Entons of Q<sup>W</sup>esq<sup>W</sup>am, f. 168b.  
(... Wa-we'etussa yebē: Ansa re'ikewwā kā'ba la-qeddasu  
(sic) Dengel ba-zātti lēlit, wa-ye'eti tebēlanni ...)
313. A title of a miracle (no text), f. 168b.
314. Homily for the feast of the Ascension of Our Lady Mary on the 16th of Naḥasē, f. 169a.  
(... Ama 10 wa-6 la-Naḥasē, ba-zātti 'elat kona 'ergata  
ségāhā la-Egze'etena ... ḥaba samāy. Esma em-deḥra  
'ergatā, nabaru Ḥawāreyāt ...)  
The story of the celebration of the mass by Our Lord and the  
disciples is slightly altered:  
(... Wa-kona Egzi'ena Iyyasus kāhena lā'ela ségāhā,  
qeddus Eṣṭifānos liqa diyāqonāt tale'ka meslēhu, wa-  
Yohannes yebē: Qumu ba-ferhāt ...)  
Cf. with the following entry.
315. Homily for the feast of the Assumption, on the 16th of Naḥasē, f. 169b.  
(... Ama 10 wa-6 la-Naḥasē, ama felṣata ségāhā la-  
Egze'etena ... šamra fequr Waldā, Egzi'ena I" K",  
yeśšāhāloomu la-'ella westa Si'ol ...)  
The story of the celebration of mass by Our Lord and the  
disciples is preserved as narrated (by Prochorus, the  
disciple of John the Evangelist).  
(... Wa-em-deḥra-ze, kona Egzi'ena, I" K", konat (sic)  
ba-ségā walāditu Dengel, wa-qeddus Eṣṭifānos we'etu  
za-yānabbē maṣeḥafa, wa-abuya Yohannes za-yebl: Qumu  
ba-šannāy ...)
316. How a poor young man was taken by the guard of the city  
gate and was given his daughter and all his property,  
f. 170a.  
(... Wa-hallo 1 warēzā za-yenabbē westa aḥatti hagar;  
wa-šannāy we'etu em-warāzūt, wa-ḥēr ba-fenotu, wa-ḥeruy  
ba-ḥāymānotu, neṣuh we'etu ... yeballe' ferē zāmāhu.  
Wa-kona k<sup>W</sup>ello 'elat yaḥawwer westa gadām, wa-yeśezzer  
eḏawa'āw, wa-ya'azzed šā'ra, wa-yeśayyeṭo ...)
317. How Our Lady smote Nestorius, f. 170b.  
Cerulli (Il libro), pp. 212-3.
318. How Patriarch Gabra Krestos (Christodulus [1047-1077]) received  
a report that a dried up tree near a church of Our Lady Mary  
in Andalus was bearing fruit each year on the feast day of  
Our Lady Mary, f. 170b.

- 319/56. How the people of Romāneyā went to Patriarch Danāseyos to tell him that their king, Māreqos, was missing, f. 171a.
- 320/267. The nun and the monk who ran away together but later repented, f. 271b.
- 321/19. Māryām, whom her relatives locked up when going to church, f. 172a.
- 322/43. The recluse who was praying for the chastity of the two women (here, her sisters) who came to visit her, f. 172a.
323. The young man whom Our Lady encouraged to decide for the monastic life, f. 172b.  
See entry no. 266, where the names of the young man, the country and the monastery are given.
324. The young man who was deceived by Satan into cutting off his male organ because he had slept with his concubine [‘equbtu] before going to see Abbā Yā‘eqob, f. 173a.  
The beginning of this story is slightly different from any of the different versions of the miracle done to "Gerardo di Cluny," Cerulli (Il libro), pp. 385-400.  
(... Tabehla ba‘enta l hēr nadāy, soba hallo westa ‘alam em-qedma yemank<sup>W</sup>es, wa-yefattu ba-k<sup>W</sup>ellu lebbu kama yēhur ḥaba Mār Yā‘eqob. Wa-soba faṣṣama gebro tadallawa la-ḥawir ba-ye‘eti ‘elat, wa-bo‘a ḥaba ‘eqebtu kama yetfānnaw emennēhā em-qedma yēhur; wa-mo‘atto fetwat anestiyāwit wa-sakaba meslēhā ...)
325. The robber who did not die when he was hanged by order of the King, f. 173b.
326. Ṭimotēwos, the monk, who was attacked by a lion when going to church, f. 174a.  
See miracle no. 49, where the name of the monk is not mentioned.
327. How John, Patriarch of Constantinople, was called Afa Warq (Chrysostom), f. 174a.  
(... Wa-kona ba-mawā‘ela neguś hēr, mafqarē Eg", Arqādeyos, ba-mawā‘eliḥu la-ab liqa pāppāsāt Abbā Yoḥannes ...)
328. Michael, the grocer, f. 174b.
329. History of Patriarch Abraham (Ephrem [975-978]), f. 175b.  
The story in miracles nos. 278-278 is also included here.  
(... Wa-hallo l be‘esi Abbā Abrehām Soreyāwi, liqa pāppāsāt za-hagara Eskendereyā, wa-we‘etu em-h<sup>W</sup>elqomu la-abaw liqa pāppāsāt 60 wa-2. Zentu ab kona ...)
330. How one of the angels who was sent by God to destroy a city could not fly back to heaven because he had compassion on a small child, f. 177a.  
Cerulli (Il libro), pp. 163-164.
331. How a Christian from Bethlehem returned to his community after he was taken captive by the Turks and was tortured and killed by them, f. 178a.

(... Wa-hallo I be'esi ba-Bēta Leḥēm, wa-yāfaqqerā  
... enza yaḥawwer ba-ḥamar mesla newāyu. Wa-maṣ'u  
Terk<sup>W</sup> ...)

332/76. How Our Lady Mary changed an old man into a young man,  
f. 178a.

F. 179ab blank.

Ff. 70b-71a, 80b-81a, 85a and 174b-175a filmed twice.

Copied by Walda Yoḥannes (ff. 3b, 15b and passim) for Walatta Giyorgis  
(f. 39b and passim), i.e. Etēgē Manan, consort of Emperor Haile Selassie  
[1930-1974], who donated the MS. to Sawāsewa Berhān Qeddus Pāwlos school,  
f. 178b.

Stamp of Sawāsewa Berhān school, f. 178b.

Church of Saints Peter and Paul, quarter of Kolfē, Addis Ababa

- 1) Ff. 4a-152b: Ritual for Passion Week [Gebra ḥemāmāt] (includes: Rite of the washing of feet, f. 64a; homily of John Chrysostom on the saying of Christ, "If it be possible, let this chalice pass," f. 74a; homily of James of Sarug on the sacrifice of Abraham, f. 93b; homily of James of Sarug on the angel and the thief, f. 104a; Susanna, f. 128a; Song of Songs, f. 129a; Revelation, f. 134a; Temherta hebu'āt, f. 150a).
- 2) Ff. 152b-162a: Homily of Cyriacus of Behensā on the Glory and Mourning of the Virgin Mary [Lāḥa Māryām]. -- 20th cent.

Church of Saints Peter and Paul, quarter of Kolfē, Addis Ababa

- 1) Ff. 1a-167b: Psalter.
- 2) Ff. 168a-177b: Weddāsē Māryām.
- 3) Ff. 177b-181b: Anqasha berhān.

The headings of the main divisions are ornamented with harags. -- 18th cent.

Private library of Afa Negus Ṭelāhun, quarter of Enṭoṭṭo, Addis Ababa

- 1) Ff. 1a-165b: Dersāna Mikā'ēl (with an introductory exhortation and some extra miracles).
- 2) Ff. 166a-173a: Malke'a Mikā'ēl (Chaine, no. 119).
- 3) Ff. 176a-263a: Dersāna Gabre'ēl (= EMML 70-1).
- 4) Ff. 264a-268a: Malke'a Gabre'ēl (Chaine, no. 246).

The headings of the main divisions are ornamented with harags.

Varia: Settlement of a quarrel involving homicide, f. 1a; list of books and sacred objects given to the church, f. 268b. -- Ca. 1915 A.D. (donation).

Private Library of Afa Negus Telāhun, Entotto, Addis Ababa

Paper, 33.5 x 21 cm., 65 + 9 ff. (numbered 1 to 62 with the two blank leaves after f. 4b and the blank leaf after f. 60 not numbered and 29 given to two leaves), 1 col. (ff. 41a-42b and 44b-46a: 2 cols.), 35 lines (ff. 41a-42b and 55a-56a: 34 lines, and 47a-54a and 57a-60b: 16-19 lines), early 20th c.

HISTORY OF ETHIOPIA - FEKKĀRĒ IYYASUS - MAZMUROČČ  
ZĒNĀ ZAKKĀREYĀS - MISCELLANEA

- 1) Ff. 3a-37a: History of Ethiopia to Emperor Suseneyos (1607-1632), in Amharic.
  - (1) Ff. 3a-8a: History of Ethiopia to the rise of the Zāg<sup>wē</sup> Dynasty.  
(Ba-sema Ab ... Newēṭṭen ba-rade'ēta Eg" maṣṣafa tārik  
za-nagaštāta beḥērena Iteyoppeyā wa-tewledda abawina  
wa-nagaštātina wa-pāppāsātina ba-Ab ba-Wald ... Yeh 'ālam  
sāyeffaṭṭer bāndennat ba-sostennat ...)
  - (2) Ff. 8a-13b: The Restoration of the Solomonic Dynasty, taken from the Be'la nagašt, or, as it is called here, Ya-nagaštat kebr, but it contains more than what is found in the normal Be'la nagašt, but less than and different from what is contained in the Kebrā nagašt:  
Yekunno Amlāk, f. 8b.  
'Amda Seyon, f. 9b.  
Dāwit I, f. 10b.  
Zar'a Yā'eqob, f. 12b.  
Ba'eda Māryām, f. 12b.  
Lebna Dengel, f. 13a.
  - (3) Ff. 13b-17b: History of the Gāllā and the Vision of Lebna Dengel.
  - (4) Ff. 17b-23a: History of the invasion of Gerāññ.
  - (5) Ff. 23a-31a: From Galāwdēwos to Suseneyos.  
Galāwdēwos, f. 23a.  
Yā'eqob and his brother Minās, f. 25b.  
The religious controversy, f. 26b.  
Sarṣa Dengel, f. 27b.  
Pressure from the Gāllā, f. 27b.  
Praising Ethiopia, f. 29a.  
Zadengel, f. 29bis a.  
Suseneyos, f. 30a.
  - (6) Ff. 31a-33a: Jewish and Roman history.
  - (7) Ff. 33a-34a: Chronology of the Patriarchs of Alexandria to Mark V (1602-1617).
  - (8) Ff. 34a-35b: On palace etiquette.  
(Aṣē mālat ya-negus sem naw yekawemm ba-Tegrē taḡammara nagaru endēt naw bilu ...), f. 34a.

(Ġānehoy mālat ba-aṭē Malāk [sic] Saggad gizē taḡammara yeḡawemm Śarśa [sic] Dengel naw ...), f. 34b.

(Neguś Suseneyos ferd ba-farrada gizē mekreṃm ba-makkara gizē ka-zufān taqamṃeto mak<sup>W</sup>ānentun masāfentun tasabsabu belo mek(e)r yeḡammerāll ka-hullu asqaddemo ya-Adāl ḡefrā šālaqā yemakrāll ...), f. 35a.

(Neguś ba-guzo ba-hēda gizē ka-hullu asqaddemo ereqo ba-fit fitāwrāri yehēdāll ...), f. 35a.

- (9) Ff. 35b-37a: Genealogy of Abuna Takla Hāymānot.

(Neṣeḡef maṣeḡafa ledatu la-Abuna Takla Hāymānot, mamḡera Iteyoppeyā. Addām Sēten wallada ...)

Colophon: (Zentu maṣeḡafa tārik tawaṡna za-Afa Neguś Telāhun wa-taḡaṣṣama ba-warḡā Sanē ba-20 wa-8 'elat ba-1904 amata meḡrat), f. 37a.

- 2) Ff. 37a-40b: Amharic translation of "The Explanation of Jesus" [Fekkārē Iyyasus] with 10 lines of additional composition in Ge'ez disapproving its contents and 17 lines of concluding thanksgiving in Amharic.

(Ba-sema Ab ... Fekkārē Iyyasus mālat Gētā ya-taragg<sup>W</sup>amaw naw ka-zziḡ ba-h<sup>W</sup>ālā mesā ader[go] sabassabāččaw ḡawāreyāt Gētāččen hoy ba-ḡ<sup>W</sup>ālennāw zaman yammimaṡāwen tewledd negaran alut ...)

(Ba-kama yebē Ezrā: Wa-za-ssa nagara mot, em-kama waṣ'a qāl te'ezāz em-ḡaba Eg" za-yeb1: Egalē yemut wa-yeṡā' nafsū ...), f. 40a.

(Andennatun hulattennatun [!] sostennatun sefātun melātun reqqatun la-māwaq kāla māwaq wada māwaq kāla manor wada manor amṡeto ya-faṡṡaran Eg" yekbar yemmasgan ...), f. 40b.

- 3) F. 41ab: Seven Amharic poems [mazmuročč] by Dabtarā Yāyn 'Ālam entitled "New Year" [Enqūṡāṡāš] and addressed to the Crown Prince of Ethiopia (Tafari Makonnen)--"printed for the second time in 1917 E.C. in Addis Ababa at the printing press of His Highness the Crown Prince Tafari Makonnen." The seven poems show how in six days--from Monday to Friday--the Crown Prince created the new Ethiopia and rested on the seventh day--Saturday.

- 4) Ff. 41b-42b: A long poem with an introduction and with two breaks by Mal'aka Buyyān (i.e. Mal'aku Bayyān) addressed to the youth of Ethiopia [la-Iteyoppeyā leḡočč], composed on board ship in Spain while on his way to America for higher studies. "Printed for the second time in 1916 E.C. in Addis Ababa at the printing press of His Highness the Crown Prince Tafari Makonnen."

The author speaks of the importance of higher education for Ethiopia and praises the Crown Prince for giving the children of Ethiopia the opportunity to learn.

- 5) Ff. 43a-46a: A response to Mal'aku Bayyān's poem above by an anonymous author. The response consists of an introduction [maqdem] with a list of Ethiopian students abroad, a letter to Mal'aku Bayyān and 13 poems of varying length dealing with the issues raised by

Mal'aku Bayyān--the importance of higher education and the Crown Prince's awareness of it.

Entries 3), 4) and 5) are most probably copied from a newspaper of the time--Berhanennā Salām (?).

- 6) Ff. 47a-49b: History [zēnā] of Zacharias, identified as the son of Barachias and father of John the Baptist, in a crude hand.  
(Ba-sema Ab ... Eṣeḥef lakemu zēnā 'ebaya kebru la-qeddus Zakkāreyās, walda Barākeyu, sema abuhu Barākeyu wa-sema emmu Herita Amlāk, ṣalotu ... amēn. Wa-kona ba-mawā'ela Hērods, neguṣa Yehudā, hallo 1 kāhen za-semu Zakkāreyās ba-mawā'ela Abeyā ...)
- 7) Ff. 51a-56a: Image [malke'] of Zacharias intended as an asmāt prayer.  
(Awlogeson, awlogeson gireyos enza yebl šelsa ba-sema omēgā Māteyās / māḥelēta semeka yeṣgi Zakkāreyas kāhena belit wa-ḥaddis / ṣeqeyanni la-gannateka ba-aśrāba Manfas Qeddus / ...)
- 8) Ff. 55a-56a: Miracle of Zacharias:  
1. The miraculous birth of John the Baptist.
- 9) F. 56a: Two genē poems for Zacharias by Mamher Gabra Masqal.
- 10) F. 56b: Incipit of chants [mamriyā] about Zacharias, probably for the Deggwā.
- 11) Ff. 57a-60b: Image [malke'] of Gigār intended as an asmāt prayer.  
Gigār was a ruler who aided St. Mary in her flight from Herod; cf. EMML 2044, f. 12a.  
(Salām la-ṣensateka wa-la-ledateka ba-ṭeyyeqennā / em-māḥezana amlāk helqānā / Gigār Soreyāwi neṣuḥa qeddus ḥellinā / 'eqabanni wa-adeḥnanni ba-'enta Māryām wa-Ḥannā / em-ella yedēggenu aṣrār ba-meq'an [for: maq'an ?] fennā / lelmeyos kurkureyānos ṭinoṭiqeyānos afkiyār timnātēr ...)  
The asmāt may have come from Nagara Māryām, where the story of Gigār is told.
- 12) F. 61a: A short greeting [salām] to Zacharias entitled (falsely ?), Masqal hāylena.  
It was probably composed by the author of the two genē poems in 9) above.  
(Salām ebl enbala ekayu wa-esmu (?) la-za-aqṭalatto mek<sup>w</sup>rāb enza iyy'ammerā dekāmu / ...)
- 13) F. 61b: Hymn to Zacharias, Ihadagā la-medr.  
(Ihadagā la-medr em-qedma 'ālam wa-eska la-'ālam enbala kāhnāt wa-nabiyāt / Zakkāreyās kāhen nabiy wa-samā't / Za-re'ya taqwāma māḥetot / ...)

Entries 6) to 13) are copied in a single crude hand--probably by Gabra Masqal, f. 60b.

- 14) F. 62ab: History of the Church of Dabra Māryām or Berber Ṣeyon in

Gamu which, according to this text, was established during the reign of Emperor Q<sup>W</sup>asṭanṭinos (Zar'a Yā'eqob [1434-1468] or his father Dāwit [1382-1413]) and was promoted to the status of a monastery by Emperor Eskender (1478-1494) with several grants.

(Ya-Gamu tārika nagašt Šeyon samāyāwit ka-Iyyarusālēm settemaṭā Mikā'ēlennā Gabre'ēl ṣemmer abraw maṭṭu G<sup>W</sup>adi yammibbāl ya-aḥezāb neguś nabbar ba-berat ṭā'ot yāmalk nabbar ḥezbu hullu endarsu nabbar neguśu Q<sup>W</sup>asṭanṭinos tābota Šeyonen yezo ba-darrasa gizē ba-faqāda Eg" ṭaffāllāččaw yekannenu la-neguśu la-Eskender [no verb: naggarut ?] essum gadām tehun belo azzaza gadām adarragāt samayewwā Dabra Māryām ...)

Varia:

- (1) Verso of the first foreguard leaf: The beginning of a biblical chronology in pencil.

Copied in many hands including that of Gabra Masqal (f. 60b). The main body of the manuscript was copied for Afa Neguś Ṭelāhun, colophon, f. 37a.

Note of ownership by Gabra Masqal, f. 50b: There are indications that he is Mamhere Gabra Masqal Tasfāyē of Gannata Māryām, owner of EMML Pr. No. 1614.

Simple designs, ff. 1a and 13b.

Ff. 46b-46b tris, 50a and 60ab bis blank.

EMML Pr. No. 1611

Private library of Ato Hāyilu, quarter of Bolē, Addis Ababa

- 1) Ff. 1a-49b: Gadla Giyorgis (homily of Theodotus of Ancyra on the commemoration of St. George, f. 1a; the history and martyrdom of St. George, f. 6b). -- Reign of Empress Zawditu (1916-1930).

EMML Pr. No. 1612

Private library of Mamher Gabra Masqal Tasfāyē,  
quarter of Enṭoṭṭo, Addis Ababa

- 1) Ff. 4a-33a: Anaphora of our Lady Mary [Qeddāsē Māryām], by Cyriacus of Behensā.
- 2) Ff. 33b-51a: Malke'a Māryām (Chāine, no. 220).
- 3) Ff. 51b-67b: Malke'a Iyyasus (Chāine, no. 123).
- 4) Ff. 68a-82a: Malke'a Madhānē 'Ālam (Chāine, no. 164).
- 5) Ff. 83a-97b: Malke'a Giyorgis (Chāine, no. 147).
- 6) Ff. 98a-103b: Malke'a Gabra Manfas Qeddus (Chāine, no. 196).
- 7) Ff. 104a-122a: Miracles of the Virgin Mary [Ta'ammera Māryām] (introductory rite, f. 104a; introductory exhortation, f. 111b; hymn, Esagged laki, f. 114b; three miracles, f. 116a).
- 8) Ff. 122a-123b: One miracle of Jesus Christ.

Varia: Genealogies, ff. 1a-2a; boundaries of a property, f. 3b; medical remedy, f. 125b. -- 20th cent.

EMML Pr. No. 1613

Private library of Mamher Gabra Masqal Tasfāyē,  
quarter of Enṭoṭṭo, Addis Ababa

- 1) Ff. 2a-10a: Kidān za-nagh.
- 2) Ff. 10b-34b: Prayer, O-Egzi'abher ṭabiba ṭabibān (divided into readings for each day of the week, each of which is followed by an indication of one or more Psalms to be recited).
- 3) Ff. 35a-38b: Malke'a Felsatā (Chāine, no. 213).
- 4) Ff. 39a-40a: Hymn to the Virgin Mary, Esēbbeḥ ṣaggāki O-Egze'eteya Māryām (Chāine, no. 343).

Holy pictures, ff. 1b, 42a. -- 20th cent.

Private Library of Mamher Gabra Masqal Tasfayē  
of Gannata Māryām, Enṭoṭṭo, Addis Ababa

Paper, 23 x 17 cm., 156 ff. (numbered 1 to 155 with the guard leaf after f. 66 unnumbered), 1 col., 21-24 (but mostly 22) lines, dated (colophon 155a) Maggābit 22, 1963 E.C., and parchment, 12.5 x 18 cm., 5 ff. (numbered 156 to 160), 2 cols., 14 lines, early 20th c.

GADLA LĀLIBALĀ - ASMĀT PRAYERS FROM THE DERSĀNA MIKĀ'ĒL

- 1) Ff. 1a-155b: Combat of Lālibalā [Gadla Lālibalā], by Krestos Ḥarayo, translated into Amharic by Mamher Gabra Masqal of Gannata Māryām. Krestos Ḥarayo was a copyist/writer of the church of Šārzen(n)ā Mikā'ēl (which according to him was built by King Kālēb, but according to the church register [No. 621] by Emperor Yesṣaq [1414-1429]), when he had the divine call to write the gadl.

(Wa-enza halloku ana, Krestos Ḥarayo, gabru la-Krestos ba-maqdasa Šārzen(n)ā Mikā'ēl, za-ḥanaša mafqarē Eg" Kālēb, neguša Itēyoppeyā, enza etqannay ba-sebhata nagh wa-qurbān wa-eṣeḥef k'wello maṣāḥefta bēta krestiyān, ṣawwe'ānni be'esē Eg" Lālibalā negus ...), f. 3a.

Krestos Ḥarayo made 4 copies of his composition and sent one of them to be kept in the Church of Seyon in Axum, the other in the Island of Tānā, the third in the Island of Ḥayq and the fourth he deposited in the church of St. Mary in Roḥa (la-maqdasa Roḥa, enta ye'eti Bēta Māryām). Gabra Masqal, a native of Lāstā and a one-time mamher of his native church of Gannata Māryām (but who lived in Enṭoṭṭo at the time when the MS was microfilmed), states that he made this translation from a copy of the gadl in the church of Bēta Eṣtifānos in Bēta Golegotā in Lāstā Lālibalā in 1962 E.C. (1969/70 A.D.). That must have been at the time when he was given the assignment of collecting materials for Church history (ya-Bēta Krestiyān tārik sabsābi), f. 1a. His enthusiasm for the history of the Church has undoubtedly made him alter many statements of the original composition in the process of translating. It is not even clear whether this uncultured Amharic is his or that of a person to whom he could have dictated it orally, although he claims that it is his (f. 155a). It is also not clear whether the genealogy given in the gadl is as compiled by Krestos Ḥarayo or a reconstruction of Mamher Gabra Masqal, who says that he has also translated the history of the Kings of Lāstā (or Zāg'wē). Since it is not found in the Gadla Lālibalā edited by J. Perruchon, Vie de Lālibalā, roi d'Éthiopie, Paris, 1892, nor is it very similar to the one reconstructed by Taddesse Tamrat, Church and State in Ethiopia, Oxford, 1972, pp. 55-56, note 3, it is probably worthwhile to give a sketch of it here.

The genealogy begins with Adam, the first man, and continues to Amram [Enbaram], the father of Moses and Aaron, from whom the Levites,

including those who came to Ethiopia with Menelik I, descended. It is shown in the genealogy how Marrā Takla Hāymānot, the founder of the Zāg<sup>wē</sup> Dynasty, descended from this priestly line. In addition, when Hiruta Amlāk's first wife died, he married Azēb, or Masoba Warq, the daughter of Delna'ad, the last Axumite king, against whom he revolted after having served as his general for some time in Axum. Delna'ad marched against him to Lāstā but Marrā Takla Hāymānot succeeded in putting the King to flight [ag<sup>wy</sup>yaya] and became known as he who put to flight the King [za-ag<sup>wy</sup>yaya, or: Zāg<sup>wē</sup>] or usurper. Marrā Takla Hāymānot or Zāg<sup>wē</sup> was succeeded by his sons by his second wife, first Taṭawedem and then Germā (Girwā ?) Šeyyum (the third child was a girl called Terde'anna Gabaz, whose name replaces that of Zān Šeyyum, which has been erased in the manuscript). The succession went to the two children of Germā Šeyyum, Zān (Zān ?) Šeyyum and Yemrehanna (Yemreha ?) Krestos, who ruled together after the death of their father, dividing the country between them. Harbē (or Gabra Masqal), the son of Zān Šeyyum and Uṣeft succeeded his father. Lālibalā, also the son of Zān Šeyyum, but by Kirwara, his second wife, succeeded his brother, but, after a long struggle, was forced to yield the throne to Na'akk<sup>weto</sup> La'ab, son of Harbē and Markēzā. The story ends with Yetbārak, son of Lālibalā, succeeding Na'akk<sup>weto</sup> La'ab.

- (1) F. 1a: Autobiographical note of Mamher Gabra Masqal, the translator of the gādl.
- (2) Ff. 2a-9a: Introduction.
- (3) Ff. 10a-15a: Genealogy of the Zāg<sup>wē</sup> Dynasty.
- (4) Ff. 15b-24a: History of the Zāg<sup>wē</sup> Dynasty to the birth of Lālibalā.
- (5) Ff. 24a-155b.

Copied in a crude hand, apparently by Mamher Gabra Masqal Tasfāyē (? f. 155a).

Stamp of Mamher Gabra Masqal Tasfāyē on most of the folia.

- 2) Ff. 156b-160b: The asmāt prayers that usually occur in the Dersāna Mikā'ēl.

- (1) Ba-sema Ab ... Ēkos aslē ēppā ēppās ..., f. 156b.
- (2) Ba-sema Ab ... Ēkos yākās yāmē' lakē ..., f. 157a.
- (3) Ba-sema Ab ... Ēkos aslē ēppā ēppās ..., f. 158a.
- (4) Ba-sema Ab ... Ēkos aslē ēppā ēppās ..., f. 158b.
- (5) Ba-sema Ab ... Amē' be' ne' ..., f. 159a.
- (6) Ba-sema Ab ... Alēf bēt gāmēl ..., f. 159b.

Copied for Walatta Māryām.

#### Varia:

- (1) F. 1b: A fragment of a gādl of an unidentified saint, "emenna Ayhud wa-ba'enta-ze nabara."
- (2) F. 17a: A quotation from the Dersāna 'Urā'ēl (?), "enza

iiyyeballe' wa-iiyyesatti 40 wa-2 'āmata wa-iiyyāsmak ba-gabohu  
60 'āmata wa-60 awrāhā eska ḥalqa nālāhu...."

- (3) F. 40b: A note in Ge'ez on the construction of churches,  
probably those of Lālibalā, taken from the Dersāna 'Urā'ēl.  
(4) F. 41a: Note on the four rivers of the Garden of Eden and on  
the patriarchs of the Old Testament.

F. 9b: Two lines crossed out.

Ff. 2b-3a and 15b-16a filmed twice.

EMML Pr. No. 1615

Church of Saints Peter and Paul, quarter of Kolfē, Addis Ababa

- 1) Ff. 1a-153b: Synaxary, part I, for the months from Maskaram to  
Yakkātīt. -- Ca. 1951 A.D. (donation).

Church of Sts. Peter and Paul, Kolfē, Addis Ababa

Parchment, 26 x 21 cm., 104 + 6 ff., 2 cols., 20-22 lines, 1930-1962,  
(prayer for Etēgē Manan, colophon, f. 104a).

COMBAT OF ST. PAUL

Ff. 1a-104b: Combat [gadl] of St. Paul.

See E. A. Wallis Budge, The Contendings of the Apostles, Vol. I,  
London, 1899, pp. 436-598.

(Ba-sema Eg" Ab, enbala tent hellāwēhu wa-za-enbala tafšāmēt  
mek<sup>w</sup>ennānihu ... Neṣeḥef enka gadlo la-qeddus Pāwlos ba-rade'ēta  
ṣaggāhu. Qeddus Pāwlos, lessāna 'efrat za-ama'āzā la-Bēta  
Krestiyān ba-temeherta afuhu ...)

The Gadla Pāwlos is not common in Ethiopia. Although the fact is not  
mentioned here, it was not without long search through the churches  
and monasteries that Etēgē Manan succeeded in finding the copy of  
the text from which this manuscript was copied.

Ff. 57b-58a, 81b-82a, 94b-95a and 98b-99a filmed twice.

EMML Pr. No. 1617

Church of Saints Peter and Paul, quarter of Kolfe, Addis Ababa

- 1) Ff. 1b-2b, 3b-4a, 83a-106b: Miracles of the Virgin Mary [Ta'ammera Maryām] (introductory exhortation, f. 1b; hymn, Esagged laki, f. 3b; 26 miracles, f. 83a).
- 2) Ff. 5a-82b: Miracles of Jesus Christ [Ta'ammera Iyyasus] (42 miracles). -- 1930/62 A.D. (donated by Etēgē Manan).

EMML Pr. No. 1618

Church of Saints Peter and Paul, quarter of Kolfe, Addis Ababa

- 1) Ff. 1a-132a: Soma degg'wā (Anqasa hällētā, f. 129b). -- 20th cent.

EMML Pr. No. 1619

Private library of Abbā Damessē, quarter of Kolfe, Addis Ababa

- 1) Ff. 2a-146a: Collection of chants for the year called Ziq (Bezu'anta Yohannes).

Ff. 9b-10a not filmed. -- 20th cent.

EMML Pr. No. 1620

Private library of Abbā Damessē, quarter of Kolfe, Addis Ababa

- 1) Ff. 1a-81a: Collection of chants for the year called Mawāse't. -- 20th cent.

EMML Pr. No. 1621

Private library of Abbā Damessē, quarter of Kolfe, Addis Ababa

- 1) Ff. 6a-153a: Collection of chants for the year called Zemmārē.
- 2) Ff. 169a-255a: Collection of chants for the year called Mawāse't.

Varia: Supplementary chants, ff. 1ab and 168b; pencilled directives concerning chant, ff. 153a-154a; Nagś for the dead, f. 157b. -- 19/20th cent.

EMML Pr. No. 1622

Church of St. George at Damṭā, subdistrict of Gubālāfto,  
district of Yaḡḡu, province of Wallo

- 1) Ff. 1a-125b: Synaxary, part II, for the months from Maggābit to Pāg<sup>w</sup>mēn. -- 1800 E.C.

EMML Pr. No. 1623

Church of Damṭā Giyorgis, Gubālāfto, Wallo

- 1) Ff. 1a-92a: Synaxary, part I, for the months from Maskaram to Yakkātīt. -- 18/19th cent.

EMML Pr. No. 1624

Church of Damṭā Giyorgis, Gubālāfto, Wallo

- 1) Ff. 2a-85b: Synaxary for the months from Maskaram to Hedār only.
- Varia: Fragment of a prayer, f. 86b. -- 18/19th cent.

EMML Pr. No. 1625

Church of Damṭā Giyorgis, Gubālāfto, Wallo

- 1) Ff. 2a-3b: Maṣṣafa ṭomār.
- 2) Ff. 5a-118a: Hāymānota abaw. -- Reign of Iyyo'as I (1755-1769).

EMML Pr. No. 1626

Church of Damṭā Giyorgis, Gubālāfto, Wallo

- 1) Ff. 1a-152b: Ritual for Passion Week [Gebra ḥemāmāt] (includes: Rite of foot washing, f. 61a; homily of John Chrysostom on the saying of Christ, "If it be possible, let this chalice pass," f. 72b; homily of James of Sarug on the sacrifice of Abraham, f. 99a; Susanna, f. 127a; Song of Songs, f. 128a; Revelation, f. 133b; Temherta ḥebu'āt, f. 150a.
- 2) Ff. 152b-162a: Homily of Cyriacus of Behensā on the Glory and Mourning of the Virgin Mary [Lāḥa Māryām].

Varia: Donation of books and sacred articles, f. 162a. -- Reign of Haile Selassie I (1930-1974).

EMML Pr. No. 1627

Church of Damṭā Giyorgis, Gubālāfto, Wallo

- 1) Ff. 2a-166a: Four Gospels (Introduction, etc., f. 2a; Matthew, f. 11a; Mark, f. 53a; Luke, f. 81a; John, f. 129a).

Varia: List of land owners, also of land dues, f. 1b. -- 18th cent.

EMML Pr. No. 1628

Church of Damṭā Giyorgis, Gubālāfto, Wallo

- 1) Ff. 3a-93a: Gadla Giyorgis (includes: homily of Theodotus of Ancyra on the commemoration of St. George, f. 3a; history and martyrdom of St. George, f. 13b).
- 2) Ff. 93b-134a: 13 miracles of St. George.
- 3) Ff. 134b-135b: Hymn to St. George, Na'a Giyorgis enza tesarrer ba-faras.
- 4) Ff. 135b-138b: Hymn to the Virgin Mary, Beze't anti wa-negesta sedq (Chaine, no. 292).

Varia: Pss. 90, 10-93, 14, ff. 1a-2b. -- 19th cent.

EMML Pr. No. 1629

Church of Damṭā Giyorgis, Gubālāfto, Wallo

- 1) Ff. 4a-27a: Rite of incense [Ṣalota 'eṭān].
- 2) Ff. 27b-169a: Funeral ritual [Genzat] (includes: introduction taken from the Sinodos and the Fetḥa nagašt, f. 27b; Lefāfa sedq, f. 111b; Ṣalota Matēwos, f. 118b). -- Reign of Emperor Yoḥannes IV (1872-1889).

EMML Pr. No. 1630

Church of Damṭā Giyorgis, Gubālāfto, Wallo

- 1) Ff. 2a-105b: Gadla Giyorgis (homily of Theodotus of Ancyra on the commemoration of St. George, f. 2a; history and martyrdom of St. George, f. 13b).
- 2) Ff. 106a-198b: 80 miracles of St. George.
- 3) F. 199ab: Hymn to St. George, Na'a Giyorgis ba-diba ṣa'adā faras.

Crude miniatures of St. George, f. 200a, and the Madonna and Child enthroned, ff. 200b-201a. -- 17/18th cent.

EMML Pr. No. 1631  
Church of Damṭā Giyorgis, Gubālāfto, Wallo

- 1) Ff. 1a-88b: Dersāna Mikā'ēl (includes: secret names of St. Michael, f. 1a; introductory exhortation, f. 1b; principal text, f. 5a--some elements are a little out of their normal order). -- 19th cent.

EMML Pr. No. 1632  
Church of Damṭā Giyorgis, Gubālāfto, Wallo

- 1) Ff. 1a-123a: Missal (office prayers, f. 1a; ordinary of the Mass, f. 16a; Anaphoras of the Apostles, f. 44b, our Lord Jesus Christ, f. 56b, the Virgin Mary by Cyriacus of Behensā, f. 59b, John the Evangelist, f. 68a, the 318 Orthodox Fathers, f. 75b, Athanasius, f. 82b, Basil, f. 90b, Gregory of Nyssa, f. 96b, Epiphanius, f. 101a, John Chrysostom, f. 105b, Cyril, f. 109b, Dioscorus, f. 114a, James of Sarug, f. 116a, Gregory of Armenia (II), f. 120b).  
2) Ff. 123a-128b: Rite of incense [ṣalota 'eṭān].  
3) F. 128b: Blessings given at Mass.  
4) Ff. 128b-130b: Temherta hebu'āt.

Varia: Document of sale, f. 130b. -- Reign of Iyyo'as I (1755-1769).

EMML Pr. No. 1633  
Church of Damṭā Giyorgis, Gubālāfto, Wallo

- 1) Ff. 2a-103b: Collection of chants for the year called Ziq (Bezu' anta Yohannes).

Varia: A zemmārē chant for Easter, f. 103b; various donations, ff. 104b-105a. -- 20th cent.

EMML Pr. No. 1634  
Church of Damṭā Giyorgis, Gubālāfto, Wallo

- 1) Ff. 2a-59b: Ṣoma deggWā (Anqaṣa hāllētā, f. 57b).

Varia: Magical prayer, f. 1ab; zemmārē chant for Easter, f. 56a; prayer against snakes, f. 60b.

Crude drawing of the Madonna and Child enthroned, f. 60a. -- Early 19th cent.

EMML Pr. No. 1635  
Church of Damṭā Giyorgis, Gubālāfto, Wallo

- 1) Ff. 4a-78b, 92a-96a: Miracles of the Virgin Mary [Ta'ammera Māryām] (vision of St. John the Evangelist, f. 4a; introductory rite, f. 10a; 59 miracles, f. 14b; introductory exhortation, f. 76a; hymn, Esagged laki, f. 77b; 6 additional miracles, f. 78b; hymn, Esagged laki, O-Egze'eteya Māryām, emma malakot [not in Chaîne], f. 92a; hymn to the Virgin Mary before reading her miracles, f. 93b).
- 2) Ff. 85a-90a: 4 miracles of St. George.

Varia: Fragment of the hymn, Beze't anta wa-negešta sedq, f. 1a; fragments of miracle stories, ff. 2b and 3a; two letters, ff. 8b and 9a. -- 19/20th cent.

Church of Damṭā Giyorgis, Gubālāfto, Wallo

Parchment, 21 x 20 cm., 79 ff., 2 cols., 16-19 lines, 17th c.

## GADLA ĒWOṢṬĀTĒWOS - MIRACLES OF ĒWOṢṬĀTĒWOS

## 1) Ff. 3a-61b: Combat [gadl] of Ēwoṣṭātēwos.

Born in northern Ethiopia of a pious family--the name of the father was Krestos Mo'a and that of his mother was Šena Heywat--he was called at first Mā'eqaba Egzi'. He became a disciple of his own uncle, the famous Abbā Dāne'ēl, founder of Dabra Māryām in Māy QWerqWer. Later, he founded his own community, but, after his conflict with Emperor 'Āmda Šeyon (1314-1344) (f. 27b), he left his chair to his disciple, the famous Abbā Absādi (f. 34a) and went to the Middle East through Bogos [BagWas] (f. 34a), Nubia [Nobā], (f. 38a) and Alexandria, where he met Patriarch Benjamin II (1324-1339) (f. 40b), ending his trip in Armenia where he spent the rest of his life. According to some sources, he went to Egypt with his adversaries concerning the question of observing Saturday, to hear the judgement of the Patriarch. He continued his journey to Armenia since he did not want to come back to Ethiopia as a loser. See Wright (B.M.), CCLXXVIII, 1, pp. 184-5. It has been edited by Turaiev, Monumenta Aethiopiae hagiologica, III, 1-132.

(Ba-sema Eg" Ab, qadāmāwi za'enbala ye'ezē, wa-dāherāwi za'enbala eska ye'ezē ... Zanta tamehireya wa-amineya, enagger wa-ayadde' gadlo la-abuya wa-aba manfaseya, za-ta'ammankewwa em-ne'eseya gadl za-bezu' wa-qeddus Abbā Ēwoṣṭātēwos, manakos za-beḥēra Iteyoppeyā, dengel heruy, kāhen neṣuḥ, nabiyy qeddus, manakos feṣsum ..... Abuna Mā'eqaba Egzi' wa-abuhussa em-zamada mak<sup>W</sup>ānent ...)

Each event is usually introduced by the opening words, Negbā'ekē ḥaba ṭenta nagar. The last two events (ff. 57a and 58a) are more miracles than gadl. His kidān starts on f. 53b.

## 2) Ff. 63a-79a: 13 numbered miracles of Ēwoṣṭātēwos.

(1) The woman who stopped the sun to finish her daily work before the Sabbath, f. 63a.

This story agrees with what is told in the gadl above. See f. 57a.

(2) The widow (Burekt Māryām ?) who was saved from death because she gave a commemorative feast in honor of Abuna Ēwoṣṭātēwos (see also f. 58a), f. 64a.

(3) The murderer who used to give commemorative feasts in honor of the saint, f. 65a.

(4) The saint walks on the sea, f. 65b.

(5) Gabra Krestos orders his son to commemorate the days dedicated to the saint, f. 67b.

Gabra Krestos is apparently the governor of Sarāyē [aqāsena Šarāwē] mentioned on f. 22a.

- (6) Ta'ammino Ba'egzi' orders his son, Berhāna Masqal, to commemorate the days dedicated to the saint, f. 68.
- (7) A monk from Dabra Libānos, i.e., a follower of Abuna Takla Hāymānot, tells Gabra Berhān, the governor of Goḡḡām [Gwazzān Nagāśi], the greatness of Mār Ēwoṣṭātēwos, f. 70a.
- (8) A priest monk is saved from his enemy, who wanted to take his office by slandering him to the King, f. 72a.
- (9) A man from Axum is saved from heavy rain and thunderstorms, f. 75a.
- (10) The blind woman from Axum who recovered her sight, f. 73b.
- (11) The abbot [šeyyum we'etu lā'ela dabru] who was imprisoned unjustly, f. 74b.
- (12) The people of a certain district of Ethiopia [aḥatti hagar emmert em-ahgura Iteyoppeyā] who never suffered from drought or famine, f. 75a.
- (13) The ruler who tried to take stones from the tomb of the saint for a building, f. 76a.
- (14) The monk of Dabra Bizan who was taken captive by slave hunters while he was fetching water, f. 78a.

The stories of the 7th and 14th miracles and the prayer for the "children of Bizan" [daqiqa Bizan], i.e., the monks of Dabra Bizan, indicate that the gadl was composed in the Monastery of Dabra Bizan, which was the principal center of the school that taught the observance of the Saturday sabbath.

Varia:

- (1) F. 1b: Fragment of a hymn on the resurrection (... Yomessa ba-samāyāt [tafa]šsehu šarāwita malā'ekt; mo'o la-mot wa-tanše'a ...).
- (2) F. 1b: Crude writing exercise.
- (3) F. 2b: Tewledd za-aḡē nāhu ṣaḥafku.
- (4) Ff. 61b-62b and 79b: The spiritual ancestors and descendants of Abuna Ēwoṣṭātēwos; though crudely written and slightly damaged, it contains important information.  
(Tārik za-abawina manakosāt. Abbā 'Enṭonewos walado la-Maqāreyos za-gadāma Asqēṭes, wa-Maqāreyos walado la-Pāk<sup>w</sup>mis, Pāk<sup>w</sup>mis waladomu la-Libānos wa-Maqāreyos, Libānoseni walado la-Adhāni, Adhāni walado la-Oṣ, Oṣeni walado la-Be'esē Salām, Be'esē Salām walado la-Pālāndeyos Pālāndeyos walado la-Qebu Egzi, Qebu Egzini walado la-Atnātēyos, Atnātēwoseni walado la-Yesḥaq, Yesḥaqeni waladomu la-'Ebna Sanbat wa-la-Yoḥannes wa-la-Barnābās wa-la-Ayeṣnāno Egzi', wa-'Ena [for: 'Ebna] Sanbat walado la-Dāne'ēl za-Dabra Māryām za-Gare'altā, wa-la-Dāne'ēl (sic) walado la-Abbā Ēwoṣṭātēwos ...)
- (5) F. 79a: Genealogy of Bāššā Gabra'y, a descendant of Emperor Yoḥannes I (1667-1682).

The MS is very well preserved, though copied by the careless hand of Tanše'a Krestos (f. 61b), who does not know the structure of Ge'ez. Tanše'a Krestos could also be the name of the composer of the gād. The name of the original owner has been erased and other names--Ērāqlis, (f. 20a and passim), Walda Giyorgis, (f. 64a and passim), Hāyla Mikā'ēl, (f. 74b) and Gabra Heywat (f. 79a)--have been put in its place.

## Church of Damṭā Giyorgis, Gubālāfto, Wallo

Parchment, 20 x 18.5 cm., 144 ff., 2 cols., 19 (rarely less) lines, 17th-18th c.

## WEDDĀSĒ AMLĀK

Ff. 5a-141a: Praise of God [Weddāsē Amlāk].

See EMML 1432.

- (1) Ff. 5a-23b: Monday: Prayers uttered by St. Basil, Bishop of Caesarea.
- (2) Ff. 23b-53b: Tuesday: Prayers taken from a homily by Ephrem the Syrian.
- (3) Ff. 54a-71a: Wednesday: Prayers taken from a homily by Ephrem the Syrian.
- (4) Ff. 72a-95a: Thursday: Prayers compiled from the words of St. John (Saba), the Spiritual Elder [Aragāwi Manfasāwi].
- (5) Ff. 96a-114b: Friday:
  - (a) Ff. 96a-106a: Prayers of Abbā Sinodā the Archimandrite.
  - (b) Ff. 106a-114a: Prayers of Abbot Pachomius (name omitted in this MS.).
- (6) Ff. 115a-127b: Saturday: Prayers compiled by St. Athanasius, Patriarch of Alexandria, from Coptic hymns.
- (7) Ff. 128a-141a: Sunday: Prayer of St. Cyril, Patriarch of Alexandria. The last column has been cut out.

## Varia:

- (1) F. 1a: A list of Ge'ez words translated into Amharic.
- (2) F. 1a-2a: Prayer of blessing by Gabra Ḥeywat for King Gigār (1821-26), Metropolitan Yosāb (1770-1803) and Patriarch Qērelos (1854-1861?).  
(Egzi'o, Egzi'o, aḥāzē kWellu 'ālam, anta we'etu za-tefawwes nafsena wa-šegāna ....)
- (3) F. 2a-4a: Greeting to the Assumption in the same hand as the Weddāsē Amlāk.  
Chaine "Répertoire," no. 213, p. 339.
- (4) F. 4b: Asmāt prayer for learning.  
([...] suḥal 41 bal saḥal yesḥal wa-yesḥal wa-yebleḥa lessāneya kama ekun ḥallāyē la-weddāsēka ....)
- (5) F. 4b, 23b, 53a, 71b and 95b: Blessing [burākē] compiled from the Ordinary of the Mass [šer'ata qeddāsē].  
(O-šellus qeddus, bārek diba ḥezbeka, fequrāna Krestos, Krestosāweyān ....)
- (6) Ff. 142ab, 143b-144a: Fragment of a treatise on the theology of tawāḥedo, in Amharic.

Name of the original owner, ... Egzi'abḥēr, erased; later owned by Gabra Dengel, f. 5a, Gabra Ḥeywat, f. 5a, Še'ela Krestos, f. 24a, with his father Kefla Māryām, 71a.

Purchased by Gabra Ḥeywat after the Gällā invasion (Gällā ka-fattāw ba-h<sup>W</sup>ālā tagazzā ...), f. 5a.

EMML Pr. No. 1638  
Church of Damṭā Giyorgis, Gubālāfto, Wallo

- 1) Ff. 2a-87a: Collection of chants for the year called Mawāse't.
- 2) Ff. 87a-89b: Zemmāre chants for certain feasts. -- 18th cent.

EMML Pr. No. 1639  
Church of Damṭā Giyorgis, Gubālāfto, Wallo

- 1) Ff. 2a-35a: Selected readings [menbābāt] from the Gospels. -- 19th cent.

EMML Pr. No. 1640  
Church of Damṭā Giyorgis, Gubālāfto, Wallo

- 1) Ff. 2a-57b: Missal (office prayers, f. 2a; abbreviated ordinary of the Mass, f. 9a; Anaphoras of the Apostles, f. 25b, our Lord Jesus Christ, f. 33a, the Virgin Mary by Cyriacus of Behensā, f. 35b, Dioscorus, f. 42b, James of Sarug, f. 44a, John the Evangelist, f. 48a, Gregory II, f. 55a).

Varia: Unidentified sacerdotal prayer in the form of a mastabqWe', f. 1b.  
-- Reign of Haile Selassie I (1930-1974).

EMML Pr. No. 1641  
Church of Damṭā Giyorgis, Gubālāfto, Wallo

- 1) Ff. 2a-94b: Missal (office prayers, f. 2a; ordinary of the Mass, f. 14a; Anaphoras of the Apostles, f. 33a, our Lord Jesus Christ, f. 40b, the Virgin Mary by Cyriacus of Behensā, f. 43b, John the Evangelist, f. 50b, John Chrysostom, f. 57b, Epiphanius, f. 61b, Dioscorus, f. 66b, the 318 Orthodox Fathers, f. 68a, James of Sarug, f. 74a, Gregory (I), f. 78a, Basil, f. 82a, Athanasius, f. 87b, Cyril, f. 94a--incomplete at the end). -- 1770/7 A.D. (mention of Takla Hāymānot II [1769-1777] and Metropolitan Yūsāb [1770-1803]).

EMML Pr. No. 1642  
Church of Damṭā Giyorgis, Gubālāfto, Wallo

- 1) Ff. 3a-33b: Selected readings [menbābāt] from the Gospels. -- 18/19th cent.

EMML Pr. No. 1643  
Church of Damṭā Giyorgis, Gubālāfto, Wallo

- 1) Ff. 1a-29a: Scriptural readings [menbābāt] for the night hours (introduced by the prayer, Bārekanna Egzi'o ba-barakata nabiya't, f. 1a). -- 19/20th cent.

EMML Pr. No. 1644  
Church of Damṭā Giyorgis, Gubālāfto, Wallo

- 1) Ff. 2a-168a: Psalter.
- 2) Ff. 168a-180b: Weddāsē Māryām.
- 3) Ff. 180b-185b: Anqasa berhān.

Crude drawing of St. George, f. 1b.

Varia: Fragments of an unidentified treatise on religious perfection, ff. 186a-187a (unfinished at the end). -- 18th cent.

EMML Pr. No. 1645  
Church of Damṭā Giyorgis, Gubālāfto, Wallo

- 1) Ff. 1a-133b: Collection of chants for the year called Ziq (Bezu' anta Yoḥannes). -- 15 Naḥasē 1946 E.C. (= 21 August 1954 A.D.).

EMML Pr. No. 1646  
Church of Damṭā Giyorgis, Gubālāfto, Wallo

- 1) Ff. 1a-34a: Collection of greetings [salām] to the angels, prophets and saints, similar to Egzi'abḥēr nagśa, but shorter and without indication of dates.
- 2) Ff. 39a-44b: Fragments of a collection of Mazmur chants.
- 3) Ff. 45a-46a: Indication of the occasions when particular anaphoras are used.
- 4) Ff. 67a-72a, 47a-63b and 66a: Śer'ata addarāras (rules of chanting).
- 5) Ff. 72a-93b: Me'rāf for the Fast.
- 6) Ff. 96a-99a: Anqasa hāllētā.
- 7) Ff. 99a-102a: Directives and readings for certain feasts.
- 8) Ff. 104a-116b: Śer'ata addarāras, for the second time. -- Reign of Menelik II (1865-1913).

EMML Pr. No. 1647  
Church of Damṭā Giyorgis, Gubālāfto, Wallo

- 1) Ff. 1a-57a: Maṣḥafa me'dān, a hortatory treatise gathered from Scripture by certain unnamed monks, in Amharic. -- 19th cent.

## Church of Damṭā Giyorgis, Gubālāfto, Wallo

Parchment, 158 ff. (numbered 1 to 157 with the leaf after f. 10 unnumbered);  
ff. 1a-10b and ff. 61a-66b: 8 x 5.8 cm., 1 col., 13 lines and ff. 10bis  
a - 60b and 67a-157b: 16.5 x 11.5 cm., 2 cols. (ff. 102b-105a, 1 col.),  
26-27 (ff. 88b-91a: 48-50 and ff. 102a-119a: 16-18) lines, 19-20th c.

## FIVE PILLARS OF THE MYSTERY - TREATISE ON THEOLOGY - MISCELLANEA

- 1) Ff. 1b-10b: A fragment from the Horologium for the Night Hours  
(= Masehafa Sa'ātāt ba-Ge'ezennā ba-Amāreññā, Addis Ababa (1952 E.C.),  
p. 150ff. and p. 226ff.).
  - (1) Ff. 1b-9a: Hymn to St. Mary:  
([Meḥrat wa-]sāhl. Ne'i, ne'i, Dengel, mesla Surāfēl  
wa-Kirubēl).
  - (2) Ff. 9a-10b: Greeting [salām] to the Church:  
(Salām laki, Bēta Krestiyān qeddest [MS: qed] Bēta Krestiyān  
weddest ...).  
EMML 1380. f. 102a.
- 2) Ff. 11a-11b: Notes on worship:
  - (1) F. 11a: Rewards of prayers and worship. Each deed and each  
prayer is quantified in f(e)rē "fruit."  
(Ya-Abuna za-ba-samāyāt f(e)rēhu [...] we'etu, ya-Salāma  
Gabre'ēl f(e)rēhu ...)
  - (2) F. 11b: Why some acts of worship are ordered to be performed  
a certain number of times:  
(5tun emnat e5tun segdat 5tun qennewāt ...)
  - (3) F. 11b: The Commandments of the Old and New Testaments:
  - (4) F. 11b: Meaning of some letters of the alphabet.  
(Ḥa beḥil ḥamma wa-mota wa-taqa [= wa-taqabra] wa-tan  
[= wa-tanše'a])
- 3) Ff. 12a-14b: On feasts, fasts and holy days from the Bāḥra ḥassāb:
  - (1) F. 12ab: Holy days of the Old Testament.
  - (2) Ff. 12b-14a: On ma'ālt and lēlit in the Bāḥra ḥassāb in  
interpreting a certain quotation, apparently from the Synodicon.  
("Wa-la-emma gabra kāhen gebra ḥemāmāt em-qedma yā'ri ma'ālt  
wa-lēlita yetfalaṭ" yelāll ...)
- 4) Ff. 16a-54a: The Five Pillars of Mystery [Ammestu a'emāda meṣtir],  
in Amharic:
  - (1) Ff. 16a-17b: Introduction.
  - (2) Ff. 17b-22a: Trinity [Šellāsē].
  - (3) Ff. 22a-30b: Incarnation [Šeggāwē].
  - (4) Ff. 30b-37a: Baptism [Ṭemqat].
  - (5) Ff. 37a-40b: The Eucharist [Q'werbān].
  - (6) Ff. 40b-54a: Resurrection [Tensā'ē]:
    - (a) Ff. 40b-45a: The Resurrection of Our Lord [ya-Gētā  
tensā'ē].

(b) Ff. 45a-54a: The general Resurrection [yaññā tensā'ē].

- 5) Ff. 54a-55b: A treatise against the heresies of qeb'at and ṣaggā in Ethiopian Christology, in Amharic.  
(Yebē Abuna Māreqos, liqa pāppāsāt za-Eskenderyā, za-we'etu sāmenāy em-Māreqos Wangēlāwī e-[?] 100 wa-8 za-tasaymu ba'enta rete't hāymānot: Emma tasa'alnāhu behila qeb'at terg<sup>w</sup>āmēhu ...)
- 6) F. 55b: List of the canonical books of the Ethiopian Church [H<sup>w</sup>elqo (sic) maṣāḥeft tawakfotomu za-yedallu].
- 7) Ff. 56a-72b: Excerpts from monastic writings:
  - (1) Ff. 56a-60b and 67a-69b: From the writings of Evagrius [Wagris] of Pontus, including some of his Sammantu hellināt; see EMML 1387-2(1).  
Colophon, f. 72b (Tatarg<sup>w</sup>ama em-'Arabi la-Ge'ez ba-mawā'ela neguṣena, mafqarē Eg", Galāwdēwos, em-ama nagṣa ba-10 wa-3 'āmat. Sebḥat la-Eg" watra eska la-'ālam).
  - (2) F. 69ab: From the sayings of the Spiritual Fathers contained in the Maṣḥafa manakosāt or the Gadla abaw qeddusān.  
See British Museum Or. Ms. 763 f. 100a, col. 3, No. 434, Wright (B.M.), CCLXIV, 1, p. 173.  
(Tase'elewwo la-Aragāwī: Mentenu ye'eti beśrāt terufāt, wa-effo ye'eti nesseḥa ...)
  - (3) F. 70ab: From the sayings of the Spiritual Fathers.  
(Gebra abaw za-manakosāt. Yebē 1 em-qeddusān, tazakkīro daḥarita 'ālam: La-emma kona manakos, iyyegbā' ḥaba azmādiḥu ...)
  - (4) Ff. 70b-72b: On what is useful for the soul [baq<sup>w</sup>ē'ēta nafs]  
(Ba-sema Ab ... Ba'enta za-yesamme' baq<sup>w</sup>ē'ētā la-nafsu wa-yebawwe' westa mangleṣta samāyāt. Semā', o-be'esi, baq<sup>w</sup>ē'ēta nafseka ...)
- 8) Ff. 73a-88a: On the Passion of Christ in Amharic:
  - (1) Ff. 73a-76b: The story of the Passion, from the Last Supper to the arrest of Our Lord.
  - (2) Ff. 76b-88a: The 13 sufferings of the Passion.
- 9) Ff. 88b-91a: Nagara hāymānot. A history of heresies with a special emphasis on Ethiopian religious controversies; see EMML 1533-1.  
(Ba-sema Ab ... Eṣeḥef Nagara hāymānot la-kehdat naqu [for naq'u] Pāwlos Sāmesāṭi naw ...)
- 10) F. 91b: Excerpt from a Bāḥra ḥassāb.
- 11) Ff. 92a-101b: Bāḥra ḥassāb.  
The computations are based on the year 7389 A.M./1889 E.C. (= 1896/7 A.D.).
- 12) Ff. 102a-106a: Bāḥra ḥassāb in a crude hand.  
The calculations are based on the year 7414 A.M. (= 1921/2 A.D.).
- 13) Ff. 107-119a: Learn Religion; Do Good Deeds [Hāymānot tamāru, megbar šeru].  
See EMML 1406-2.
  - (1) Ff. 107a-114a: On the judgement of the soul of a good man.
  - (2) Ff. 114a-119a: On the judgement of the soul of an evil man.

- 14) Ff. 120a-146b: An Amharic commentary on the Introduction to the Miracles of Mary [Maṣḥafa šer'āt].
- 15) Ff. 146b-147b: Greeting [salām] to the Assumption [Salām la-felsata šegāki].  
Chaine, "Répertoire," no. 213, p. 339.
- 16) Ff. 148a-157a: On the meaning of the theology of qeb'at from the tawāhedo point of view.  
(Ba-sema Ab ... Gorgoreyosenni Ta'ogolos enza yetaragg<sup>wem</sup> yebē:  
Wa-qeb'atuni za-tawakfa ba-teš'etu [sic] ye'eti, wa-ikonat  
qeb'atu amsāla qebu'ān ...)

Varia:

- (1) F. 1a: Poorly legible, "Ba-sema Ab" (?).
- (2) F. 15b: "Ba-sayf selat."
- (3) Ff. 64a-65a: Asmāt prayer for binding a woman with love [mastafāqer].  
(Aqmuṭi 3̄; ašmuṭi 3̄; ašmeṭmuṭi 3̄; ḡuḥal ba-se'ima kanāfer  
wa-ba-haqifa darat ...)
- (4) Ff. 65b and 62ab: Asmāt prayer against forgetfulness [za-iyyāgaddef].  
(Ṣor 3̄; agnāṣor 3̄; agnāmāto 3̄; šemar ṭor 3̄; nun 3̄;  
za-aṣnā'eku kama iyyegf [sic] wa-za-samā'ku ...)

Copied partially (?) for Zawalda Māryām, f. 56a.

Ff. 10bis ab, 15a, 63ab, 119b and 157b blank.

EMML Pr. No. 1649  
Church of Damṭā Giyorgis, Gubālāfto, Wallo

- 1) Ff. 1a-29b: The Vision of Mary [Rā'eya Māryām], in Amharic.  
-- 19/20th cent.

EMML Pr. No. 1650  
Church of Damṭā Giyorgis, Gubālāfto, Wallo

- 1) Ff. 1a-41b: Epiphany ritual [Maṣṣafa ṭemqat] (prayer of Severus of Antioch, f. 33a).
  - 2) Ff. 41b-103b: Baptismal ritual [Maṣṣafa krestennā].
- Not filmed, ff. 100b-101a. -- 19th cent.

EMML Pr. No. 1651  
Church of Damṭā Giyorgis, Gubālāfto, Wallo

- 1) Ff. 1a-96b: Gospel of John.

Varia: Prayer, f. 97a; story why Diocletian persecuted the Christians, f. 97ab; story of St. Helena, f. 98ab (unfinished at the end); fragments of liturgical prayers, ff. 98a-100a. -- 19th cent.

EMML Pr. No. 1652  
Church of Damṭā Giyorgis, Gubālāfto, Wallo

- 1) Ff. 3a-87a: Gospel of John.
- 2) Ff. 87a-88b: Short Amharic treatise against faith without works entitled Qāla hāymānot, "The Word of Faith."

Varia: Illegible prayers (?), ff. 1a-2b; beginning of the Kidān za-nagh, f. 89ab. -- Early 19th cent.

EMML Pr. No. 1653  
Church of Damṭā Giyorgis, Gubālāfto, Wallo

- 1) Ff. 9a-10b, 8b: Litany, Ba-enta Šellāsēka.
- 2) Ff. 11a-66b: Horologium for the night hours [Sa'atāt za-lēlit].
- 3) Ff. 67a-89a: Scriptural readings [menbābāt] for the night hours.
- 4) Ff. 89a-101a: One miracle of the Virgin Mary (introductory rite, f. 89a; introductory exhortation, f. 95b; hymn, Esagged laki (Chāine, no. 336), f. 99a; miracle, f. 100b).
- 5) Ff. 101a-102a: One miracle of Jesus Christ.

- 6) Ff. 102a-105b: Sacerdotal prayers for the days of the week called Liṭon.
- 7) Ff. 107a-110a: Hymn to the Virgin Mary, Tafaššeḥi, Māryām, la-Addām fāsikāhu (Chafne, no. 302).
- 8) Ff. 110a-111b: Hymn to St. George, O-feṭuna rad'ēt (Chafne, no. 380).

Varia: Prayers to the Virgin Mary (incomplete at beginning and end), ff. 1a-2b; magical prayers, ff. 4a-5b; when certain prayers or hymns are said during the liturgical year, ff. 5b-8a; diagram of the eucharistic fraction, f. 7b; magic prayer against smallpox, ff. 105b-106a; halleluiatic chants to the Trinity and Christ, ff. 112a-114a. -- 19th cent.

EMML Pr. No. 1654

Church of Damṭā Giyorgis, Gubālāfto, Wallo

- 1) Ff. 5a-18a: Baptismal ritual [Maṣḥafa krestennā].
- 2) Ff. 18a-19b: Fetḥat za-Wald.
- 3) Ff. 20a-23b, 1b-2a, 3b-4b: Readings [manbābāt] from the Gospels.  
-- 19th cent.

EMML Pr. No. 1655

Church of Damṭā Giyorgis, Gubālāfto, Wallo

- 1) Ff. 2a-29a: Baptismal ritual [Maṣḥafa krestennā]. -- 19th cent.

EMML Pr. No. 1656

Church of Damṭā Giyorgis, Gubālāfto, Wallo

- 1) Ff. 2a-22b: Homily of James of Sarug on the observance of Sunday [Dersāna sanbat].
- 2) Ff. 24a-34b: Scriptural readings [menbābāt] for the night hours, preceded by the prayer, Bārekanna, Egzi'o, ba-barakata nabiyaṭ.
- 3) Ff. 34b-36a: Two miracles of John the Baptist.
- 4) Ff. 36a-40a: Malke'a Yoḥannes Maṭmeq (= Chafne, no. 279). -- 19th cent.

EMML Pr. No. 1657  
Church of Damṭā Giyorgis, Gubālāfto, Wallo

- 1) Ff. 1a-5b: Miracles of the Virgin Mary (introductory rite, f. 1a; three miracles, f. 4a).
- 2) Ff. 5b-6a: Exhortation to devotion to St. Gabriel the Archangel.
- 3) Ff. 6a-7a: Miracle of St. Michael the Archangel. -- 19th cent.
- 4) Ff. 7a-12a: Three miracles of St. George.
- 5) Ff. 12a-14a: Three miracles of the Virgin Mary.
- 6) Ff. 14a-16b: Three miracles of Jesus Christ.
- 7) Ff. 16b-21a: Three miracles of St. Michael the Archangel. -- 18th cent. (ff. 1-7a -- 19th cent.).

EMML Pr. No. 1658  
Church of Damṭā Giyorgis, Gubālāfto, Wallo

- 1) Ff. 1a-19b: Baptismal ritual [Maṣṣafa krestennā].
- 2) Ff. 19b-21a: Greeting [salām] to the Church (Chāṇe, no. 93?).
- 3) Ff. 21a-23b: Eucharistic hymn to Christ, Māḥbara me'menān (Chāṇe, no. 17).
- 4) Ff. 23b-24b: Mt. 5, 1-16. -- 19th cent.

EMML Pr. No. 1659  
Church of Damṭā Giyorgis, Gubālāfto, Wallo

- 1) Ff. 2a-3a: Hymn to the holy monks, Abaw qeddusān ella dabr wa-gadām.
- 2) Ff. 3a-6a: Hymn to the Trinity, Bāreko wa-weddāsē yedallewwomu la-šellāsē. Probably identical with Dillmann (B.M.) LIV, 7, 10.
- 3) Ff. 6a-7b: Hymn to God, Baḥaka, Egzi'abḥēr ṭabib.
- 4) Ff. 7b-15a: Hymn to St. George, Na'ā, Giyorgis, enza tezzē'an ba-faras.
- 5) Ff. 15a-22b: Malke'a Madḥānē 'Ālam (Chāṇe, no. 164).

Varia: Genealogies, ff. 24b and 30b-31a. -- 19th cent.

EMML Pr. No. 1660  
Church of Damṭā Giyorgis, Gubālāfto, Wallo

- 1) Ff. 3a-90b: Abbreviated Deggwā (Anqasha hāllētā, f. 90ab), mostly without musical notation.

Varia: List of students, f. 93b; magical prayer, f. 93b. -- 8 Maggābit 1951 E.C. (= 17 March 1959 A.D.).

EMML Pr. No. 1661  
Church of Damṭā Giyorgis, Gubālāfto, Wallo

- 1) Ff. 1a-18b: Amharic treatise on computus [Bāhira ḥassāb].
- 2) Ff. 18b-20b: Table blessing, Sa'alnāka maḥāri. -- 7368 A.M.  
(= 1875/6 A.D.).

EMML Pr. No. 1662  
Church of Damṭā Giyorgis, Gubālāfto, Wallo

- 1) Ff. 1a-54a: Collection of chants for the year called Zemmārē (omitted chants, f. 48b). -- 20th cent.

EMML Pr. No. 1663  
Church of Damṭā Giyorgis, Gubālāfto, Wallo

- 1) Ff. 3a-22b: Collection of asmāt prayers against demons (includes: Prayer of Jacob, f. 8b; Prayer concerning Solomon's Net [Ṣalot ba-enta marbabta Salomon], f. 11b). -- 19/20th cent.

EMML Pr. No. 1664  
Church of Damṭā Giyorgis, Gubālāfto, Wallo

- 1) Ff. 1b-37a: Collection of asmāt prayers, mostly to undo charms [ba-enta mafbeḥē šerāy] (includes: Prayer of our Lady Mary, f. 34b). -- 19th cent.

EMML Pr. No. 1665  
Church of Damṭā Giyorgis, Gubālāfto, Wallo

- 1) Ff. 2a-4b: Secret names [asmāt] given to St. Peter.
- 2) Ff. 5a-15a: Chants called Mastagābe'.
- 3) Ff. 15a-23a: Chants called Arbā't.
- 4) Ff. 23a-41a: Chants called Ṣalast.
- 5) Ff. 41a-48a: Chants called Aryām. -- 19/20th cent.

EMML Pr. No. 1666  
Church of Damṭā Giyorgis, Gubālāfto, Wallo

- 1) Ff. 1b-2b: Litany, Ba-enta Ṣellāsēka.
- 2) Ff. 4a-31a: Sanē Golgotā.
- 3) Ff. 31a-39a: Temherta hebu'āt.

Varia: Calendar of the commemorations of the Apostles and Evangelists, f. 3a; asmāt prayers, ff. 39b-41a; prayer against the evil eye, f. 41ab.  
-- 19/20th cent.

## Church of Damṭā Giyorgis, Gubālāfto, Wallo

Parchment, 8.5 x 6.5 cm., 63 ff., 1 col., 13 lines (ff. 46a-63a: 18-23 lines, and f. 63b: 27 lines), 19th c.

## SAWĀSEW

Ff. 1a-63a: Sawāsew called here Gess.

- (1) Ff. 1a-42b: Ge'ez words in alphabetical order with Amharic translation.

Words are occasionally put into simple sentences.

(Ba-sema Ab ... Eṣeḥef nagara gess. Loḥa šāfa ...)

- (2) Ff. 43a-45b: Ge'ez Grammar explained in Amharic.

(Nāhu waṭanku eṣeḥef [sic] nagara gess, nagara qenē wa-erbātā. 'Erbātā yammilu 'erbātā yammibbālu 'erbātā yammiyāssaḥḥu sost nāčcaw ...)

- (3) Ff. 47a-63b: On the art of qenē composition. Poorly legible.

(Ya-sarih ḥedar (?) 19 naw bibazāmm 20 naw l.-ennā 20-ss ya-tabāllu mān mān nāčcaw bilu ḥadārinna māḥedar walāḡenna tawalāḡ ...)

## Varia:

- (1) Ff. 45b-46a: The Ten Commandments, in Amharic.

- (2) F. 46ab: Calendar of the seasons and commemoration days of saints.

- (3) F. 62b: Asmāt prayer for protection.

(Malles malālis 6 zē [for: gizē, probably because the number 6 looks like the symbol for gi] malālos ...)

- (4) F. 63a: Prescription for love--badly copied.

(Agāmī [agām ?] sera [ser ?] lemniččo ... ba-qad [for: ba-qand] ballāwo [for: billāwo] ...)

Ff. 42b-43a filmed twice.

## Church of Damṭā Giyorgis, Gubālāfto, Wallo

- 1) Ff. 1a-14b: Prayer, Nāhu tamāḥzanku ba-ḥohyāta semeka (Chaine, no. 314).

- 2) Ff. 15a-25b: Collection of prayers for undoing charms [ba-enta maṭteḥē šeray]. -- 19/20th cent.

Private Library of Alaqā Šemrat, Gubālāfto, Wallo

Paper, 34 x 22 cm., 336 + 10 ff., 1 col., 35-37 lines (ff. 1a-22b: 31 lines), (dated f. 115 and f. 333a) between 1945 and 1949 E.C. (= 1952-1957 A.D.).

COMMENTARY ON: NEW TESTAMENT SCRIPTURES, TEMEHERTA HEBU'ĀT,  
KIDĀN ZA-NAGH, ANAPHORA OF OUR LADY MARY (G<sup>W</sup>AS'A),  
QĒRELOS - MISCELLANEA

- 1) Ff. 1a-22b and verso of the first fore guard leaf: Amharic commentary on Matthew.  
Incomplete, only Mt. 10:35-19:30.
- 2) Ff. 42a-115b: Amharic Commentary on the Pauline Epistles:
  - (1) Ff. 24a-61a: Romans.
  - (2) Ff. 61b-76a: I Corinthians.
  - (3) Ff. 76a-82b: II Corinthians.
  - (4) Ff. 82b-86b: Galatians.
  - (5) Ff. 86b-89b: Ephesians.
  - (6) Ff. 89b-92a: Philippians.
  - (7) Ff. 92a-94a: Colossians.
  - (8) Ff. 94a-95b: I Thessalonians.
  - (9) Ff. 95b-96b: II Thessalonians.
  - (10) Ff. 96b-99a: I Timothy.
  - (11) Ff. 99a-100b: II Timothy.
  - (12) Ff. 100b-101b: Titus.
  - (13) Ff. 101b-102b: Philemon.
  - (14) Ff. 102b-115b: Hebrews.
- 3) Ff. 116a-137b: Amharic commentary on Acts.
- 4) Ff. 138a-165b: Amharic commentary on Catholic Epistles:
  - (1) Ff. 138a-150b: I Peter.
  - (2) Ff. 150b-154b: II Peter.
  - (3) Ff. 154b-157b: I John.
  - (4) Ff. 157b-158b: II John.
  - (5) Ff. 158b-159a: III John.
  - (6) Ff. 159a-164b: James.
  - (7) Ff. 164b-165b: Jude.
- 5) Ff. 166a-185b: Amharic commentary on Revelation.
- 6) Ff. 186a-194a: Amharic commentary on the Temeherta hebu'āt.
- 7) Ff. 194b-200a: Amharic commentary on the Kidān za-nagh.
- 8) Ff. 200a-223a: Amharic commentary on the Anaphora of Our Lady by Cyriacus.
- 9) Ff. 223a-227b: Amharic commentary on the Praises of Mary [Weddāsē Māryām], incomplete:
  - (1) Ff. 223a-226b: Monday.
  - (2) Ff. 226b-227b: Tuesday, incomplete.

- 10) Ff. 246a-333a: Amharic commentary on the Qērelos (English titles for the individual sections here are sometimes taken from Wright (B.M.), CCCXV, II, pp. 205-207):
- (1) Ff. 246a-292b: The ninth dialogue of Cyril to Hermias, Quod Christus sit unus.
  - (2) Ff. 292b-295a: Theodotus of Ancyra.
  - (3) Ff. 295a-296b: Cyril.
  - (4) Ff. 296b-297b: Severus of Synnada.
  - (5) Ff. 297b-299b: Acacius of Melitene.
  - (6) Ff. 299b-300b: Juvenal of Jerusalem.
  - (7) Ff. 300b-302b: Cyril.
  - (8) Ff. 302b-303b: Rheginus [Zerginus], Bishop of Constantia.
  - (9) Ff. 303b-305a: Cyril.
  - (10) F. 305ab: Eusebius of Heraclea in Pontus.
  - (11) Ff. 305b-307b: Theodotus of Ancyra.
  - (12) F. 307b: Firmus, Bishop of Caesarea.
  - (13) Ff. 307b-308b: Epistle of the Synod of Ephesus to John of Antioch.
  - (14) Ff. 308b-309a: Cyril.
  - (15) Ff. 309a-310b: Epistle of John of Antioch to Cyril.
  - (16) Ff. 310b-312b: Epistle of Cyril to John of Antioch.
  - (17) Ff. 312b-316a: Epiphanius.
  - (18) F. 316a: Epiphanius.
  - (19) Ff. 316a-319b: Proclus of Cyzicus.
  - (20) Ff. 319b-325a: Severianus of Gabala.
  - (21) Ff. 325a-326a: Gregory of Neocaesarea.
  - (22) Ff. 326a-328a: Cyril on Melchizedek.
  - (23) Ff. 326a-330a: Cyril on Melchizedek.
  - (24) Ff. 33a-331a: An "educated wise man" on Melchizedek.
  - (25) F. 331a: On the Council of Nicea.
  - (26) F. 331ab: Chronological notes on the life of Our Lord on earth.
  - (27) Ff. 331b-333a: Confession of Faith by Enze' the Priest.  
Published by B. M. Weischer, "Die äthiopischen Psalmen und Qērelosfragmente in Erevan/Armenien," in Oriens Christianus 53 (1969), 146-149.
- 11) Ff. 333a-336b: Bāhra ḥassāb.

Varia:

- (1) F. 24a: Note of commentary on a quotation from the Anaphora of the Apostles (Ḥezb 3̄ gizē: Amēn, amēn, amēn yebal ...). See Māṣḥafa Qeddāsē, (Addis Ababa), 1951 E.C., paragraphs 45-50, pp: 60-61.
- (2) F. 24ab: On fasting [sela ṣom], includes excerpts from the Bāhra ḥassāb.
- (3) F. 34a: Poorly legible piece of paper stuck onto the leaf, apparently quotations from the scriptures.

- (4) F. 34b: A letter in a crude hand to the owner of the manuscript, Šemrata Ab Qaṣalā, from Afa Warq, a relative of his, asking for "advice."
- (5) F. 236a: Reasons for writing the Gospel, taken from the introduction to the Four Gospels.
- (6) F. 237b: Summons from the office of the Bishop of Wallo to the owner of the manuscript, Mamher Šemrata Ab Qaṣalā. Dated Taḥśāś 13, 1965 E.C.
- (7) F. 245b: From the history of Athanasius of Antioch.
- (8) F. 245b: On why "we" say: "Mark is our father and Alexandria our Mother."

Copied by the owner Maggābē Ḥaddis/Mamher Šemrata Ab Qaṣala, ff. 200a, 333a and passim, his stamp, f. 23a and recto and verso of the last rear guard leaf.

Ff. 23b, 25a-33b, 35a-41b, 227b-235b, 236b-237a and 238a-245a.

Ff. 111b-113a filmed twice.

Ff. 140b-141a filmed three times.

EMML Pr. No. 1670  
Private library of Mamher Gabra Masqal Tasfāyē,  
quarter of Enṭoṭṭo, Addis Ababa

- 1) Ff. 1a-17b: Malke'a Māryām (Chafne, no. 220).
- 2) Ff. 18a-32b: Malke'a Iyyasus (Chafne, no. 123).
- 3) Ff. 33a-42b: Malke'a Mikā'ēl (Chafne, no. 119).
- 4) Ff. 43a-50b: Malke'a Gabre'ēl (Chafne, no. 246).
- 5) Ff. 51a-64a: Malke'a Giyorgis (Chafne, no. 147).
- 6) Ff. 64b-81a: Malke'a Takla Hāymānot (Chafne, no. 211).
- 7) Ff. 81b-86b: Malke'a Gabra Manfas Qeddus (Chafne, no. 196).
- 8) Ff. 88a-99b: Malke'a Madhānē 'Ālām (Chafne, no. 164).
- 9) Ff. 100a-114a: Malke'a Fānu'ēl -- Nāhu waṭanku sebhata Fānu'ēl (not in Chafne). -- 20th cent.

EMML Pr. No. 1671  
Private library of Mamher Gabra Masqal Tasfāyē,  
quarter of Enṭoṭṭo, Addis Ababa

- 1) Ff. 1a-149a: Sayfa Šellāsē.
- 2) Ff. 150a-171a: Malke'a Šellāsē (Chafne, no. 20). -- 20th cent.

EMML Pr. No. 1672  
Private library of Mamher Gabra Masqal Tasfāyē,  
quarter of Enṭoṭṭo, Addis Ababa

- 1) Ff. 1a-66a: Homily of James of Sarug on the observance of Sunday [Dersāna sanbat].
- 2) Ff. 66a-74a: Malke'a sanbata Krestiyān (Chafne, no. 170).
- 3) Ff. 81a-105b: Kidān za-nagh.
- 4) Ff. 106a-178a: Prayer, O-Egzi'abher ṭabiba ṭabibān (Chafne, no. 372).
- 5) Ff. 178b-190a: Malke'a felsatā (Chafne, no. 213).
- 6) Ff. 190b-195a: Hymn to the Virgin Mary, Esēbbeḥ ṣaggāki, O-Egze'eteya Māryām (Chafne, no. 343).
- 7) Ff. 195b-198b: Greeting [salām] to the guardian angel (Chafne, no. 39). -- 20th cent.

EMML Pr. No. 1673  
Private library of Mamher Gabra Masqal Tasfāyē,  
quarter of Enṭoṭṭo, Addis Ababa

- 1) Ff. 1a-14b: Introduction to the Life of St. Gabra Manfas Qeddus, mostly in Amharic (on the Patriarchs of the Old Testament and the history of Ethiopia).
- 2) Ff. 14b-84b: Gadla Gabra Manfas Qeddus.
- 3) Ff. 86a-90a: Four miracles of St. Gabra Manfas Qeddus. -- 20th cent.

Private Library of Mamher Gabra Masqal Tasfāyē,

Enṭoṭṭo, Addis Ababa

Paper, 22.5 x 163 cm., 31 + 2 ff., 1 col., 21 lines, dated (colophon, f. 30b) Naḥasē 11, 1965 E.C. (= Aug. 17, 1973 A.D.)

THE LIFE OF ST. ANNE

Ff. 2a-30b: The Life of St. Anne [Zēnā Ḥannā], translated from Ge'ez into Amharic by Mamher Gabra Masqal Tasfāyē of Gannata Māryām.

(Ba-sema Ab ... Aqaddem a'ekutoto la-Eg" ba-l ḥellinā wa-ba-l melkennā ... Ab walādi, Wald tawalādi, Manfas Qeddus šarāzi, ba-sem, ba-gebr, ba-akāl 3t ba-bāḥrey ... Amlāk raddātennā mari adreggē barsu marinnat ṣamr ṣa'ādā em-'erresāt ya-tabāllaččewen ya-qeddest Ḥannān zēnā Ge'ezun wada Amāreññā targummē ešefāllahu)

The history begins, after the introduction, with the genealogy of Anne, which, of course, begins with Adam, the first man (f. 2b). It is not clear how much of this long introduction is part of the original composition. The relationship of Salome, Elizabeth and Anne as presented in this zēnā is probably worth mentioning. Māṭāt, the father of Ḥannā (St. Anne), had two children, Māryā and Sofeyā, by his first wife, Aqlēseyā. Māryā was the mother of Salome, and Sofeyā of Elizabeth, mother of John the Baptist. After his first wife, Aqlēseyā, died, Māṭāt married Hērmēlā and became the father of Anne.

See also EMML 1187-9 (10).

Copied by the translator, Gabra Masqal, who sometimes writes his name "Gabra" followed by a sign of the cross [masqal], f. 30b.

F. 1a: Title.

F. 31b: "Esma mamhera ḥegg."

F. 31a: A small cross.

F. 1b: Blank.

EMML Pr. No. 1675  
Private library of Mamher Gabra Masqal Tasfāyē,  
quarter of Enṭotto, Addis Ababa

- 1) Ff. 1a-78b: Amharic commentary on the Anaphora of the Virgin Mary  
by Cyriacus of Behensā. -- 20th cent.

EMML Pr. No. 1676  
Private library of Mamher Gabra Masqal Tasfāyē,  
quarter of Enṭotto, Addis Ababa

- 1) Ff. 1a-40b: Amharic treatise on computus [Bāhra ḥassāb].

Varia: Prayer for understanding in studies, f. 40b. -- 1958 E.C.  
(= 1965/6 A.D.).

Private Library of Mamher Gabra Masqal Tasfāyē,  
Enṭoṭṭo, Addis Ababa

Paper, 10.5 x 8 cm., 64 + 19 ff., 1 col., 8 lines, 1930-1974 (prayer for Emperor Haile Selassie, f. 42a).

# COLLECTIONS OF SHORT PRAYERS FOR THE TIME OF COMMUNION

- 1) Ff. 1a-11a: Prayer-petition-supplication [Ṣalot wa-se'lat wa-astabqWe'ot].
- 2) Ff. 11b-45a: Collection of devotional prayers for communion:
  - (1) Ff. 11a-14b: Prayer before communion.  
(Ṣalot. O-Egzi'eya, I" K", akko za-yedallewanni tebā' tāḥeta ṭafara bēteya rekWest, esma ana astaqWaṭṭā'kuka ...)
  - (2) Ff. 15a-16b: Prayer while receiving the Body.  
Rubricated in Amharic.  
(Ṣegāwen siqqabbalu yammibbāl: O-Egzi'eya, I" K", iyyekun zentu mestīreka abasā lā'elēya ...)
  - (3) Ff. 16b-17b: Prayer while receiving the Blood.  
Also rubricated in Amharic.  
(Damun siqqabbalu yammibbāl yeh naw: Melā' afuya sebḥata wa-lebbeya ḥasṣēta wa-nafseya tefṣeḥta la-za-tamaṭṭawku ...)
  - (4) Ff. 17b-24b: Prayers apparently after communion. Not so indicated.
    - (a) (O-Egzi'eya wa-Amlākiya, I" K", nāhu tamaṭṭawku ṣegāka neṣuḥa wa-damaka kebura; yekunanni la-ṣeryata ḥāṭi'at ...), f. 17b.
    - (b) (Eṣēlli ḥabēka wa-ese'elakka, Egzi'eya wa-Amlākiya, nolāwi ḥēr, za-afqarka mar'ētaka ...), f. 22a.
  - (5) Ff. 25a-45a: The Community of the Faithful [Māhebara me'emanān wa-me'emanāt], preceded by a brief declaration on the Eucharist. Dillmann, *Chrestomathia*, p. 131.  
(Yewarred Manfas Qeddus ba-lā'ela ḥebestu wa-waynu soba yebi kāhen: Ṣaggā Manfas Qeddus fannu ... Māhebara me'emanān wa-me'emanāt ella kiyāka ta'ammanu / ya-naṣi'a ṣegāka watra ḥaba ta'ayyanu / ...)
- 3) Ff. 47a-63a: Prayer that St. Mary prayed to heal Joseph. While the Holy Family was in Egypt, Joseph was suddenly seized with coughing [sa'al], maqWāy (?) and fever [naqatqāt]. St. Mary prayed in Ge'ez and in Hebrew (f. 53b), in the presence of Joseph, the sick old man, Salome, and a certain young boy by the name of Yā'eqob (ff. 52b and 56a). As a result, the heavens opened, the earth shook and the two archangels, Sts. Michael and Gabriel, came down and cured the sick man, and she saw her Son sitting as a King on his royal throne [wa-naṣṣaratto la-Walda enza yenabber kama negus westa manbara manglestu] (f. 56b). As of that day, St. Mary was promised by her Son that whoever prays this prayer of hers over water and baptizes himself

with it, shall be cured from a host of illnesses listed here, and, ultimately, shall inherit the kingdom of heaven, f. 60b.

(Ba-sema Ab ... Ṣalota Egze'etena Māryām, Walādita Amlāk, za-ṣallayat ḥaba Eg" ba'enta Yosēf aragāwi, enza hallawat westa medra Gebṣ; wa-aḥazo sa'al wa-māqWāy wa-naqaṭqāṭ. Wa-tanše'a Yosēf wa-sa'alā wa-yebēlā la-Māryām: Seme'enni ...)

This prayer is most probably taken from the Nagara Māryām.

Varia:

- (1) Verso of the first fore guard leaf: The seven days of the year in which heaven is open (to receive prayers).

(Reḥwa samāy yammiwelebbat ba-'āmat 7 gizē yewelall:  
PāqWmēn 3 qan, Teqemt 20 qan, Tāhsās 12 qan. Yakkātīt 4 qan,  
Maggābit 26 qan, Genbot 18 qan, Ḥamlē 10 qan)

Copied for Šāhla Māryām (ff. 3b, 4b and passim) by someone who did not know where in the prayers to insert the name of the owner.

Ff. 45b-46b and 63b-64b blank.

EMML Pr. No. 1678  
Private library of Mamher Gabra Masqal Tasfāyē,  
quarter of Enṭoṭṭo, Addis Ababa

- 1) Ff. 1a-57b: Sanē Golgotā.
- 2) Ff. 58a-60b: Greetings [salām] to the Trinity, the Virgin Mary and the saints--Salām la-Ab wa-la-Wald Qālu (the beginning of Arkē; cf. Br. Mus. Or. 13309, f. 3a, in Strelcyn, BL, plate 8).
- 3) Ff. 61a-75b: Temherta hebu'āt.

Varia: Rejected leaf, f. 76ab (= f. 22). -- 1943 E.C. (= 1950/1 A.D.).

EMML Pr. No. 1679  
Private library of Mamher Gabra Masqal Tasfāyē,  
quarter of Enṭoṭṭo, Addis Ababa

- 1) Ff. 3a-5a: Asmāt prayer entitled "Sign of the Son" [Mā'tab za-Wald].
- 2) Ff. 5a-8a: Prayer, Tamahzanku kama iyyemut za-enbala gizēya.
- 3) Ff. 8a-15a: Secret names that the angels uttered to Enoch [asmāt za-nagarewwo malā'ekt la-Hēnok].
- 4) Ff. 15a-20b: Secret names revealed by Christ on the 16th of Maskaram.
- 5) Ff. 23a-89a: Lefāfa šedq.

Varia: Prayer for the forgiveness of sins to the God of St. Abib, ff. 89b-90a. -- 20th cent.

EMML Pr. No. 1680  
Private library of Abbā Damessē, quarter of Kolfē, Addis Ababa

- 1) Ff. 3a-13b: Kidān za-nagh.
- 2) Ff. 14a-22a: Temherta hebu'āt.
- 3) Ff. 22a-27a: Litany, Ba-enta qeddesāt salāmāwit.
- 4) Ff. 27b-37b: Anaphora of our Lord Jesus Christ.
- 5) Ff. 38a-42b: Prayer, Egzi'abḥēr za-berhānāt.
- 6) Ff. 42b-43a: Prayer after receiving Holy Communion, Qeddus, qeddus, qeddus Šellus za-iiyetnaggar.
- 7) Ff. 43b-50b: Hymn to the Virgin Mary, Ba-sema Ab wa-Wald wa-Manfas Qeddus Šellāsē behileya waṭanku za-laki weddāsē.
- 8) Ff. 51a-57b: Hymn to St. George, Na'ā Giyorgis enza tezzē'an ba-faras.
- 9) Ff. 57b-63a: Miscellaneous prayers and hymns taken from the night hours.
- 10) Ff. 65-73a: Prayers and chants from the ordinary of the Mass (includes the Absolution to the Son [Fetḥat za-Wald], f. 70a).
- 11) F. 73ab: Liṭon za-šark.

Varia: Prayer for a painless delivery, f. 73b; record of the death of a clergyman, f. 74b. -- 1916/26 A.D. (Empress Zawditu [1916-1930] and Metropolitan Matthew [1881-1926]).

EMML Pr. No. 1681

Private library of Abbā Damessē, quarter of Kolfē, Addis Ababa

- 1) Ff. 1a-123b: Collection of chants for the year called Zemmārē (includes: AkkWatēt chants, f. 107a, and Meštīr chants, f. 112b).

Varia: Notes on the AkkWatēt chants, f. 124a; number of Zemmārē chants, f. 124a; supplementary chants, f. 124ab. -- 20th cent.

EMML Pr. No. 1682

Private library of Abbā Damessē, quarter of Kolfē, Addis Ababa

- 1) Ff. 1a-58a: Collection of chants called Mawāše't. -- 20th cent.

EMML Pr. No. 1683

Private library of Abbā Damessē, quarter of Kolfē, Addis Ababa

- 1) Ff. 1a-IIb, 98a-105b: Order (of chanting) Aryām, Esma 1a-‘ālam, Egzi'abpēr nagśa, Deggwā, etc.
- 2) Ff. 1a-92b: Abbreviated Deggwā, here called Anqaš wa-taqārāni.
- 3) Ff. 92b-97b: Chants from the Me'rāf. -- 19/20th cent.

EMML Pr. No. 1684

Private library of Abbā Damessē, quarter of Kolfē, Addis Ababa

- 1) Ff. 1a-164b: Me'rāf. -- 18 Tāhśās 1942 E.C. (= 27 December 1949 A.D.).

EMML Pr. No. 1685

Private library of Abbā Damessē, quarter of Kolfē, Addis Ababa

- 1) Ff. 2a-24b: Lefāfa sedq.
- 2) Ff. 24b-27b: Secret names [asmāt] revealed to St. Andrew.
- 3) Ff. 27b-29a: Other secret names.
- 4) Ff. 29b-31a: The number of the sufferings of Christ as revealed to Sts. (Mary) Magdalen, Salome and Elizabeth.

Drawings: Trinity, f. 1b; Madonna and Child enthroned, f. 32a. -- 19/20th cent.

- 1) Ff. 1a-43a: Māhlēta segē.
- 2) Ff. 44a-46b: Hymn to the Virgin Mary, Esma kebert anti.

Varia: Calendar of monthly commemorations, ff. 48b-49a. -- 19/20th cent.

- 1) Ff. 2a-139b: Missal (office prayers, f. 2a; ordinary of the Mass, f. 17a; Anaphoras of the Apostles, f. 46b, our Lord Jesus Christ, f. 56b, the Virgin Mary by Cyriacus of Behensā, f. 60b, John the Evangelist, f. 69b, John Chrysostom, f. 77b, Epiphanius, f. 82b, Dioscorus, f. 88a, the 318 Orthodox Fathers, f. 90a, Athanasius, f. 97a, James of Sarug, f. 106a, Gregory (II), f. 111b, Gregory (I), f. 114a, Cyril, f. 119b, Basil, f. 123b, the Virgin Mary by Gregory, f. 133a; prayer of thanksgiving (elsewhere attributed to the Apostle Nathaniel), f. 138a; MastabqWe' za-Kidāna Mehṛat [rhyming], f. 139b). -- Reign of Haile Selassie I (1930-1974), probably ca. 1948 A.D. (blanks left for the names of the Patriarch and Metropolitan).

- 1) Ff. 2a-42b: Miracles of the Virgin Mary [Ta'ammera Māryām] (15 miracles in different collections, ff. 2a-4b, 17a-42b; introductory rite, f. 5a; hymn, Esagged laki (Chafne, no. 336), f. 10b; introductory exhortation, f. 15a).
- 2) Ff. 42b-45a: One miracle of Jesus Christ.
- 3) Ff. 45a-48b: Table blessing, Sa'alnāka maḥāri.

Varia: End of a miracle of the Virgin Mary, f. 1b; calendar of commemorations of saints, f. 1b. -- 20th cent.

- 1) Ff. 1a-116a: Collection of chants for the year called Zemmārē (AkkWatēt chants, f. 98b; Meštir chants, f. 103b). -- 19/20th cent.

EMML Pr. No. 1690

Private library of Abbā Damessē, quarter of Kolfē, Addis Ababa

- 1) Ff. 3a-7a: A metrical prologue found in the collection of homilies and miracles called Dersāna Šellāsē: (beginning, Zēnā nagaromu ṣehifotossa i-nekl faṣmo ...). (= EMML Pr. No. 150, ff. 1a-6a).
- 2) Ff. 7b-55b: Sayfa Šellāsē.
- 3) Ff. 55b-66b: Malke'a Šellāsē (Chaine, no. 20).
- 4) Ff. 67a-81a: Devotional prayers to the Trinity.

Drawing of the Trinity, f. 2a. -- 20th cent.

EMML Pr. No. 1691

Private library of Abbā Damessē, quarter of Kolfē, Addis Ababa

- 1) Ff. 4a-99a: Collection of chants for the year called Mawāše't.
- Varia: End of Malke'a Endreyās, f. 3a. -- 19/20th cent.

## Institute of Ethiopian Studies, Addis Ababa

Parchment, 22 x 18.5 cm., 141 + 1 ff., 2 cols., 17-23 lines, two Mss. bound together: A: ff. 1-128, 15th c., and B: ff. 129-141 + 1, 16th-17th c.

## MIRACLES OF MARY - MIRACLES OF JESUS

- A. 1) Ff. 4a-128a: Miracles of Mary [Ta'ammera Māryām]:
- (1) Ff. 4a-9a: Introductory rite [Maṣṣḥafa šer'at] concluded with salāms to the Apostles, Evangelists and to St. Mary.
  - (2) F. 9ab: Hymn to St. Mary [Esagged laki ... ba-kama waddasakki], in a later hand.
  - (3) Ff. 10a-128a: Miracles of Mary.
    1. Bishop Daqseyos or Hildefontus of Toledo, f. 9a.  
Cerulli, (Il libro) pp. 311-312.  
(l Ta'ammerihā la-Egze'etena Māryām. Wa-hallo l ēppis qoppos westa bēta krestiyān za-Ṭelṭeleyā za-semu Daqseyos ...)
    2. The sinful man from Sidonā (Sidon) who killed a dragon [taman] through the help of St. Mary, f. 11a.
    3. A nobleman [masfen za-negus] from Ṭersis za-Qileqeyā (Tarsus of Cilicia) who was deacon in name only and who was possessed by evil spirits, f. 13a.
    4. Qirās, the robber [sarāqi], whom the King's army could not kill, f. 15b.
    5. King Abrisāreyon ("in Hebrew") or Rofāneyos ("in Greek"), who ruled the world and whom people wanted to worship, f. 17a.  
Cerulli (Il libro), pp. 416-8.
    6. Astirās, the sinful deacon from the "Sea of Jericho" [bāhra Iyyāriko], who was killed by his enemies, f. 19a.  
Iyyāriko is probably the Mediterranean Sea; see Cerulli, (Il libro), pp. 508-510.
    7. Niqodimos, the sinful knight who repented and learned how to pray a greeting (Hail Mary ?) to St. Mary, f. 20b.
    8. Bārok from the land of Finqē (Phoenicia), whom his enemies could not kill, f. 21b.  
Cerulli, (Il libro), pp. 514-515.
    9. Filātā'os, the pious bishop from Upper Egypt (Se'id za-lā'elāy Gebṣ), for whom our Lady Mary tailored sack-cloth, f. 22b.  
Cerulli, (Il libro), pp. 504-5.
    10. Angeseyos from Byzantine Rome [Romē za-Baranṭeyā] (i.e. "Constantinople"), who used to pray with a hymn to St. Mary, hammasta tefseṭtāt, f. 24a.
    11. The Jew, Alaneskenderos, who stayed three days in the belly of a dragon [taman], f. 25a.

12. The monk Bārdeyos (Gardān of the land of Bānos, according to EMM 1573, f. 19b, and the published Ta'ammera Māryām), who, on his way to Abbā Yā'eqob (Compostela) committed fornication with his own wife, f. 26b. Cerulli, (Il libro), pp. 395-7.
13. Endereyās, the priest from the land of Caesarea [Qasāreyā], who knew only the Anaphora of Our Lady Mary, f. 28b.
14. Nifon, the knight, who tried to seduce Māryām, the daughter of Abifāneyos, the shoemaker from Damascus, f. 30a.
15. Yosēf, the young Jew from Tīros (Tyre), who received Communion with Christian children, f. 34a.
16. The widow who saved her son from death by hanging by praying to St. Mary, f. 35b.  
See EMM 2060, f. 45b.
17. The arrogant men [‘edaw zehurāna lebb] who wanted to make a statue of St. Mary, f. 36b.
18. The virgin who committed fornication and was baptized by St. Michael in the sea of mercy [bāḥra meḥrat]--"purgatory"?--when she died, f. 38b.
19. The wicked [za-ekkuy megbāru] teacher [liq] of a monastery [ḍabr za-mankosāt] who loved St. Mary and recited daily her Horologium [wa-yabl k<sup>w</sup>ello ‘elata sa‘ātātihā la-Egze’etena Māryām], f. 40a.
20. The Jew who threw down the icon of Our Lady Mary because of his anger at not succeeding in his litigation to take other people's property [yetqahāw kama yensā’ newāya bā‘d], f. 41a.
21. The man who had many bees but still went to a sorcerer [ḥaba aḥatti be’esit masarreyt] to have more, f. 42a.
22. The rich merchant who gave all his money to the poor, f. 43a.
23. The wise monk [ṭabib manakos] who was afraid that the monks (in the monastery) would die of food poisoning, f. 45b.
24. Timotēwos, the monk who was saved by St. Mary from a fierce lion and from the bite of a mad dog [em-afa anbasā deruk wa-em-neskata kalb ‘ebud], f. 46b.
25. The lady from an island in Constantinople [dassēta Qwestenṭeneyā], who gave all her precious dresses and jewelry to the poor, f. 48a.
26. The pregnant woman who was overtaken by the tide while going to the Church of St. Michael, which was built on the sea shore, f. 50a.
27. The man who suffered from epilepsy [be’esi za-nagargār] for 47 years, f. 51b.

28. The miracles that St. Mary and her Son performed in the desert while on their flight into Egypt, f. 52a.  
EMML 2059, f. 16b; Strelcyn (B.L.) 15, 1, 4.  
(... Ta'ammeriha ... Seme'u, aḥawina fequrāneya,  
wa-konu enka em-dehra waladatto la-fequr Waldā,  
Egzi'ena I" K", wa-enza hallawat westa Bēta Lehēm,  
wa-azzaza Hērods negus ...)
  29. The story of the woman from Rome [Romē] who became pregnant by her own son, f. 55a.
  30. The man who served as an official of a monastery and, in particular, as the custodian and administrator of its church [séyyum za-westa dabr wa-ṭeqqa 'aqqābihā wa-maggābihā la-bēta krestiyān] and who fell in love with a woman who lived on the other side of the river, f. 57b.
  31. The rich Persian [em-sab'a Fārs] (probably for em-sab'a faras, "one of the knights") who fell in love with a woman who rejected him, f. 59a.
  32. The pious priest who served as an administrator of the church [maggābē bēta krestiyān] of a monastery [dabr za-manakosāt] and who prayed that St. Mary would appear to him, f. 62a.
  33. The rich merchant who went bankrupt, f. 65a.
  34. The story of the monk who saved the cattle of the monastery he was tending from a strong whirlwind [nafāsa 'āwlo] by his prayer to God and to St. Mary, f. 68a.
  35. The man (in EMML Pr. No. 1573, f. 50b and elsewhere he is a farmer [gabbārāwi]) who complained to St. Mary that she did not respond to his greetings, f. 71a.
  36. The conflict between the abbot of a monastery and Geleyānos, the infidel [kaḥadi] general [wa-kona liqa lā'ela k'wellu sarāwit] who threatened to destroy the monastery in revenge, f. 72a.
  37. The prince in the land of Greece [ba-beḥēra Yonānāweyān] to whom the icon of Our Lady Mary spoke while he was praying when he was studying in a church school, f. 74b.
  38. The rich friend of the King who became poor and had to borrow money from a Jew at usury because he had spent all his money on his wedding feast, p. 78b.
  39. The ship that was attacked by a storm [mā'ebal wa-nafāsa 'awlo] on the Sea of Byzantium [bāḥra Barānṭeyā], and was saved by the prayer of the abbot and the monks who were on the ship, f. 83b.
  40. The nun who went to purgatory [wa-waradat westa anṣeḥat] because she died before she finished her period of penance, f. 85a.
  41. The nun to whom Our Lady Mary appeared and told her to recite the "Hail Mary" attentively, f. 86b.

42. The woman whose husband divorced her and married another woman, f. 87b.  
Cerulli, (Il libro), pp. 488-9.
43. The woman from Rome [Romē] whose daughter (? elsewhere, f. 90b, her friend: be'esit aḥatti wa-lātti walatt za-bak<sup>w</sup>rā za-maḥana aḥātti 'āmat em-ama motat ... wa-re'eyattā ye'eti be'esit la-a'erektā za-motat), f. 90b.
44. The pious abbess who became pregnant by a deacon [lā'k], f. 92a.
45. The monk and the nun who ran away together but later repented, f. 95b.
46. The young novice who was encouraged by St. Mary to decide for the monastic life, when he was in doubt about what to choose, f. 98a.  
Strelcyn (B.L.) 15, 1, 2.  
For his name and origin see EMML 2060, f. 48b.
47. The young man who gave the ring [ḥelqat] of his beloved to the icon of Our Lady Mary who put it on her finger, f. 101a.
48. The Church of St. Mary which moved by itself from a high place to the entrance of Jericho (or the Mediterranean Sea) [Iyyārīko] when the people did not listen to the wish of St. Mary that they build a church in her name there, f. 104a.
49. The pious monk who was accused by his associates [qeddusān] of having committed adultery with a certain woman, who apparently told the incident to the qeddusān, f. 105a.
50. The fisherman [asgārē 'āšā] who was swallowed by a dragon [taman] which he thought was a big fish, f. 106a.
51. The man whose only virtue was making commemoration feasts on the feast days of St. Mary, f. 107a.
52. Pāk<sup>w</sup>mis, the Archbishop of Romē [Pachomius of Constantinople ?], who loved money, f. 108b.
53. The cannibal [yeballe' sab'ā] from the land of Qemer, f. 112b.
54. The knight who attempted to seduce a widow [maballat] who lived in Dabra Meṣmāq [Dayr al-Maḡṭas] but later repented and took the monastic oath in the monastery of Dabra Asqēṭes (Scete), f. 115b.
55. How St. Mary gave water to a dog with her shoe, f. 117b.
56. The poor man who collected insufficient gold pieces from a gold mine in Europe [beḥēr Afrāgi], f. 118b.
57. The rich family that lost its wealth when the faith of the man and his wife was being tested, f. 122a.
58. The story of the sinful man who was saved through the mediation of St. Mary, in whose name he had built a church [marṭul], f. 125b.

59. The story of how one of the soldiers of King Herod paid money [wa-tasāyato] to his fellow soldier, who was about to kill the child Jesus, and brought the child to Dabra QWesqWām while His mother Mary was following them, f. 126b.
60. The pious monk who was saved by St. Mary from the temptation of Satan, f. 127a.

Miniatures:

- (1) F. 2a: Madonna and child with the angels Michael and Gabriel.
- (2) F. 2b: A frame prepared for a miniature.
- (3) F. 3b: Madonna and child with the angels Michael and Gabriel by a different artist from (1) above but apparently of the same century.

The designs that mark the beginning of each of the miracles are small but fine; each one is usually different.

Copied for Gabra Mar'āwi (ff. 14a, 15b and passim), who donated it to (the Church of) Iyyasus, f. 128a.

The name Galāwdēwos is mentioned by the same copyist twice (ff. 57b and 122a). He could be the copyist.

- B. 1) Ff. 129a-134a: Introductory rite [Maṣḥafa šer'at] to the Miracles of Mary.
- 2) Ff. 134a-141b: 5 Miracles of Jesus.
1. Taṭaminā, whose cattle [alhemt] were stolen by people from Jerusalem [sab'a QWeds], f. 134a.
  2. The child Jesus [ḥezān warēzā] made a calf [egwalt] tell who its real owner was when two men were disputing about its ownership, f. 135b.
  3. Joseph and the lion, f. 137a.
  4. The watermelon [malpapon] plantation, f. 138b.
  5. The prostitute, f. 140a.

Copied by the owner Walda Ḥezān (ff. 134a and passim and colophon, f. 141b).

A poorly legible note in Amharic on f. 4a indicates that the MS. was stolen and restored.

Ff. 1ab, 3a and 128b blank.

Ff. 10b-11a, 36a, 91b-92a and verso of the rear guard leaf filmed twice.

Parchment and paper, 21 x 15.5 cm., 207 + 1 ff., 2 cols., 36-44 lines, 1865-1913 A.D. (during the reign of Menelik II, f. 72b).

## COMMENTARIES: OLD TESTAMENT SCRIPTURES, MISSAL - MISCELLANEA

- 1) Ff. 2a-72b: Amharic commentary on I-IV Nagašt:
  - (1) Ff. 2a-22a: I Samuel.
  - (2) Ff. 22a-40a: II Samuel.
  - (3) Ff. 40a-57b: I Kings.
  - (4) Ff. 47b-72b: II Kings.
- 2) Ff. 73a-109b: Amharic commentary on Ecclesiasticus [Sirāk].
- 3) Ff. 119b-125a: Amharic commentary on I-II Chronicles [Hezuḡān]:
  - (1) Ff. 119b-123b: I Chronicles.
  - (2) Ff. 123b-125a: II Chronicles.
- 4) Ff. 128b-130a: An Amharic treatise on the Trinity [Meṣṣira Šellāsē], f. 128b; and the Incarnation [Meṣṣira Šeggāwē], f. 129a.
- 5) Ff. 132a-135b: Notes of commentary [ṭerē tergWāmē] on the Maccabees [Maqābeyān]:
  - (1) Ff. 132a-133b: I Maccabees.
  - (2) Ff. 133b-134b: II Maccabees.
  - (3) Ff. 134a-135b: III Maccabees.
- 6) Ff. 135b-136b: Note of commentary [ṭerē tergWāmē] on II Ezra [Ezra kālē].  
(Incipit: Wa-amṣe'a Iyyoseyās).
- 7) Ff. 136b-142a: Notes of commentary [ṭerē tergWāmē] on Jubilees [Kufālē].
- 8) Ff. 142a-146a: Notes of commentary [ṭerē tergWāmē] on I-II Chronicles [Hezuḡān]:
  - (1) Ff. 142a-145a: I Chronicles.
  - (2) Ff. 145a-146a: II Chronicles.
- 9) Ff. 146a-148a: Notes of commentary [ṭerē tergWāmē] on Jeremiah.
- 10) Ff. 148a-158b: Notes of commentary [ṭerē tergWāmē] on I-III Nagašt:
  - (1) Ff. 148a-153a: I Samuel.
  - (2) Ff. 153a-157a: II Samuel.
  - (3) Ff. 157a-158b (?): I Kings.
  - (4) Ff. 159a-163b: Illegible, very much darkened.
- 11) Ff. 146a-167b: Bāhra ḡassāb. Poorly legible.
- 12) Ff. 170a-199b: Amharic commentary on the anaphoras:
  - (1) Ff. 170a-174a: Anaphora of Our Lord:
    - (a) Ff. 170a-172b: The pre-anaphora [Em-maṣḡafa Kidān].
    - (b) Ff. 172b-174a: The anaphora.
  - (2) Ff. 174a-159b: Anaphora of John, son of Thunder.
  - (3) Ff. 159b-184a: Anaphora of the Three Hundred and Eighteen Orthodox Fathers:
    - (a) Ff. 159b-180b: Nicene Creed.
    - (b) Ff. 180b-184a: The anaphora.

- (4) Ff. 184a- ? : Anaphora of Athanasius.
- (5) Ff. ? -196a: Anaphora of Cyril.
- (6) F. 195ab: Introduction to the Anaphora of James of Sarug.
- (7) F. 196ab: Introduction to the Anaphora of Dioscorus.
- (8) Ff. 196b- ? : Anaphora of Gregory II, legible only to f. 198a.
- (9) Ff. 198a-199b: Illegible.
- (10) Ff. 200a: Conclusion.
- 13) F. 204a: Illegible.
- 14) Ff. 205a-207b: Fragment from a Bāhira ḥassāb; poorly legible.

Varia:

- (1) Recto of the first fore guard leaf: List of names, the purpose of which is not clear; poorly legible.
- (2) F. 1a: "Kārālambī Krestos Kārāhāmbidīs."
- (3) F. 109b: The number of "sessions" [gubā'ē] for some of the Old Testament scriptures.

Many leaves are so darkened that large areas of the text are impossible to read.

Unidentified stamp f. 108ab, 109a, 109b, 110a, 110b, 203a, 203b, 204a, 204b, 205a, 205b.

Ff. 1b, 111a, 125a-128a, 130b, 131ab, 168a-169b, 200b-202b blank.

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- 1) Ff. 1a-5b: Amharic translation of certain difficult words and phrases [terē] from the books of Kings.
- 2) Ff. 6a-92a: Amharic commentary on the Octateuch (Genesis, f. 6a; Exodus, f. 32b; Leviticus, f. 50b; Numbers, f. 58b; Deuteronomy, f. 70b; Joshua, f. 79b; Judges, f. 84a; Ruth, f. 91b).
- 3) Ff. 92a-107b: Amharic commentary on the book of Jubilees.
- 4) Ff. 112a-167a: Amharic commentary on the book of Enoch.
- 5) Ff. 167a-238a: Amharic commentary on the prophecy of Isaiah. -- 30  
Hamlē 1902 E.C. (= 6 August 1910 A.D.).

EMML Pr. No. 1695

Institute of Ethiopian Studies, University of Addis Ababa

- 1) Ff. 4a-88a: Pauline Epistles (Romans, f. 4a; I Corinthians, f. 20a; II Corinthians, f. 33b; Galatians, f. 43a; Ephesians, f. 48a; Philippians, f. 52b; Colossians, f. 56b; I Thessalonians, f. 60b; II Thessalonians, f. 64a; I Timothy, f. 66a; II Timothy, f. 70b; Titus, f. 74a; Philemon, f. 75a; Hebrews, f. 75b).
- 2) Ff. 88b-105b: Catholic Epistles (I Peter, ff. 88b and 90a; II Peter, f. 95a; I John, f. 99b; II John, f. 105a; III John, f. 105b--incomplete at verse 6).
- 3) Ff. 106a-131a: Revelation.
- 4) Ff. 131a-134b: Kidān za-nagh.
- 5) Ff. 134b-136b: Temherta hebu'āt (incomplete at the end).

Varia: Fragments of unidentified exhortational texts, ff. 1ab and 3ab.  
-- 17th cent.

EMML Pr. No. 1696

Institute of Ethiopian Studies, University of Addis Ababa

- 1) Ff. 3a-55b: Wisdom of Ben Sirach (Ecclesiasticus), with occasional marginal annotations. -- 19th cent.

EMML Pr. No. 1697

Institute of Ethiopian Studies, University of Addis Ababa

- 1) Ff. 2a-118a: Argānona weddāsē.

Varia: Amharic notes of computus, f. 1ab; unidentified prayers, f. 118b; the 13 sufferings of Christ in his Passion, f. 119a; calendar of commemorations of the Apostles and Evangelists, f. 119a; magical remedies, f. 119b.  
-- 17/18th cent.

- 1) Ff. 2a-7a: Canonical penances for 62 offenses.
- 2) Ff. 16b-17a: Prayer of Thanksgiving, attributed to St. Basil, preceded, f. 16ab, by short devotional prayers (poorly legible).
- 3) Ff. 17b-22a: Kidān za-nagh.
- 4) Ff. 22a-23a: Ps. 26.
- 5) Ff. 23a-26b: Temherta hebu'āt.
- 6) Ff. 26b-28a: Ps. 117.
- 7) Ff. 28a-30a: Prayer, Egzi'abḥēr za-berhānāt.
- 8) F. 30ab: Ps. 120.
- 9) Ff. 30b-31b, 8ab: Litany, Ba-enta qeddesāt salāmāwit.
- 10) Ff. 8b-9a: Ps. 91.
- 11) F. 9ab: Diaconal litany, Ba-samāy yehallu lebbekemu.
- 12) Ff. 9b-10b: Ps. 50.
- 13) Ff. 10b-14a: Anaphora of Our Lord Jesus Christ.
- 14) F. 14ab: Ps. 123.
- 15) Ff. 14b-15a: Prayer after receiving Holy Communion, Qeddus, qeddus, qeddus Šellus za-iiyyetnaggar.
- 16) F. 15a: Ps. 150.
- 17) Ff. 33a-37b: MastabqWe'.
- 18) Ff. 37b-39b: Liṭon za-nagh (incomplete at the end).

Varia: Illegible prayer, f. 1ab; magical prayer, f. 7b; prayer against snakes, f. 15ab. -- Reign of Takla Giyorgis I (1779-1800).

Institute of Ethiopian Studies, Addis Ababa

Parchment, 13.5 x 12.5 cm., 58 ff., 2 cols., 15 lines, 17th c.

MAṢĖḤAFA BĀḤREY 'ENQ<sup>W</sup> - MAṢĖḤAFA NUZĀZĒ

Ff. 1a-58a: Ritual for Penitential Baptism:

- (1) Ff. 1a-50a: The Book of the Pearl [Maṣḥafa bāḥrey 'enq<sup>W</sup>].  
The content of the prayers and the purpose--penitential baptism--are actually those of Maṣḥafa qēdar. See EMMML Pr. No. 1453-1.

- (a) F. 1a: Introductory prayer.

(Ba-sema Ab ... Maqdema kWellu yebl: O-Egzi'o, maḥaranna wa-taśāhalanna wa-adeḥnanna [or: adḥenanna], 'eqabanna, bārekanna ...)

Prayer of Thanksgiving, indicated by incipit.

Holy God, Holy Mighty [Qeddus Eg", qeddus ḥāyyāl ...]

indicated by incipit.

Psalm 50, indicated by incipit.

Supplication [mastabqwe'] for those who make offerings, indicated by incipit.

Nicene Creed, indicated by incipit.

- (b) Ff. 1a-14b: About the rite.

Our Lord Jesus Christ relates his story and how he himself gave this rite.

(Buruk Eg" Ab aḥazē kWellu 'ālam, wa-buruk Wald wāḥed ... Zentu bāḥrey 'enq<sup>W</sup> za-itarakba, tarakba ... kama yedamses ḥaṭi'at [sic], wa-kama yenasseḥu nesseḥa, wa-em-deḥra gabru nesseḥa wadde'ā, wa-em-deḥra faṣṣemo yegbar ṭemqata ba-zentu bāḥrey, maṣḥafa ḥeywat ... Imaṣā'ku eṣawwe' ṣādqāna allā ḥaṭ'ana. Em-samāy waradku wa-labasku ṣegā Addām ...)

- (c) Ff. 14b-16a: The prayers of the rite:

Introductory prayer, f. 14b.

(Nesagged 1a-Ab wa-Wald ... Salām laki Māryām, walādita Madḥen. Salām laki Bēta Krestiyān, māḥedara malā'ekt ... O-Egzi'o, maḥaranna; o-Egzi'o, bārekanna ...)

The Lord's Prayer (incipit), f. 15b.

Have mercy upon me (incipit), f. 15b.

Prayer of Thanksgiving (incipit), f. 15b.

Holy God, Holy Mighty, f. 15b.

- (d) Ff. 16a-19a: Scriptural readings:

Pss. 56, 49, 9, 118 (Aleph) and 67; prayer of Simeon (canticle 15), Song of Songs; Pss. (50 ?), 6, 15, 24, 29, 30, 37, 38, 75, 102, 104, 115 and 117 and the Anqasa berhān, all indicated by incipits, and I Tim. 1,3-17, I Jn. 2,1-2, Acts 10,34-38 and Luke 15,4-10.

- (A later hand has added supplementary readings from the Psalms in the margin of f. 16ab, but they are not always legible--Pss. 41, 81, 61 and the canticles [Nabiyāt].
- (e) F. 19a: Concluding prayers (incipits):  
 Supplications [3 'ezawāt (for şawātew, as in EMML Pr. No. 1453, f. 15a)] i.e. for the congregation, bishop and catechumens [ne'usa Krestiyān].  
 Prayer, Rehuqa ma'āt.  
 Prayer of incense [Şalota 'eṭān].
- (f) Ff. 19a-50a: About the rite.  
 A continuation of (1)(b) above, in which the offenses or sins for which penitential baptism is needed are listed as in the Masehafa nuzazē.  
 (... Wa-za-abbasa wa-za-rak<sup>W</sup>sa aw wa-za-kal'a (sic) ḥaṭi'at, wa-za-ḥebu' wa-za-kešut wa-za-ḥellinā ...), f. 19b.  
 (... Kama-ze astadālawku nafsa wa-manfasa ba-şelṭāneya wa-ba-mekreya, em-ḥaba albo za-amšā'ku k<sup>W</sup>ello 'ālama ...), f. 20a.  
 (... Tebēlo Māryām la-Tomās: Negbā'ekē ḥaba ṭenta nagar. Wa-awše'atto emmeya la-fequireya wa-la-rad'eya: Wa-ana kamāhomu ...), f. 20a.
- (2) Ff. 50a-58a: The Book of Confession [Masehafa nuzazē].  
 This is actually a list of offenses as in EMML 1453-1 (3) and 1460-2 (4).  
 (Ba-sema Ab ... Masehafa nuzazē wa-ta'ammeno ḥaṭāwe'. Serwā la-ḥaṭi'at afqero newāy. Ba-a'emero wa-ba-iyā'emero gabarku, ba-fatiw wa-ba-halleyo gabarku ...)

Rubricated for Monday (f. 3a), Tuesday (f. 14b), Wednesday (f. 24b), Thursday (f. 30b), Friday (f. 36b) and Saturday (f. 40a).

Varia:

- (1) F. 1ab: Chronology of the Kings of Ethiopia from Yekunno Amlāk to Iyyāsu the Great (1682-1706); poorly legible.
- (2) F. 1b: The number of people in each of the twelve tribes of Israel at an unspecified time--probably when they came out of Egypt.
- (3) F. 2a: Asmāt prayer for protecting animals from robbers and wild animals [mastahadert]; poorly legible.  
 (Ba-sema Ab la-Ab wa-la-Aron [...]ma elwāhed bak<sup>W</sup>r bak<sup>W</sup>reyāt tebē erakkeb šarka ... kalkel ya-egalēn kabt ...)
- (4) F. 2b: Asmāt prayer against snakes; poorly legible.  
 (Şalot za-arwē medr. Wa-tebl: Has(s)awkā, 3 gizē bal, ba-sema Eg" ḥeyāw qadāmāwi ...)
- (5) F. 2b: Asmāt prayer for the easy delivery of a child [Şalota māḥešan]; damaged by water.

- (6) F. 58ab: The traditional meanings of the Ge'ez letters.  
(Hā behil hallewotu la-Ab em-qedma 'ālam. La behil labša  
ségā em-Dengel ...); poorly legible.

The lower part of all leaves is damaged by water in varying degree.

Ff. 6b-7a filmed twice.

EMML Pr. No. 1700  
Bookseller Ayyala, quarter of Takla Hāymānot, Addis Ababa

- 1) Ff. 1a-60a: Rite of incense [Ṣalota 'eṭān]. -- 20 Teqemt 1961 E.C.  
(= 30 October 1968 A.D.).

EMML Pr. No. 1701  
Bookseller Ayyala, quarter of Takla Hāymānot, Addis Ababa

- 1) Ff. 1a-58a: Sayfa Ṣellāsē.
- 2) Ff. 58b-66b: Prayer of refuge in the Trinity, Tamāḥzanku bekemu.
- 3) Ff. 67a-80b: Malke'a Ṣellāsē (Chafne, no. 20).

Varia: Land transactions, ff. 80b and 81b; prayer for healing, f. 81a.  
Not filmed, ff. 4b-5a. -- 19/20th cent.

EMML Pr. No. 1702  
Private library of Marigētā Heruy Laggasa, quarter of Entotṭo, Addis Ababa

- 1) Ff. 1b-5a: Amharic introduction to the Me'rāf.
- 2) Ff. 7a-95a: Me'rāf.
- 3) Ff. 95a-96a: Directives concerning chant entitled, Qamara meḥellā.  
-- Reign of Haile Selassie I (1930-1974).

EMML Pr. No. 1703  
Private library of Marigētā Heruy Laggasa, quarter of Entotṭo, Addis Ababa

- 1) Ff. 1a-136a: Amharic commentary on the Psalter.
- 2) Ff. 139ab, 150a: One miracle of the Trinity.
- 3) Ff. 140a-144b: Amharic treatise against the doctrines of qeb'at and sost ledat.
- 4) Ff. 145a-149b: Warning to the faithful against the Catholics [ya-Leyon leḡočč] who have come to Addis Ababa, in Amharic. -- Reign of Menelik II (1865-1913).

EMML Pr. No. 1704  
Private library of Marigētā Heruy Laggasa, quarter of Entotṭo, Addis Ababa

- 1) Ff. 4a-101a: Collection of chants for the year called Zemmārē (AkkWatēt chants, f. 87a; Meštir chants, f. 90b). Supplementary chants are added, ff. 1b-2a; also the different kinds of zemmārē are indicated, f. 101b.
- 2) Ff. 104a-160a: Collection of chants for the year called Mawāše't.  
Supplementary chants are added, f. 160ab. -- 1947 E.C. (= 1954/5 A.D.).

EMML Pr. No. 1705

Private library of Marigētā Heruy Laggasa, quarter of Enṭoṭṭo, Addis Ababa

- 1) Ff. 1a-127b: Collection of chants for the year called Ziq (Bezu' anta Yohannes).
- 2) Ff. 128a-160b: Collection of chants for the year called Mazmur.

Varia: Supplementary chants, ff. 161a-162a. -- 7 Hedār 1948 E.C. (= 17 November 1955 A.D.).

EMML Pr. No. 1706

Private library of Marigētā Heruy Laggasa, quarter of Enṭoṭṭo, Addis Ababa

- 1) Ff. 1a-46a: Amharic treatise on the six days of creation called Śena feṭrat.
- 2) F. 49ab: Litany, O-za-waradka em-samāy.
- 3) Ff. 49b-50a: Litany, Ba-enta Śellāsēka.

Varia: Chronological list of the different acts of creation, f. 46b; lists of the Prophets and Apostles, f. 47a; list of the Emperors of Ethiopia who reigned at Gondar, f. 50ab; list of the authors who composed malke', ff. 50b-51a; chronology from Adam to the reign of Nā'od (1494-1508), f. 51ab.

The blank leaf after f. 48 is unnumbered. -- 3 Yakkātīt 1951 E.C. (= 10 February 1959 A.D.).

EMML Pr. No. 1707

Private library of Marigētā Heruy Laggasa, quarter of Enṭoṭṭo, Addis Ababa

- 1) Ff. 1a-14a: Rā'eya Māryām, in Amharic. -- Mid 20th cent.

Private Library of Marigētā Heruy Laggasa,  
Enṭoṭṭo, Addis Ababa

Paper, 20.5 x 15 cm., 22 ff., 1 col., 20-21 lines, mid 20th c.

THE FIVE PILLARS OF MYSTERY - INTRODUCTION TO PSALMS OF DAVID

- 1) Ff. 2b-10b: The Five Pillars of Mystery [Amnestu a'emāda meṣṭir]. Presented in the form of questions and answers, in Amharic. Very similar to Ullendorff (Bodleian) 82. MS. Aeth. f. 9, p. 21.
  - (1) Ff. 2b-3a: Introduction with a table of contents that includes some titles that are not found in the manuscript.
  - (2) Ff. 3a-7b: Trinity [Šellāsē].
  - (3) Ff. 7b-8a: Incarnation [Šeggāwē].
  - (4) F. 8ab: Baptism [Ṭemqat].
  - (5) Ff. 8b-9b: The Eucharist [Qwerbān].
  - (6) Ff. 9b-10b: Resurrection [Tenšā'ē mutān].
- 2) Ff. 10b-12b: Beauty of creation [Šena feṣrat], in Amharic. This section should, perhaps, go together with the preceding entry.
- 3) Ff. 12b-13b: On who should be ordained priest and deacon, in Amharic. It is called here a me'edān; it is probably taken from the me'edān found in EMML 1710, f. 77b. See also the me'edān composed by seven monks, Ullendorff-Wright (Cambridge) XLIII.
- 4) Ff. 15a-22b: Introduction to the Psalms of David, in Amharic; in a different hand.

Varia:

- (1) F. 1a: A printed receipt from the office of Daḡḡāzmāč Ammeḥā Abarrā [ya-Daḡḡāzmāč Ammeḥā Abarrā leyyu ṣeḥfat bēt]. The receipt is for \$20 given by the office to Marigētā Heruy, the owner of the MS., for his bus fare to Gondar.
- (2) F. 1b: Excerpt from a Bāḥra ḥassāb.
- (3) F. 13b: A note in Amharic on God the Father [Ab].

F. 14ab blank.

Private library of Marigētā Heruy Laggasa, quarter of Enṭoṭṭo, Addis Ababa

- 1) Ff. 5a-101b: Collection of chants for the year called Ziq (Bezu' anta Yoḥannes), plus supplementary chants, ff. 102a-103b, the order for chants during the Easter season, ff. 104a-107a, and another order for chants, ff. 109a-110a.

Miniatures: St. Yārēd, f. 1b; Trinity, f. 2b; Madonna and Child enthroned, f. 3a.

Varia: Sale of the manuscript, f. 1a. -- 20th cent.

Private Library of Marigētā Heruy Laggasa,  
Enṭoṭṭo, Addis Ababa

Paper, 17.5 x 11 cm., 228 + 3 ff., 1 col., 16-19 lines (ff. 34b-40a and 87b: 34-36 lines, ff. 225a-228b: 29 lines, 211b: 31 lines and 212a: 25 lines), several MSS bound together, some dated (f. 88a): Maskaram 1946 E.C. (= Sept./Oct. 1953 A.D.), (f. 211a): Ḥamlē 4, 1944 E.C. (= July 11, 1952 A.D.) and (f. 228b): Genbot 23, 1960 E.C. (= May 31, 1968 A.D.).

NAGARA HĀYMĀNOT - MAṢḤAFA ESTEGUBU' - ME'EDĀN - MISCELLANEA

- 1) Ff. 2a-34a: History of the True Faith [Nagara hāymānot].  
An outline history of the heresies and of the Orthodox Faith, in Amharic.  
(Ba-sema Ab ... Eṣeṣef Nagara hāymānot, ba-rade'ēta Eg".  
Ya-kaḥādeyān ya-manāfeqān abbātāččaw mamherāččaw Diyābelos naw  
Egze'etena Māryāmen tamasselo maṭto [but read also: matto] Pāwlos  
Sāmesāṭin eruq be'esi belah bal Walden belo ...)  
(1) Ff. 2a-11a: History of the heresies outside Ethiopia.  
(2) Ff. 11a-33a: History of the heresies and the Orthodox Faith in Ethiopia.  
(... ya-Nesterosennā ya-Leyon leḡočč men gizē tašāggaru bilu  
G(e)rāññen ya-gaddalu gizē ka-šarāwitu gārā maṭtawāll ...)  
(3) Ff. 33b-34a: Additional record in pencil of a religious dispute  
on the person of Christ between Zādālu, (spiritual ?) son of the  
famous 'Aqqābē Sa'āt Kabtē, who believed that Christ is a mere  
man [eruq be'esi], and Alaqā Sāḥlu, a scholar of theology [liq]  
from Dabra Tābor.
- 2) Ff. 34b-40b: Divination and magic:
  - (1) Ff. 34b-39a: The good and bad days of the year for certain  
actions.
    - (a) Ff. 34b-37a: The good and bad days of the solar year:
 

Maskaram, f. 34b.	Miyāzyā, f. 36a.
Ṭeqemt, f. 34b.	Genbot, f. 36a.
Hedār, f. 34b.	Sanē, f. 36b.
Tāhsās, f. 35a.	Ḥamlē, f. 36b.
Ṭerr, f. 35b.	Naḥasē, f. 37a.
Yakkātīt, f. 35b.	Pāgmēn, f. 37a.
Maggābit, f. 36a.	
    - (b) Ff. 37a-39a: The good and bad days of the lunar month.
  - (2) Ff. 39a-40b: Asmāt and magic:
    - (a) Asmāt against shyness ['ayna ṭelā], f. 39a.  
(Ba-sema Ab bal. 'Ayna ṭelā. Holeyāmin žiwāšeq burer  
ṭelyāḥlāfen ...)
    - (b) Asmāt for drowning demons [maṣṭema agānent], f. 39a.  
(Ba-sema Ab ... Ṣalot ba'enta maṣṭema agānent, za-'elata  
eḥud. Aqqābihuni Sāqu'ēl wa-mak<sup>w</sup>annenu 'ēl wa-kokabuni  
šams yalazumān ...)

- (c) Asmāt against charms [maftehē], f. 40a.  
(Ba-sema Ab bal. Iṭime'ēr, 3 gizē; gelmāsor, 3 gizē;  
feldemāsor, 3 gizē ...)
  - (d) Medical prescription to make a woman sterile [yammi'amaken]  
and a cure [mafčā], f. 40a.  
(Yammi'amaken ya-qaṭiṭinā ser ya-baqlo čerā ... Mafčāw  
ka-bāher ṭāl)
  - (e) Magical prescription against an enemy [zar], f. 40a.  
(Soba šawwā'kewwon [i.e. Ps. 4] ya-ṭalāteh g[e]rā egru  
ya-raggaṭawen ba-doro feññā čammerah ka-zāf seqal la-zar)
  - (f) Magical prescription against Šotalāy, the demon that kills  
children, f. 40a.  
(La-Šotalāy feyyalafağğ ka-7 lāy ašqu ašqun q'warṭah ...  
iyyemawwet waldā)
  - (g) Asmāt for keeping someone, usually a slave, from running  
away [egra malles], f. 40a.  
(Za-egra malles. Ab ṭalašun, Wald ṭalašun ...)
  - (h) Asmāt and a magical prescription to make a child intelligent  
in his studies, as taken from Yanētā ("teacher") Yamāna  
Gannat, f. 40b.  
(La-ḥezān la-bawi'ā qāla Egzi'abḥēr. Fē Mankeren [i.e.  
Ps. 118, 129-136], eska mačarrašāw ...)
- 3) Ff. 40b-41a: On the Orthodox Faith in Amharic.  
This seems to go with 1) above, although it is copied in a different  
hand.
- 4) Ff. 41b-88a: A collection of treatises [Maṣḥafa estegubu' "collected  
works"] in Amharic on the teachings of the Church as compiled by Abbā  
Gabra Egzi'abḥēr and Abbā Walda Abrehām, both monks from Dabra Bizan.  
For details see EMMML Pr. No. 1315-2.
- (a) F. 41b: Introduction.
  - (b) F. 42ab: Table of contents.
  - (c) Ff. 43a-88a: Text:
    - (1) Baptism [ṭemqat], f. 43b.
    - (2) Eucharist [Qwerbān], f. 45a.
    - (3) Priesthood [Kehnat], f. 46a.
    - (4) Penance [Nesseḥā], f. 47a.
    - (5) Fasting [šom], f. 49a.
    - (6) Prayer [šalot], f. 50b.
    - (7) Bowing to the church [la-bēta krestiyān ba-šaggā masgad],  
f. 51b.
    - (8) Bowing to the tābot, f. 52b.
    - (9) Bowing to an angel [la-mal'ak ba-šaggā masgad], f. 55a.
    - (10) Bowing to men [la-saw ba-šaggā masgad], f. 56a.
    - (11) Bowing to icons [ba'enta še'el], f. 56b.
    - (12) Bowing to the cross [la-masqal ba-šaggā masgad], f. 57b.
    - (13) Mediation of living saints, f. 58b.
    - (14) Miracles of the righteous who are dead, f. 59a.

- (15) Mediation of the angels, f. 60a.
- (16) Commemoration [zēkr] of saints, f. 60b.
- (17) Memorial feasts [tazkār] for the dead, f. 61b.
- (18) Almsgiving [meṣwāt], f. 62b.
- (19) Good deeds [megbār], f. 64a.
- (20) Observing holy days, f. 65a.
- (21) Burying [maqbar], f. 67b.
- (22) Singing [māhelēt], f. 68a.
- (23) Celibacy [ba-neṣeḥennā ba-dengelennā ba-menk<sup>W</sup>esennā manor ...], f. 68b.
- (24) Our Lady Mary, f. 70b.
- (25) Acceptance of homilies and miracles, f. 72a.
- (26) Purification of women who give birth [ḥarās], f. 73b.
- (27) Betrothal [ḥezē], f. 74b.
- (28) Requirements for those who would be ordained priests and deacons, f. 77b.
- (29) Tithes--first fruits [aśrāt bak<sup>W</sup>rāt], f. 80a.
- (30) Religious instructions [me'edān], f. 81a.

- 5) Ff. 90a-210a: A collection of homilies in Amharic called here Me'edān, but elsewhere Qāla hāymānot wa-me'edān ("Religious education and guidance").

For details see EMML Pr. Nos. 1315-1 and 1442-1.

(Ba-sema Ab ... Maṣḥafa me'edān. Neqaddem ba-rade'ēta Eg" ṣeḥifa qāla Egzi'abḥēr za-hāymānot wa-me'edān, za-astagābe'ewwo liqāwent, ba-salām amēn. Eg" em-qedma 'ālam ...)

- (1) Ff. 90a-109a: On the Ten Commandments.
  - (2) Ff. 109a-111a: On lending money.
  - (3) Ff. 111a-114b: On teaching the congregation.
  - (4) Ff. 114b-117b: On the relationship between children and parents.
  - (5) Ff. 117b-119b: On husbands and wives.
  - (6) Ff. 119b-121a: On servants.
  - (7) Ff. 121a-130b: On prayer.
  - (8) Ff. 130b-138a: On fasting.
  - (9) Ff. 138a-146a: On almsgiving.
  - (10) Ff. 146a-155b: On penance.
  - (11) Ff. 155b-163a: On the dead.
  - (12) Ff. 163a-182a: On monarchs and dignitaries.
  - (13) Ff. 182a-187a: On eating.
  - (14) Ff. 187a-198a: On the clergy.
  - (15) Ff. 198a-210a: On monastic life.
- 6) Ff. 210a-218b: A treatise in Amharic on Christian life.  
(Gētāččen ya-ṣomaw ṣom 'ābiyy ṣom wayemm hudādē yebbālāl abiyy ṣom mabbālu ...)
- 7) Ff. 218b-223b: The traditional interpretation of the letters of the Ge'ez alphabet [Terg<sup>W</sup>āmē fidal].  
(Ba-sema Eg" maḥari wa-mastaśāhl, eṣeḥef terg<sup>W</sup>āmē fidal, amēn wa-amēn. Ha behil hallewotu bottu [sic] la-Ab em-qedma 'ālam ...)

- 8) Ff. 225a-228b: Story of the Councils [Nagara gubā'ē za-abaw], in Amharic, in a different hand--apparently that of the owner of the MS. (f. 228b), similar to 1) above.  
 (Ba-sema Ab wa-Wald bal. Neşeşef nagara gubā'ē za-abaw wa-mekneyāta seṭtatomu la-manāfeqān. Ya-Addām ṭalāt Diyābelos yālāssāṭaw yallamm ka-bezu ba-ṭqitu ka-melu ba-keflu Pāwlos Sāmesāṭi eruq be'esi ala ...)
- (1) Ff. 225a-226b: On the heresies that were dealt with by the Councils.
- (2) Ff. 226b-227a: On Abbā Beḫērāh who allegedly was the teacher of the Islamic prophet Mohammed.
- (3) F. 227ab: On Mohammed, the Islamic prophet.
- (4) Ff. 227b-228a: Text of a letter from Patriarch Cyril V of Alexandria (1874-1927) to the Shoans concerning the two births of Christ [hulat ledat].  
 (Zātti ṭomār za-tafannawat em-ḡaba Qērelos ḡeruy tebṣāḡ ḡaba neguśa Šawā, Šāhla Māryām, wa-ḡaba kWellomu kāhnātiḡu wa-makWānentihu za-Šawā. Ba-hagar hāymānot yeh naw hulat ledat ba-tawāhedo kabbara ...)
- (5) F. 228ab: Text of a letter from Cyril, "Patriarch of Ethiopia," (1874-1927) to the people of Ethiopia on Tāḡśās 21, 1924 E.C. (= Dec. 31, 1931 A.D.) concerning (a) baptism during Lent, (b) the beginning of the fast of the Apostles [ṣoma ḡawāreyāt] ("Le jeûne des Apôtres," Velat [1966], p. 33) and (c) the calendar or date of the Nativity during the year of John the Evangelist, i.e. leap year.  
 (Male'ekt za-fannawā Qērelos, liqa pāppāsāt za-mangešta Iteyoppeyā, gabru la-Iyyasus Krestos, waldu la-qeddus Māreḡos wangēlāwi, la-leḡoççē la-Iteyoppeyā ḡezba Krestiyān ṣalotēn barakatēn aqarbāllahu. 1-ññā. Ba-'abiyy ṣom ...)

Copied by Marigētā ḡeruy Laggasa (f. 228b).

Varia:

- (1) F. 1a: Inventory of 14 books [ya-maşeḡaf tarā qWeter], probably of the owner of the MS. and perhaps those microfilmed here. See varia (6) below.
- (2) F. 123b: Beginning of the homily by Abuna Salāmā "Kaśātē Berhān" to be read for the dead, in Amharic. See its Ge'ez text in Maşeḡafa Genzat, Tenśā'ē za-Gubā'ē Printing Press, Addis Ababa, 1944 E.C., p. 157.
- (3) F. 233b: A poem of two lines in Amharic on chanting [zēmā] in the hand of the owner of the MS.  
 (Zēmā enēn mārrakš / ba-Yārēd lebbunā falqaš ya-tagāññaš /)
- (4) Ff. 223b-224a: Qēnē [mawaddes] in praise of Liqa Selṭānāt Habta Māryām, dean of Trinity Cathedral till 1974 A.D., in the hand of the owner of the MS.

- (5) F. 224ab: Asmāt against biting dogs.  
(Tofor, atofor ... ešer afu homu la-kalabāt ...)
- (6) F. 224b: A statement in Amharic that there are 16 books here altogether.  
(Ka-zzih and lāy yāllu maṣāheft 16 [in Arabic numbers and again] 16 [in Ge'ez numbers] nāčcaw). This is apparently an indication that the codex microfilmed here consists of several manuscripts bound together, although the number does not correspond to what is catalogued above. It also explains why there is a prayer for Gabra Iyyasus on f. 33a. He was probably the owner of one of the manuscripts.

Ff. 1b, 88b-89b and 124a blank.

Ff. 108b-109a filmed twice.

Private library of Marigētā Heruy Laggasa, quarter of Enṭoṭṭo, Addis Ababa

- 1) Ff. 1a-103a: Collection of chants for the year called Ziq (Bezu'anta Yohannes).
- 2) Ff. 103b-109b: Collection of chants for the year called Mazmur.

Varia: Supplementary chants, ff. 109a-110a.

Number 103 has been given to two successive leaves. -- 20th cent.

Private library of Marigētā Heruy Laggasa, quarter of Enṭoṭṭo, Addis Ababa

- 1) Ff. 1a-133a: Ṣoma deggWā (Anqasa hällētā, f. 129a), plus supplementary chants, f. 133ab, and explanatory notes [yetbahal], ff. 134a-135a.

Varia: Prayer for (Holy) Thursday, f. 135a. -- 22 Sanē 1943 E.C. (= 29 June 1951 A.D.).

Private library of Marigētā Heruy Laggasa, quarter of Enṭoṭṭo, Addis Ababa

- 1) Ff. 5a-100a: Collection of chants for the year called Ziq (Wa-anta-ni heṣān), with the order for chants on feasts of Christ during the different months of the year, ff. 1b-4a.

Number 74 has been given to two successive leaves. -- 20th cent.

Private library of Marigētā Heruy Laggasa, quarter of Enṭoṭṭo, Addis Ababa

- 1) Ff. 1a-17b: Malke'a Fānu'ēl--Salām la-tafaṭroteka mesla malā'ekt (not in Chaîne).
- 2) Ff. 18a-44a: Malke'a Takla Hāymānot (Chaîne, no. 211).
- 3) Ff. 44b-50a: Magical prayers for various illnesses.
- 4) Ff. 51a-80b: Collection of asmāt prayers (includes two called "Revelation of the Holy Spirit" [Keṣtat za-Manfas Qeddus], f. 51a, and "Saying of the Godhead" [Nagara malakot], f. 79a).
- 5) Ff. 81a-88b: Indication of which days of the lunar month are lucky and which unlucky [Ḥassāba lēlit]. -- 20th cent.

Private library of Marigētā Heruy Laggasa, quarter of Enṭoṭṭo, Addis Ababa

- 1) Ff. 5a-24a: Selected phrases from the Zemmārē where the chant is variable [Anqaṣ za-zemmārē], with an introduction to the Zemmārē, ff. 1b-4b, and a note concerning Zemmārē, AkkWatēt and Meštir chants, f. 43a.
- 2) Ff. 24a-41a: Selected phrases from the Mawāše't where the chant is variable [Anqaṣ za-mawāše't].
- 3) Ff. 41b-43a: How the hymn, Šarāwita malā'ektiḥu la-Madḥānē 'Ālam, should be chanted in each of the 14 commonly known anaphoras.
- 4) Ff. 47a-76a, 43b-46b: Amharic treatise on computus [Bāḥra ḥassāb].

Varia: F. 46b: Directives concerning the Ar'esta meḥellā chants during the year. -- Probably 1936 E.C. (= 1943/4 A.D., date indicated in the computus treatise).

Private library of Alaḳā Baqqala, quarter of Arādā, Addis Ababa

- 1) Ff. 9a-123a: Psalter.
- 2) Ff. 123b-131a: Weddāsē Māryām.
- 3) Ff. 131a-135a: Anqaṣa berhān.
- 4) Ff. 135a-136a: Gospel of the Annunciation.
- 5) Ff. 136a-141b: Collection of greetings [salām] and glorifications [sebḥat] to the Virgin Mary, Jesus Christ and the Trinity for the hours (beginning with Chaïne, no. 98).

Varia: Prayer against stomach ache, f. 1a; prayer against snakes, f. 1ab. Numbers 61, 83 and 95 have been given as numbers to two successive leaves; the leaf after f. 2 is unnumbered. -- 19/20th cent.

Private library of Alaḳā Baqqala, quarter of Arādā, Addis Ababa

- 1) Ff. 5a-51b: Māḥleta segē (Chaïne, no. 171).
- 2) Ff. 51b-67b: Saqqāwa Dengel (Chaïne, no. 268).

Varia: Notes concerning the administration of an estate, ff. 70b-72b. Ff. 19b-20a not filmed. -- 19/20th cent.

EMML Pr. No. 1718

Private library of Abbā Damessē, quarter of Kolfē, Addis Ababa

- 1) Ff. 1a-56b, 59b-74a: Collection of chants for the year called Mazmur (a supplementary chant, f. 93ab; Anqaşa hällētā, ff. 57a-59a).
  - 2) Ff. 76a-93a: Collection of chants for the year called Mawāše't.
- Ff. 90b-91a not filmed; 29 and 72 were given as numbers to two leaves.  
-- 20th cent.

EMML Pr. No. 1719

Private library of Abbā Damessē, quarter of Kolfē, Addis Ababa

- 1) Ff. 1a-84b: Dersāna Mikā'ēl. -- 20th cent.

EMML Pr. No. 1720

Private library of Abbā Damessē, quarter of Kolfē, Addis Ababa

- 1) Ff. 5a-99a: Dersāna Mikā'ēl.

Miniatures: St. Michael the Archangel, f. 4b; Walda Māryām praying to St. Gabriel the Archangel, ff. 99b-100a. -- Ca. 1944 A.D. (date of sale).

EMML Pr. No. 1721

Private library of Abbā Damessē, quarter of Kolfē, Addis Ababa

- 1) Ff. 1a-106a: Ṣoma deggWā (Anqaşa hallētā, f. 102b). -- 3 Yakkātīt 1927 E.C. (= 10 February 1935 A.D.).

EMML Pr. No. 1722

Private library of Abbā Damessē, quarter of Kolfē, Addis Ababa

- 1) Ff. 6a-80a: Collection of chants for the year called Mawāše't.
- Miniatures: A man aiming a gun at a tree, f. 1a; a scene at a great man's court, f. 2a; a man on his death bed, f. 3a; a coffin being carried in a funeral procession, f. 4a; a woman (Ethiopia?) praying to God, f. 5a. -- 1908 E.C. (= 1915/6 A.D.).

- 1) Pp. 5-50: Bārtos.
- 2) Pp. 50-92: Sanē Golgotā.
- 3) Pp. 92-103: Another prayer of the Virgin Mary.
- 4) Pp. 105-115: Prayer of (St.) Peter (= EMML 427-1°).
- 5) Pp. 116-122: Prayer concerning Melchisedech and the Paraclete (= EMML 427-2°).
- 6) Pp. 122-128: Prayer of mercy prayed by angels and martyrs (= EMML 427-3°).
- 7) Pp. 128-145: Secret names [asmāt] revealed to St. Thomas (= EMML 427-4°).
- 8) Pp. 145-154: Secret names revealed to the Apostles on the Mount of Olives (= EMML 434-6°).
- 9) Pp. 154-166: Secret names of Christ (= EMML 434-7°).
- 10) Pp. 166-177: Prayer of absolution that comes from the Apostles (= EMML 434-8°).
- 11) Pp. 177-185: Secret names revealed to Hananiah, Azariah and Mishaël (= EMML 434-9°).
- 12) Pp. 185-195: Secret names revealed to St. Andrew (= EMML 427-8°).
- 13) Pp. 195-201: Prayer of Joseph. -- 15 Teqemt 1967 E.C. (= 25 October 1974 A.D.).

- 1) Ff. 3a-103a: Dersāna Mikā'ēl (Synaxary entry for each month precedes the homily).
- 2) Ff. 103a-105a: Declaration of the principal mysteries of the Orthodox faith by (Metropolitan) Cyril (IV) [ca. 1819-1824], in Amharic.

Varia: Beginning of the hymn, Esagged la-malakoteka, f. 1a; beginning of the Malke'a Māryām (Chafne, no. 220), f. 1b; beginning of the Malke'a Edom (Chafne, no. 176), f. 105b; poetical colophon, Za-aqrabku māhlēta azakkirya, f. 105b; fragment of a hymn or prayer to the Trinity, f. 106b; fragment of a malke' to the Archangels Michael and Gabriel, f. 106b; end of a hymn or prayer to the Virgin Mary, f. 107a.

Crude miniature of an archangel, f. 2a. The headings for most months are decorated with harags. -- Early 19th cent.

EMML Pr. No. 1725

Private library of Mamher Warqu, quarter of Kolfē, Addis Ababa

- 1) Ff. 1a-8b: Praises of Mary [Weddāsē Māryām] with musical notation.
- 2) Ff. 9a-12a: Chants called Arbā't.
- 3) Ff. 12a-15b: Chants called Aryām.
- 4) Ff. 15b-21b: Chants called Šalast.
- 5) Ff. 22a-112a: Me'rāf (supplementary chants, ff. 109a-112a).
- 6) Ff. 112b-116b: Temherta hebu'āt.

18 and 77 are given as numbers to two leaves each; 88 is given as number to three leaves. -- Reign of Menelik II (1865-1913).

EMML Pr. No. 1726

Private library of Mamher Warqu, quarter of Kolfē, Addis Ababa

- 1) Ff. 2a-144a: Psalter with the Mazmura Dengel.
- 2) Ff. 145a-162a: Weddāsē Māryām, with the Malke'a weddāsē ... Faqada Egzi' la-Addām yāg'ezo, šegāki neṣuḥa.
- 3) Ff. 162a-168a: Anqaša berhān, with the Malke'a anqaša berhān (Chafne, no. 241).
- 4) Ff. 168a-169b: Hymn, Yewēddesewwā malā'ekt (Chafne, no. 388).

Varia: Documents concerning land transactions and inheritances, ff. 144b, 169b and 170a.

Numbers 48, 98 and 118 have each been given to two successive leaves. -- 19th cent.

EMML Pr. No. 1727

Private library of Mamher Warqu, quarter of Kolfē, Addis Ababa

- 1) Ff. 2a-15b: Collection of greetings [salām] to the angels, prophets and saints (similar to EMML 1646-1<sup>o</sup> but shorter), with an omitted part added, f. 1b. It seems to be an excerpt from the Egzi'abḥēr Nagśa for devotional use. -- 20th cent.

EMML Pr. No. 1728

Private library of Mamher Warqu, quarter of Kolfē, Addis Ababa

- 1) Ff. 2a-106a: Selected phrases from the Missal where the chant is variable [Anqaša qeddāsē]. -- 1942 E.C. (= 1949/50 A.D.).

EMML Pr. No. 1729

Private library of Mamher Warqu, quarter of Kolfē, Addis Ababa

- 1) Ff. 1a-88a: Anqaša qeddāsē.

Number 83 has been given to three successive leaves. -- Reign of Haile Selassie I (1930-1974).

EMML Pr. No. 1730

Private library of Mamher Warqu, quarter of Kolfē, Addis Ababa

- 1) Ff. 1a: Introduction to musical notation [Ar'esta melekkt], in Amharic.  
2) Ff. 2a-151b: Missal (office prayers, f. 2a; ordinary of the Mass, f. 20a; Anaphoras of the Apostles, f. 51a, our Lord Jesus Christ, f. 64a, the Virgin Mary by Cyriacus of Behensā, f. 68b, John the Evangelist, f. 78a, the 318 Orthodox Fathers, f. 86b, Athanasius, f. 95a, Basil, f. 106b, Gregory (I), f. 115a, James of Sarug, f. 121a, John Chrysostom, f. 127a, Dioscorus, f. 132a, Epiphanius, f. 135a, Cyril, f. 141b, Gregory II, f. 147a; order of blessing during the Mass, f. 150a; the place of the epiclesis and incensing in the different anaphoras, f. 150b).  
3) Ff. 151b-152b: Devotional prayers to be said at the time of receiving Holy Communion including the Malke'a qWerbān (title only). -- 1949 E.C. (= 1956/7 A.D.).

EMML Pr. No. 1731

Private library of Abbā Damessē, quarter of Kolfē, Addis Ababa

- 1) Ff. 1a-83b: Anqaša qeddāsē.

Number 55 has been given to two successive leaves. -- Reign of Haile Selassie I (1930-1974).

EMML Pr. No. 1732

Private library of Abbā Barsomā of Šalālē, province of Shoa

- 1) Ff. 1a-173a: Psalter.  
2) Ff. 174a-186b: Weddāsē Māryām.  
3) Ff. 186b-192a: Anqaša berhān.  
4) Ff. 192b-193b: Yewēddesewwā malā'ekt.

The headings of the principal divisions are ornamented.

Numbers 85 to 99 were omitted in numbering the leaves. -- 1917 E.C. (= 1924-5 A.D.).

- 1) Ff. 1a-3a: Short collection of greetings [salām] to God, the Virgin Mary, the angels and the saints, somewhat similar to EMML 1727.
- 2) Ff. 3b-15a: Devotional prayers to the Trinity, beginning with the introductory praise found at the beginning of the Dersāna Šellāsē (cf. EMML 1690-10, 40).
- 3) Ff. 19a-72b: Sayfa Šellāsē.
- 4) Ff. 73a-81b: Malke'a Mikā'el (Chaine, no. 119).
- 5) Ff. 82a-87b: Malke'a Gabre'el (Chaine, no. 246).
- 6) Ff. 88a-97b: Malke'a Giyorgis (Chaine, no. 147).
- 7) F. 98ab: Hymn to St. George, O-feṭuna rad'ēt (Chaine, no. 380).
- 8) Ff. 99a-107b: Malke'a Kidāna Mehṛat (Chaine, no. 362).
- 9) Ff. 108a-113a: Malke'a Edom (Chaine, no. 221).
- 10) Ff. 114a-121a: Hymn to the Virgin Mary, Salām laki Māryām, la-Noḥ ḥamaru (Chaine, no. 88).
- 11) Ff. 121b-128a: Hymn to the Virgin Mary, Ba-sema Ab wa-Wald wa-Manfas Qeddus behileya, waṭanku za-laki weddāsē (= EMML 1681-70).
- 12) Ff. 128a-129b: Halleluistic chant to the persons of the Trinity, Maḥaranna Ab, hālē luyā, taśāhalanna Wald....
- 13) Ff. 130a-133b: Litany, O-za-waradka em-samāy.
- 14) Ff. 134a-141b: Anaphora of our Lord Jesus Christ.
- 15) Ff. 144a-154b: Malke'a Takla Hāymānot (Chaine, no. 211).
- 16) Ff. 155a-158a: Malke'a Gabra Manfas Qeddus (Chaine, no. 196).
- 17) Ff. 159a-170b: Malke'a Šellāsē (Chaine, no. 20).
- 18) Ff. 171a-183a: Malke'a Māryām (Chaine, no. 220).
- 19) Ff. 183b-194a: Malke'a Iyyasus (Chaine, no. 123).
- 20) Ff. 194b-204a: Malke'a Madḥānē 'Ālam (Chaine, no. 164).
- 21) Ff. 204b-215a: Malke'a ḥemāmāt (Chaine, no. 26).
- 22) Ff. 216a-232b: Qeddāsē Māryām, by Cyriacus of Behensā.
- 23) Ff. 233a-260b: Māhlēta segē (Chaine, no. 171).
- 24) Ff. 261a-271a: Saqqāwa Dengel (Chaine, no. 268).
- 25) Ff. 271b-274a: Hymn to the Virgin Mary, Tafaśseḥi Māryām, la-Addām fāsikāhu (Chaine, no. 302).
- 26) Ff. 274b-277a: Hymn to the Virgin Mary, Tafaśseḥi Māryām, dengelta segā wa-ḥellinā (Chaine, no. 303).
- 27) Ff. 277b-281a: Hymn to the Virgin Mary, O-reḥreḥta ḥellinā (Chaine, no. 368).
- 28) Ff. 281b-283a: Hymn to the Virgin Mary, Esagged laki (Chaine, no. 336).
- 29) Ff. 285a-291b: Malke'a Amānu'el -- Ba-salēda zentu lebbeya (not in Chaine).
- 30) Ff. 292b-300b: Malke'a Rāgu'el (Chaine, no. 365).
- 31) Ff. 301a-303b: Malke'a Rufā'el -- Salām la-tafaṭroteka ba-lēlita sanbat (perhaps Chaine, no. 215).
- 32) Ff. 304b-313a: Malke'a Yohannes (Walda NagWedgWād) (Chaine, no. 117).
- 33) Ff. 313b-316a: Malke'a Giyorgis (Chaine, no. 208). -- 1909 E.C. (= 1916/7 A.D.).

- 1) Ff. 2a-78b: Gadla Gabra Manfas Qeddus.
- 2) Ff. 79a-104a: 18 miracles of St. Gabra Manfas Qeddus.
- 3) Ff. 104b-105b: Malke'a Gabra Manfas Qeddus (Chaine, no. 196).
- 4) Ff. 106a-110a: Gadla Abbā Yoḥanni (za-Dabra 'Asā) (cf. Paris Ethiopic 132-4<sup>o</sup>/Zotenberg, p. 199).
- 5) F. 110ab: Greeting [salām] to Saints Gabra Manfas Qeddus, Yoḥanni and Kiros.

Varia: Short prayer to St. Gabra Manfas Qeddus, f. 1a; prayer for forgiveness, f. 1a; short hymn to St. Gabra Manfas Qeddus, ff. 110b-111a; a genealogy, f. 111a. -- Early 19th cent.

Private Library of Abbā Barsumā, Salālē, Shoa

Parchment, 36 x 27 cm., 170 + 2 ff. (numbered 1 to 171, with number 88 given to two leaves), 3 cols., 27 (rarely 26) lines, 19th c.

- 1) Ff. 2a-56b: Acts of St. George [Gadla Giyorgis].
  - (1) Ff. 2a-9a: The homily of Theodotus of Ancyra. EMML 1302-2; and Hammerschmidt (Ṭānāsee 1) no. 17, I, 1, pp. 121-122. Translated by E. A. Wallis Budge, George of Lydda, London 1930, p. 169f.
  - (2) Ff. 9a-56b: History and Martyrdom of St. George. Incomplete; see the sixth entry below. Rubricated: (Monday, not indicated), f. 9a; Tuesday, f. 13b; Wednesday, f. 22b; Thursday, f. 28a; Friday, f. 36b; Saturday, f. 44a; and Sunday, f. 49a. Wright (B.M.) CCLXXXVIII, 1, b, p. 190 and CCXC, 2, p. 191; and Hammerschmidt (Ṭānāsee 1) no. 17, I, 3, p. 122.
- 2) Ff. 56b-58b: Hymn to St. George, Nagara fidalāt sāmen. Chaîne (Répertoire), no. 312.
- 3) Ff. 59a-61b: Hymn to St. George, Malke'a šeqāy. Chaîne (Répertoire), no. 6.
- 4) Ff. 62a-118a: Homiliary for the feast days of St. George [Dersāna Giyorgis].
  - (1) F. 62a: The Synaxary entry for Alexandra for 15 Miyāzyā.
  - (2) Ff. 62b-65b: The Synaxary entry for St. George for 23 Miyāzyā, with the salām.  
(Salām la-šeqāyātika em-qedma berhānāt za-yahattu. / Ba-qedma Dudeyānos neguš wa-qedma bezuhān 'ābbaytu. / Yebē ...), f. 65b.
  - (3) Ff. 65b-70a: Hymn to St. George from the Egzi'abher nagša, for 23 Miyāzyā, Giyorgis k'Wennun. Chaîne (Répertoire), no. 82.  
(Egzi'abher nagša we'etu. Ama 20-hu wa-3 la-Miyāzyā: Salām laka Giyorgis k'Wennun / ba-ašā'ena ḥazzin wa-abāleka k'Wellu ba-ṭawwāy mangan / ...), f. 65b.
  - (4) Ff. 70a-78b: Image of St. George [Malke'a Giyorgis] with the hymn, Bahaka, for 23 Miyāzyā.  
The malke', Asmātika manta, f. 70a.  
(Ama 20 wa-3 la-Miyāzyā: Ba-sema Ab wa-Wald wa-Manfas Qeddu ba-mangešt za-yetwahadu. / Ba-salām enagger tazkāra malke'eka la-lla-l / Giyorgis marḥomu la-ella nagadu / westa bāḥra sem' madangez mogadu / ... (f. 70b) ... Salām, salām la-zekra asmātika mantā / ba-afa k'Wellu ella yet'akk'watā, / Giyorgis aḥatti wa-Tarbinos kāle'tā / ...) The hymn Bahaka, f. 78a.

Chaine (Répertoire), no. 242.

(Bahaka Giyorgis, bahaka warēzā hāyyāl / kama anbasā wekul / em-kama tanafha qarna iyyobēl / ...)

- (5) Ff. 78b-82a: Image of St. George [Malke'a Giyorgis] - Za-salēdā mogas maṣṣḥafa, for 23 Miyāzyā.

Chaine (Répertoire), no. 147.

- (6) F. 82ab: Greeting [salām] to St. George.

Chaine (Répertoire), no. 83.

- (7) Ff. 82b-83a: Hymns to St. George from the Egzi'abher nagśa.

(a) Genbot 23, La-ṭebab, f. 82b.

(Egzi'abher nagśa we'etu. Ama 20 wa-3 la-Genbot: La-ṭebab eḥeteya behelkā / wa-la-a'emero hagariteka rassaykā / ...)

(b) Sanē 23, Eṣarreḥ, f. 82b.

(c) Hamlē 23, Kama māy, f. 83b.

- (8) Ff. 83a-88b: Anonymous homily called the Book of the Agreement [Maṣṣḥafa aḥbero].

The homily quotes local sources, Didesqeleyā (f. 85b), Sinodos (f. 85b), Gadla Giyorgis Haddis (f. 86a) and Ta'ammera Māryām (f. 88a) to show the importance of the agreement in date, 16 Naḥasē, of the translation of the body of St. George from Persia to his church in Lydda with the Assumption of the body of the Blessed Virgin, composed most probably to replace the homily by John, the Metropolitan of Ethiopia, for the Nativity of the Blessed Virgin, e.g. EMML 1763 (73) and Wright (B.M.) CCLVI, 3, p. 164. In his homily for her Nativity, Metropolitan John forbids the faithful to celebrate the feast of St. George with that of the Blessed Mary.

(Ba-sema Ab ... Zentu maṣṣḥaf za-yetnabbab ba-warḥā Naḥasē ama 10 wa-6 'elat. Neṣṣḥef dersāna za-yessammay Maṣṣḥafa aḥbero [MS anbero] za-yenagger ḥebrata ba'ālā la-Egze'etena Māryām mesla ba'ālu la-qeddus Mār Giyorgis, ṣalotu ... Ansa aqaddem a'k'wetoto la-Eg" ba'enta Egzi'ena I" K", wa-ba'entahi k'wellekemu esma tasam'āt hāymānotekemu ...)

- (9) Ff. 88b-89a: The Synaxary entry for St. George for 16 Naḥasē, with the Salām (f. 88b).

- (10) F. 89a: Hymns to St. George from the Egzi'abher nagśa.

(a) Naḥasē 16, Zātti ba'āl, f. 89a.

(b) Naḥasē 23, Mesla Abreham, f. 89a.

- (11) Ff. 89a-90a: Image of St. George [Malke'a Giyorgis], La-zekra semeka wa-la-še'erta re'eseka dellul.

Chaine (Répertoire), no. 140.

- (12) Ff. 90b-93a: Anonymous homily based on the miracles worked by St. George.

(Ba-sema Ab ... Dersān za-bezu' wa-qeddus Giyorgis za-Ledā hagaru. Za-gabra ta'ammera ba-lā'ela kayesi za-semu Darāgon, we'etu za-bo kenf kama nesr, wa-'ezn kama kalb, wa-'ādi bottu ṣeḥm kama ṭalli ... Wa-we'etussa kayesi, soba yewarred

westa bāhr, yenēšser ... (f. 91a) ... Fequrān daqiqa Wangēl, kama nengerkemu tēnta mulādu la-qeddus Giyorgis, kokaba sebah, wa-ta'ammerihu bezuh. Wa-hallo l be'esi ba-hagara Qappadoqeyā za-semu Zarontos ...)

- (13) F. 93ab: Hymn to St. George from the Egzi'abḥēr nagśa (for Maskaram 10) Salām la-ledateka.
- (14) Ff. 93b-95b: Image of St. George [Malke'a Giyorgis] -- Salām la-ḡensateka, for 10 Maskaram, midnight [ba-manfaqa lēlit degem]. Chaine (Répertoire), no. 208.
- (15) F. 95b: Greeting [salām] to St. George.  
(Salām laka Giyorgis kēneyā, / Mamhera aḥatti Soreyā, / kokaba zedul zedul za-Iteyoppeyā / ...)
- (16) Ff. 95b-96a: Hymns to St. George and the other martyrs from the Egzi'abḥēr nagśa and the Arkē.  
(a) Eg' nagśa of Maskaram 23 (St. George) Mannu kamāka, f. 95b.  
(b) Arkē of Maskaram 23 (for the other martyrs) Salām la-Awnābeyos, f. 95b.  
(c) Teqemt 23 (for the other martyrs) Salām la-Ēlāreyos, f. 96a.
- (17) Ff. 96a-97a: Synaxary entry for 7 Hedār: Martyrdom of George the Alexandrian and his cousin, with the salām (f. 92a).  
The magistrate, Armāneyos, the brother of George's mother, ordered the execution of his daughter and of George, who was accused of persuading the young girl to embrace Christianity.
- (18) Ff. 97a-98a: Synaxary entry for 7 Hedār:  
The consecration of the church of St. George in the city of Lydda, with the salām (f. 98a).
- (19) F. 98a: Hymn to St. George from the Egzi'abḥēr nagśa (7 Hedār), Salām la-a'semtihi.
- (20) Ff. 98a-99b: Image of St. George [Malke'a Giyorgis], Bezḥa weddāsēka, for the 11th hour.  
(Ama 7 la-Hedār qeddāsē bētu la-Giyorgis. Bezḥa weddāsēka zalfa soba tefaqqed nafseya, / ba-hegga šegā wa-dam yedakkemanni hāyleya Giyorgis dā'mu tasaṭṭawanni qāleya / ... Salām la-zekra semeka enta ya'āwwedo ma'āzā / ...)
- (21) Ff. 99b-100a: Greeting [salām] to St. George, Salām laka em-ta'ammerika.  
(Salām laka, em-ta'ammerika bezuh soba ewwēṭṭen šēḥifa / nestita wa-akko terufa / Giyorgis la-lla-'elatu bārekanni zalfa / ...)
- (22) Ff. 100a-101a: Hymns to St. George from the Egzi'abḥēr nagśa (and other sources).  
The divisions are not clear.  
(a) Hedār 23, Mesla Abdeyu, f. 100a; Salām 'ebl la-Giyorgis qeddusu, f. 100a; Salām la-qomeka za-addām qomu, f. 100b.  
(b) Tāḥśās 23, Ma'alta wa-layāleyā, f. 101a.
- (23) Ff. 101a-105b: Homily on the admirable patience of St. George in sufferings, called Maṣḥafa ankerō, for 18 Terr.

- (Ba-sema Ab ... Zentu maṣṣḥafa za-yetnabbab ba-warḥa Terr  
ama 10 wa-8 'elat. Neqaddem ba-rade'ēta Egzi'ena I" K"  
za-yessammay Maṣṣḥafa ankerō ba'enta ḥemāmu wa-ba'enta  
we'yata aṣmu la-qeddus Mār Giyorgis, ṣalotu ... Aṭēyyaqakkemu,  
aḥaweya, ankerō ṣaggāhu la-qeddus ... Anakker ansa,  
wa-yānkollelanni re'seya ...)
- (24) F. 105b: Synaxary entry for 18 Terr:  
The burning of the bones of St. George, with the salām (EMML 1297,  
f. 85b).
- (25) Ff. 105b-107a: Hymns to St. George from the Egzi'abḥēr nagśa  
(and other sources).  
(a) Terr 18, Kwannenoteka, f. 105b.  
(b) Salām la-we'yata a'eṣemtika, f. 105b.
- (26) Ff. 107a-110a: Image of St. George [Malke'a Giyorgis] - Salām  
la-ṭā'ma semeka.  
(Ama 10 wa-8 la-Terr, we'yata aṣmu. Salām la-ṭā'ma semeka  
za-tamassāla wayna / za-yāstafesseḥ albāba wa-za-yārasse'  
ḥazana / ...)
- (27) F. 110ab: Greeting [salām] to St. George.  
(Salām laka, qatālē darāgon, Giyorgis, ba-hagara 'ābbāy Birut, /  
enza yessēssay nabara amsāla ḥebest / ṣegā daqiq wa-ḥezānāt /  
...)
- (28) Ff. 110b-111a: Hymns to St. George from the Arkē and the  
Egzi'abḥēr nagśa.  
(a) Arkē for 23 (Terr), Salām la-kaṣāweddikemu, f. 110b.  
(b) Eg" nagśa for 23 Terr, Mesla Timotēwos, f. 110b.  
(c) Eg" nagśa for 23 Yakkātīt, Yetbaddar em-'enq'wa ṣom, f. 110b.  
(d) Eg" nagśa for 23 Maggābit, Mar'āta bagge'u, f. 110b.
- (29) Ff. 111a-113a: Image of St. George [Malke'a Giyorgis] - Salām  
la-zekra semeka wa-la-se'erta re'eseka fetul.  
Chafne (Répertoire), no. 138.
- (30) F. 113a: Hymn to St. George, Seqāya gadleka.  
The divisions of this and the following hymn are not clear. All  
three entries (29, 30 and 31) are copied continuously.  
(Seqāya gadleka bezuḥ maṭana 7 'āmat, / esma taqarṣa ba-semeka  
amsāla Māryām tabot / ...)
- (31) Ff. 113a-116a: Hymn to St. George, Effo kehelka.  
(Effo kehelka za-iyyetwēssan wegratu / Giyorgis ṣemud la-Krestos  
ba-afqerotu / ...), f. 113a.  
(O-za-wagaruka ba-Dabra Ēdrās makān / aḥezāba medr k'wellomu  
za-iyya'ammeru ḥazan / ...), f. 113a.  
(O-Egzi'o, itāre'eyanni bekāya / yom ba-medr wa-deḥra  
samāya / Giyorgis feqreka la-reḥubān sisāya / ...), f. 114b.
- (32) F. 116a: Greeting [salām] to St. George.  
(Salām laka, Giyorgis, mastāṣe'na faras za'ādā / wegrateka  
ba-gef' enbala 'edā / ...)

- (33) Ff. 116a-117a: Greeting [salām] to St. George.  
(Sa[lām laka], kokaba Fārs şedul wa-zaḥaya şedq za-Ledā /  
Giyorgis me'uz em-şeqe radā / ...)
- (34) Ff. 117a-118a: Greeting to St. George [Salām].  
(Salām laka, şarwē samā'tāt a'elāf / wa-karādeyon 'of / terde'anna  
na'ā mesla şayf / ...)

5) Ff. 119a-167b: Miracles of St. George.

Most of the miracles in this collection are either edited by Victor Arras, *Miraculorum S. Georgii megalomartyris, collectio altera*, CSCO, vol. 138, script. aeth.t. 31, 1953, or translated by E. A. Wallis Budge, *George of Lydda*, London 1930.

- (1) The Moslem who was celebrating the feast of St. George, f. 119a.  
For the month of Miyāzyā.  
Arras, *ibid.*, no. 51, p. 74.
- (2) The Moslem who attempted to steal church furnishings from the church of St. George in Zemeyāna in Sandafā (in Atrīb), f. 120b.  
Arras, *ibid.*, no. 79, p. 107.
- (3) Awlogis, the righteous wealthy man from Antioch, f. 121a.  
Budge, *ibid.*, no. 8, p. 138.
- (4) The punishment meted out by St. George to the priest who suggested cutting short the chant [māhelēt] for the martyr, f. 123b.  
(... Wa-hallo 1̄ be'esi kāhen abd za-iiyyegabber za-śamro Eg".  
Wa-ba-aḥatti 1̄ elat ḥora ...)
- (5) The martyr raises a dead Moslem, f. 124a.  
(... Seme'u, aḥāwina, za-kona wa-za-gabra qedduš Mār Giyorgis  
ba-mawā'eliḥu. Enza yaḥawwer westa gadām ba-kama lemādu ...)
- (6) Akyāṣ from Jerusalem who had a son possessed by an evil spirit, f. 124b.  
(... Wa-hallo 1̄ be'esi ba-Iyyarusālēm za-semu Akyuṣis,  
wa-yedawwi ba-sellāq. Wa-bo wald za-gānēn. Wa-bā'1 we'etu  
...)
- (7) The martyr arrives late at an appointment he had with the martyrs, f. 125b.  
Arras, *ibid.*, no. 77, p. 104.
- (8) The Moslem governor of Nesḥenā in Egypt [Mesr] who vowed to build a church instead of a mosque if the martyr would help him, f. 126b.  
Arras, *ibid.*, no. 78, p. 106.
- (9) The hyena [ze'b] returns the sheep of St. George which he took from the churchyard built in the name of the martyr, f. 127a.  
Arras, *ibid.*, no. 59, p. 88.
- (10) How the martyr rescued the house of a monk from fire, f. 127b.  
Arras, *ibid.*, no. 28, p. 30.
- (11) The miracle which Our Lord worked for St. George, f. 128a.  
EMML 1366 (4).
- (12) Fragment of the story of Endereyās and his wife, who wanted to build a church in the name of the martyr, f. 130a.  
Budge, *ibid.*, no. 1, p. 119.

- (13) The King [neguś] of Egypt who moved with his wife into the new church built in the name of the martyr, f. 131b.  
Arras, *ibid.*, no. 34, p. 35.
- (14) The ruler who postponed renovating the church of the martyr, but continued to build his own house, f. 132a.  
Arras, *ibid.*, no. 27, p. 29.
- (15) How the jar in which the beer [mezr] for the feast of the martyr was kept was found unbroken after it had fallen off a cliff, f. 132b.  
Arras, *ibid.*, no. 32, p. 34.
- (16) How the monk who served in the church that was built on a place where a soothsayer [mārif] had been living, killed the serpent [kayesi] that the people were worshipping, f. 133a.  
Arras, *ibid.*, no. 30, p. 31.
- (17) How a child killed another serpent [kayesi] at the same church, f. 133b.  
See the preceding miracle. The description of the serpent here and the dragon on f. 90b are alike.  
Arras, *ibid.*, no. 31, p. 33.
- (18) The Egyptian general who prayed to the martyr before he went to battle, f. 134a.  
Arras, *ibid.*, no. 35, p. 37.
- (19) The painter who fell from the scaffolding [taslās] while painting the church built in the name of the martyr, f. 135a.  
Arras, *ibid.*, no. 39, p. 43.
- (20) The man whose money, that he had saved to make a pilgrimage to Jerusalem, was robbed by brigands, f. 135b.  
For 18 Terr.  
Arras, *ibid.*, no. 66, p. 93.
- (21) The monk who carried with him the icon of St. George day and night, f. 136a.  
Arras, *ibid.*, no. 33, p. 34.
- (22) The ruler who received help from St. George when Moslems [arami] came to invade a Christian country, f. 136b.  
Arras, *ibid.*, no. 29, p. 31.
- (23) The monk who stole the property of another monk who had allowed him to live with him for the sake of St. George, f. 137a.  
Arras, *ibid.*, no. 72, p. 99.
- (24) The priest who defected to another church was commanded by the martyr to come back to his church, f. 137b.  
Arras, *ibid.*, no. 73, p. 100.
- (25) The boy who stole incense from the church and gave it to Abbā Ēsi, f. 137b.  
Arras, *ibid.*, no. 74, p. 101.
- (26) The man who stole the curtain of the tābot of St. George while it was spending the night in the church of St. Michael in the course of being moved to another place, f. 138a.  
Arras, *ibid.*, no. 75, p. 102.

- (27) How Sts. Marmehnām and George helped the fisherman whose net was torn while catching fish, f. 138b.  
Arras, *ibid.*, no. 36, p. 39.
- (28) The boy in whose throat a stone that he had put in his mouth got stuck when his mother slapped him on the chin, f. 139a.  
Arras, *ibid.*, no. 71, p. 98.
- (29) The son of a soothsayer [walda māri] who became a Christian and was later ordained deacon, then priest, when the martyr appeared to him while surveying an area for his church, f. 140a.  
Arras, *ibid.*, no. 70, p. 97.
- (30) The wealthy woman who brought stone for the construction of the church of St. George so that the martyr might give her a son, f. 140a.  
(... Wa-hallawat aḥatti be'esit bā'elt. Wa-konat makkāna. Wa-em-bezḥa zamanā [ḥazanā?] waṣ'at em-menbārihā ...)
- (31) The child who was cured from his skin disease [ḥemāma abaq] by the oil of the lamp in the church of the martyr, f. 140b.  
Arras, *ibid.*, no. 64, p. 92.
- (32) The Moslems [šarāwita arami] who attacked the Christians and defiled the church of the saint and the icons in it, f. 140b.  
Arras, *ibid.*, no. 46, p. 63.
- (33) The deacon from Elmuni who was taken captive by the Moslems [šarāwita arami] when they invaded Baqlābuyān, f. 141b.  
Arras, *ibid.*, no. 47, p. 66.
- (34) The poor woman who brought to the church of St. George the smaller chicken, keeping for herself the bigger one which she had promised, f. 143a.  
Arras, *ibid.*, no. 69, p. 96.
- (35) The priest whose rooster was seized by a wild animal [arwē za-badw] while he was serving in the church of St. George, f. 143a.  
Arras, *ibid.*, no. 61, p. 90.
- (36) The punishment of the deacon who lived on the offering [mabā'] brought to St. George, f. 143b.  
Arras, *ibid.*, no. 61, p. 90.
- (37) The man who stole clothes from the church of St. George, f. 143b.  
Arras, *ibid.*, no. 62, p. 90.
- (38) The deacon who stole clothes from the church of St. George, f. 143a.  
Arras, *ibid.*, no. 63, p. 91.
- (39) The boy whom the medicine men [mašarreyān] killed, f. 144b.  
Arras, *ibid.*, no. 68, p. 96.
- (40) The man who was paralyzed from his childhood, f. 145a.  
Arras, *ibid.*, no. 54, p. 82.
- (41) Giyorgis, who could not obtain possession of his house from the man who sold it to him, although he had paid the money, f. 145b.  
Arras, *ibid.*, no. 55, p. 83.

- (42) The thief who swore in the church of St. George that he had not stolen, f. 146a.  
Arras, *ibid.*, no. 56, p. 84.
- (43) The quadriplegic who was brought to the church of St. George, f. 146b.  
Arras, *ibid.*, no. 57, p. 85.
- (44) The wealthy woman whose ornaments [šargWatihā za-warq wa-za-berur] were stolen, f. 147a.  
Arras, *ibid.*, no. 58, p. 86.
- (45) The Moslem woman [tanbālātāwit] (from Nobā, f. 148b) who worked on the day of St. George, f. 147b.  
For 17 Naḥasē.  
Arras, *ibid.*, no. 48, p. 68.
- (46) Yoḥannes, the custodian of the church of St. George in Bebā, f. 149a.  
Arras, *ibid.*, no. 49, p. 71.
- (47) The Moslem from Bebā who vowed to donate money to the church of St. George should he come back safe from a trip, f. 149b.  
Arras, *ibid.*, no. 50, p. 72.
- (48) Abbā Barsumā beseeches St. George to help a Christian who has called for his help, f. 151a.  
Arras, *ibid.*, no. 45, p. 62; cf. also EMML 1834, f. 115a.
- (49) Abbā Barsumā beseeches Sts. George and Mercurius to help a man in trouble, f. 151a.  
Arras, *ibid.*, no. 43, p. 58.
- (50) How the martyr killed a kite [anqē] which took the chicken of a woman who lived in the neighborhood of the church of St. George, f. 152a.  
Arras, *ibid.*, no. 65, p. 93.
- (51) How the martyr appeared to the bishop, [ēppis qoppo] who went to his church (in Bebā), f. 152b.  
Arras, *ibid.*, no. 24, p. 22.
- (52) The Jewess who ate pork in the church of St. George, f. 153a.  
Arras, *ibid.*, no. 80, p. 109.
- (53) Awheyos, who was sent by Diocletian to demolish the church of St. George (in Lydda), f. 154a.  
Budge, *ibid.*, no. 9, p. 145.
- (54) How the martyr appeared to Emperor Constantine in a dream to tell him not to give any donation to the sinful priest who served in the Church of the Resurrection [Bēta Krestiyān za-Tenšā'ē], f. 155a.  
Budge, *ibid.*, no. 10, p. 149.
- (55) History of the construction of the church of St. George in Lydda by the command of Emperor Constantine, f. 158a.  
Budge, *ibid.*, no. 11, p. 157.
- (56) History of the Church in the West up to the Edict of Milan, f. 160a.

For Thursday.

Hāṭē, the title of the monarch (f. 162a), sounds more like Arabic Hātē than Ge'ez Haṣay.

(Ta'ammerihu ... wa-kona soba aṭfe'o Eg" la-negus rasi',

Dudeyānos, negusa Fārs, za-nabara ba-hagara Ṭiros ...)

- (57) How the egg of a chicken donated to St. George fell twice from a high place and did not break, f. 163a.  
Arras, ibid., no. 38, p. 43.
- (58) How the monks spoke about the glory of St. George, f. 163b.  
Arras, ibid., no. 37, p. 42.
- (59) How the two Samaritan brothers were rescued by the martyr from two hungry lions, f. 164a.  
Budge, ibid., no. 5, p. 131.
- (60) The Moslem [Aramāwi] from Bebā who went to Elhezāz, f. 165a.  
Arras, ibid., no. 16, p. 5.
- (61) The wicked Moslem official [seyyum] of Bebā who hated the martyr and his church, f. 166a.
- (62) How St. George appeared to the son of a Moslem artisan who attempted to take off the light from the icon while his father was hired to work on the marble for the church of the martyr in Qasr Zam in Qwestant (Fustāt?), f. 166b.  
Arras, ibid., no. 21, p. 15.
- 6) Ff. 168a-170b: Fragment of the history and martyrdom of St. George, to be added to f. 32a, col. 2, line 3.  
The visit of St. George to the house of the poor woman whose son the martyr healed. (It may be remembered that she went out to beg food for her visitor.)  
(Aḥaśeś ḥebešta em-agā'ezteya wa-agwareya la-zentu qeddus be'esē Eg", emma erakkeb ṣaggā wa-meḥrata ...)

Copied by Gabra Ḥeywat (f. 131b) for Ḥāyḷa Giyorgis, Walda Māryām, Habta Šellus and Walatta Qāl, f. 83a and passim.

Holy picture of St. Demetrius (Demeter) on horseback, printed in Germany, f. 171b.

Decorative design, ff. 2a, 62a, 119a, 128a.

Simple decorative design, ff. 59a, 62b, 70a, 78b, 83a, 90b, 93a, 96a, 97a, 101a, 107a and 167b.

Stamp, unidentified, f. 170b.

F. 167b, pencil note that there are sixty-two miracles in this manuscript.

Ff. 1ab, 118b, and 171a blank.

Ff. 3b-4a and 162b-163a filmed twice.

- 1) Ff. 1a-13a: Malke'a Māryām (Chafne, no. 220).
- 2) Ff. 13a-25a: Malke'a Iyyasus (Chafne, no. 123).
- 3) Ff. 25a-35a: Malke'a Mikā'el (Chafne, no. 119).
- 4) Ff. 35a-41a: Malke'a Gabre'el (Chafne, no. 246).
- 5) Ff. 41a-51a: Malke'a Giyorgis (Chafne, no. 147).
- 6) F. 51ab: Hymn to St. George, O-feṭuna rad'ēt (Chafne, no. 380).
- 7) Ff. 51b-64b: Malke'a Takla Hāymānot (Chafne, no. 211).
- 8) Ff. 64b-69a: Malke'a Gabra Manfas Qeddus (Chafne, no. 196).
- 9) Ff. 69a-75b: Malke'a Yohannes Maṭmeq (Chafne, no. 279).
- 10) Ff. 75b-77a: Hymn to the Virgin Mary, Ba-samāy wa-ba-medr (Chafne, no. 248).
- 11) Ff. 77a bis-118a: Sayfa Šellāsē.
- 12) Ff. 118a-129a: Malke'a Šellāsē (Chafne, no. 20).
- 13) Ff. 129b-131a: Malke'a sanbata Krestiyān (Chafne, no. 170).
- 14) Ff. 132a-135b: Conclusion and final blessings from the Argānona weddāsē.
- 15) Ff. 135b-142b: Māhlēta 'enzirā sebḥat (cf. Paris Abbadie 121-40), probably by Abbā Giyorgis of Gāseṭṭā, the author of the Argānona weddāsē.
- 16) Ff. 142b-161b: Prayer to God and the Virgin Mary, "Blessed am I" [Bezu' ana], incomplete (?).

This prayer, which is divided for the first six days of the week, is composed in the style of the Argānona weddāsē. The prayers, including the incipits, are based on the Psalms of David.

- (1) Ff. 142b-147a: Monday: Prayer for the destruction of the enemy. Cf. Pss. 1 and 34 (Ps. 35).

(Bezu' ana ba'enta za-tawakkalku ba-sema Eg" wa-asmakku ba-šalota emmu. Eše'el ḥabēki, o-Dengel Māryām, za-ba-'Ebrāyesṭi Mārihām, kama yekunanni waltā rade'ēta šaloteki, wa-yerad la-adeḥnoteya ḥāyila mazrā'etu la-bak'wreki. Yemšā' ḥayl za-yefēttetomu la-adbār, kama yegafte'omu la-ḥareya ...)

- (2) Ff. 147a-152a: Tuesday: Prayer for self-protection. Pss. 63(64), 141, 142 and 5 are obvious in this section.

(Wa-ye'ezēni nesabbēho la-Eg" enza nebl: Sebḥat laka wa-sebḥat la-za-waladakka wa-sebḥat la-Manfas Qeddus 'ebay la-enta ḥorattakka genāy la-enta waladattakka weddāsē la-emmeke wa-qeddesennā la-enta ḥorattakka wa-ye'ezēni tawakafanni šaloteya kama eṭān ba-qedmēka wa-ašme' qāla se'lateya za-šarāhku ḥabēka ...)

- (3) Ff. 152a-155b: Wednesday: Invocation of the angels (of Enoch) for the destruction of the enemy and more specifically the maṭa'āwi "idolater," masaggel "magician" and mastaqāsem "diviner."

(O-Egze'eteya Māryām, za-ba-'Ebrāyesṭi Mārihām, rasseyenni lita kama et'ašaf neṣṣ [sic], wa-elbas der'ā hāymānot, wa-etkadan sandona qeddesennā, wa-etqaṣṣal gērā madḥanit. Rasseyenni kā'ba kama ekun geruma diba ḥayla šalā'i ba-eḥiza

qastāma masqala Waldeki, wa-eḥippo la-mastaqāren ba-ḥaṣāwenta qennewātihu la-Fequreki ...), f. 152a.

(... Ne'u, kWelllekemu māḥebara malā'ekt teguhān, wa-malā'ekta gaṣṣ semuyān, wa-malā'ekta qeddāsē keburān ...), f. 152b.

- (4) Ff. 155b-159b: Thursday: Prayer for forgiveness.

(O-Egze'eteya Māryām, za-ba-'Ebrayestī Mārihām, mekḥa kWelllon danāgel wa-aklila qeddesennāhomu la-kWelllomu qeddusān, wa-anṣeḥiyyo kama ṣamr la-ḥaṭi'ateya, wa-aṣa'deweyyo (?) kama barad la-gēgāyeya. La-tebā' ṣaloteya qedmēhu la-Waldeki ...)

- (5) Ff. 159b-161a: Friday: Prayer for God's blessing.

(Wa-antihi, o Dengel, ṣimi edēki diba re'eseya wa-anberi yamānaki diba demāheya. Seṭewa yekun qWerbāneya ba-qedmēki wa-ba-qedmēhu la-Amānu'ēl, Waldeki, wa-wekufa yekun qedma Abuhu wa-qedma Manfas Qeddus ...)

- (6) F. 161ab: Saturday:

Only the following is designated for Saturday.

(Ḥenzā ḥāṭāwe'eya baṣḥa eska aryām wa-re(f.161b)ḥba gegāyeya saḥa eska aṣnāfa 'ālam. Et'ammanakki, o-Dengel, kama tanheli ṭeqma ḥāṭāwe'eya; et'ammanakki, o-Dengel kama teḥzebi ba-māya neṣḥ reshata ḥāṭāwe'eya; et'ammanakki, o-Dengel.)

Varia: Salām to the Guardian Angel, f. 77b; warning not to read the preceding without permission, f. 77b; two short prayers for particular individuals, f. 129a; calendar of the commemorations of the Apostles and Evangelists, f. 131b; prayer to the Virgin Mary, f. 161b; Amharic commentary on a play written by the commentator, apparently around 1958 E.C. (= 1965/6 A.D.), ff. 161a, 162ab (badly washed out in places and poorly legible); a genealogy, f. 162b.

The leaf after f. 20 is unnumbered; 77 is given as number to three leaves.

-- 18/19th cent.

- 1) Ff. 10a-126b: Dersāna Mikā'ēl.
- 2) Ff. 130a-136a: Malke'a Mikā'ēl (Chaine, no. 119).
- 3) Ff. 136a-139b: Malke'a Gabre'ēl (Chaine, no. 246).
- 4) Ff. 140a-146a: Malke'a Giyorgis (Chaine, no. 147).
- 5) Ff. 146a bis-148b: Malke'a Rufā'ēl -- Salām la-tafaṭṭeroteka ba-lēlita sanbat (in the MS.: šanādo eḥud--perhaps Chaine, no. 215).
- 6) Ff. 148a-154b: Malke'a Fānu'ēl (Chaine, no. 166).
- 7) Ff. 155a-160b: Malke'a Madhānē 'Ālam (Chaine, no. 164).
- 8) F. 161a: Table blessing, Sa'alnāka maḥāri.
- 9) Ff. 161b-167a: Malke'a Kidāna Meḥrat -- Salām la-zekra semeki za-manker ṭā'mu (not in Chaine).

Varia: Prayer for a woman in childbirth, f. 1b; greeting [salām] to St. Michael the Archangel, f. 2b; another greeting to St. Michael, f. 3a.

Miniatures: Trinity, f. 4b; St. Michael the Archangel, prince, f. 5a; St. George slaying the dragon, f. 6a; Madonna and Child enthroned, attended by two archangels, f. 7a; head of an unidentified saint, f. 9b; another, f. 10a; St. Michael arguing with King Akiṣos on behalf of three boys who are mourning their father, whose corpse is shrouded for burial, f. 65a; a bishop baptizing a large multitude of young boys, f. 66a; a merchant borrows money from a Jew, f. 75a; St. Michael appearing to the merchant, f. 75b; St. John Chrysostom reproving Empress Eudoxia, f. 81a; St. Michael, as a mounted warrior, appears to Talāson on his journey, f. 102a; Christ commanding the angel of death to seize the soul of the man who tried to escape death, ff. 117b-118a; Jesse presents his sons to the prophet Samuel, f. 127a; David, sent by King Saul, attacks Goliath with his slingshot and then cuts off his foreskin, f. 129a.

Numbers 97 and 98 were omitted in the numbering of the leaves. F. 168 is numbered 166. -- 19/20th cent.

Library of an unidentified individual, quarter of Enṭoṭṭo, Addis Ababa

- 1) Ff. 1b-80a: Collection of prayers invoking secret names [asmāt] interspersed with selected psalms.
- 2) Ff. 80a-88a: Secret names of Raguel, Saquel, Afnin and Phanuel.
- 3) F. 88ab: Greeting [salām] to St. Sebastian.
- 4) Ff. 89a-123a: Haṣura Masqal.
- 5) Ff. 123a-141b: Prayer of Moses (= Brit. Mus. Or. MS. 564-6<sup>o</sup>--Wright, p. 112, no. CLXVIII).
- 6) Ff. 145a-152b: Prayer invoking secret names revealed to St. John the Evangelist.
- 7) Ff. 153a-190b: Bārtos.
- 8) Ff. 190b-196a: Secret names of the persons of the Trinity.
- 9) Ff. 196a-197b: Adjuration of the priest directed to the people when he washes his hands at Mass, in Amharic.

Varia: Calendar of the days when the opening of heaven occurs, f. 88b.  
-- 20th cent.

Library of an unidentified individual, quarter of Enṭoṭṭo, Addis Ababa

- 1) Ff. 3a-49b: Weddāsē Māryām, with musical notation.
- 2) Ff. 50a-69b: Anqaša berhān, with musical notation.
- 3) Ff. 70a-100b: Prayer of Moses (= Brit. Mus. Or. MS. 564-6<sup>o</sup>).
- 4) Ff. 100b-101a: Prayer of Moses on Mount Sinai.
- 5) Ff. 101a-102b: Prayer of grace given to the Apostles.

Varia: Order of chants and prayers for certain days in Naḥasē, Pāg<sup>w</sup>mēn and Maskaram, ff. 1a-2b.

The headings of the principal divisions are ornamented. -- Late 19th cent.

EMML Pr. No. 1740

Library of an unidentified individual, quarter of Enṭoṭṭo, Addis Ababa

- 1) Ff. 3a-15b: Kidān za-nagh.
- 2) Ff. 18a-40a: Sanē Golgotā.
- 3) Ff. 40b-48b: Temherta hebu'āt.
- 4) F. 49a: Cantic of Simeon (Lk. 2, 29-32).
- 5) Ff. 50a-59b, 64a-65a: Prayers for driving away demons.

Varia: Record of property boundaries, f. 2b; prayer against eye disease, ff. 16b-17a; calendar of commemorations of the Apostles and Evangelists, ff. 60b-62b. -- 19th cent.

EMML Pr. No. 1741

Private library of Abbā Qaṣalā, quarter of Kolfē, Addis Ababa

- 1) Ff. 3a-129a: Collection of chants for the year called Mazmur (Anqaša hāllēta, f. 123a).

Varia: Unidentified chants, ff. 1ab, 129ab; list of nine major and nine minor feasts, f. 1b; list of commemorations of the Apostles, ff. 1b-2a; directives in Amharic on how to chant the mawaddes, f. 2a; list of the names of the Apostles, f. 2a; indication of the feasts on which each anaphora is used, f. 2b. -- Mid 20th cent.

EMML Pr. No. 1742

Private library of Marigētā Gabra Ṣādeq, quarter of Kolfē, Addis Ababa

- 1) Ff. 3a-227b: Collection of chants for the year called Ziq (Bezu' anta Yoḥannes), with supplementary chants, ff. 1a-2b and 228a-232b.

Varia: Ge'ez poem [qenē], f. 2b. -- Mid 20th cent.

EMML Pr. No. 1743

Private library of Abbā Qaṣalā, quarter of Kolfē, Addis Ababa

- 1) Ff. 1a-92b: Collection of chants for the year called Ziq (Bezu' anta Yoḥannes), with supplementary chants, ff. 92b-93a. -- 20th cent.

EMML Pr. No. 1744

Private library of Marigētā Gabra Šādeq, quarter of Kolfē, Addis Ababa

- 1) Ff. 1a-56b: Ritual for penitential baptism [Maṣṣafa qēdar].
  - 2) Ff. 59a-78b: Maṣṣafa nuzāzē, in Amharic, with a prayer of absolution, in Ge'ez, f. 64a.
  - 3) Ff. 79a-82a: Scriptural readings to go with the Maṣṣafa qēdar.
  - 4) Ff. 82b-86a: Amharic treatise on the union of the divinity and humanity in Christ.
  - 5) Ff. 86b-91b: Rogational chants [meḥellā].
- Ff. 45b-46a not filmed. -- 20th cent.

EMML Pr. No. 1745

Private library of Marigētā Gabra Šādeq, quarter of Kolfē, Addis Ababa

- 1) Ff. 1a-60b: Maṣṣafa estegubu', by Abbā Gabra Egzi'abḥēr and Abbā Walda Abrehām of Dabra Bizan (= EMML 1315-20).

Number 63 was omitted in the series of leaf numbers. -- 1951/9 A.D.  
(metropolitanate of Bāsleyos).

EMML Pr. No. 1746

Private library of Ato Šāhla Mikā'ēl, quarter of Enṭoṭṭo, Addis Ababa

- 1) Ff. 2a-65b: Collection of magical prayers against charms [ba-enta maṭteḥē šerāy]. -- Mid 20th cent.

EMML Pr. No. 1747

Private library of Abbā Qaṣalā, quarter of Kolfē, Addis Ababa

- 1) Ff. 2a-28b: Directives [yetbahal] concerning chants.
- 2) Ff. 31a-149a: Collection of chants for the year called Mazmur (Anqaša hāllētā, f. 143a).
- 3) Ff. 149b-154b: Chants for mawaddes. -- Mid 20th cent.

EMML Pr. No. 1748

Private library of Abbā Qaṣalā, quarter of Kolfē, Addis Ababa

- 1) Ff. 2a-71b: Anqaša qeddāsē. -- Reign of Haile Selassie I (1930-1974).

EMML Pr. No. 1749

Private library of Marigētā Gabra Šādeq, quarter of Kolfē, Addis Ababa

- 1) Ff. 4a-178b, 184a-233b: Me'rāf.

Varia: Anqasa hällētā for the Mazmur chants, ff. 1b, 25a, 26b, 51a, 52b; a chant concerning the Magi, f. 2a; an account of a dream, in Amharic, f. 2a; a remedy for sore throat, f. 2a; orders of prayers and/or chants, ff. 52b, 77a, 78b, 104a, 105b; directives and readings for certain occasions, ff. 178b-181b, 182b, 234a; supplementary chants, ff. 181b-182a.

Numbers 88 and 118 were omitted in the series of leaf numbers. -- Reign of Haile Selassie I (1930-1974).

EMML Pr. No. 1750

Private library of Abbā Qaṣalā, quarter of Kolfē, Addis Ababa

- 1) Ff. 2a-150b: Ge'ez grammar [geśś] based on the teaching of Mamher Tebaba Šellāsē.  
2) Ff. 152a-166b: Anonymous Ge'ez grammar [geśś] (unfinished at the end).  
-- 18 Miyāzyā 1942 E.C. (= 26 April 1950 A.D.).

EMML Pr. No. 1751

Private library of Abbā Qaṣalā, quarter of Kolfē, Addis Ababa

- 1) Ff. 3a-33a: Collection of chants for the year called Warab, used with the liturgical dance, with a supplementary chant, f. 33b.  
2) Ff. 34a-51a: Collection of hymns to the saints called Madbal. -- 20th cent.

EMML Pr. No. 1752

Private library of Abbā Qaṣalā, quarter of Kolfē, Addis Ababa

- 1) Ff. 14a-59b: Collection of chants for the year called Mawāše't.  
Varia: I Jn. 1, 1-4A, f. 1b; unidentified chants in different hands, ff. 2a-13b. -- 20th cent.

- 1) Ff. 1a-30b: Common daily devotional prayers (includes: rejection of Satan, Ba-qeddest Šellāsē enza a'amen wa-etmaḥazzan, ekhedakka Sayṭān ..., f. 1a; Na'akkWetakka, Egzi'o, wa-nesēbbeḥakka, f. 1a; Our Father, alternated with Ba-salāma Gabre'ēl and repeated 12 times, ff. 1b-14b; greeting [salām] to the Virgin Mary (Chaine, no. 95) alternated with the Magnificat and repeated 7 times, ff. 14b-23a; Nicene Creed, ff. 23a-25a; various versions of the Ethiopian Kyrie eleison repeated many times, ff. 25a-30b).
- 2) Ff. 31a-50b: Lefāfa ṣedq.
- 3) Ff. 50b-52a: Account of the sufferings of Christ as revealed to Sārā, Salome and (Mary) Magdalen.
- 4) Ff. 52b-53a: Prayer of Adam (an asmāt prayer).
- 5) Ff. 53a-54a: Prayer when water is sprinkled on the grave.
- 6) Ff. 54b-61a: Secret names revealed to St. Andrew.
- 7) Ff. 61b-62a: Greeting to the Virgin Mary, Salām laki, maṣḥafa ḥegg.

Number 5 has been skipped in the series of leaf numbers. -- 20th cent.

- 1) Ff. 1a-24a: 'Awda nagašt. -- 20th cent.

- 1) Ff. 1a-40b: Collection of chants for the year called Mazmur (Anqasa hāllētā, f. 38a).
- 2) Ff. 41a-81a: Collection of chants for the year called Zemmārē. -- 20th cent.

- 1) Ff. 1a-25b: Collection of chants for the year called Mawāše't.
- 2) Ff. 26a-36b: Prayer/hymn against the tongues of men, Nāhu tamāḥzanku ba-ḥobyāta semeka (Chaine, no. 314).

Varia: Asmāt prayer against enemies, ff. 37a-38a. -- 20th cent.

- 1) Ff. 2a-6b: Malke'a Amānu'ēl (= EMML 1733-290).
- 2) Ff. 7a-11a: Kidān za-nagh.
- 3) Ff. 11a-14b: Temherta hebu'āt.
- 4) Ff. 14b-16b: Secret names [asmāt] written on the wings of St. Michael.
- 5) Ff. 16a-19a: Prayer, Egzi'abher za-berhānāt.
- 6) Ff. 19a-21a: Litany, Ba-enta qeddesāt salāmāwit.
- 7) Ff. 21b-26a: Anaphora of our Lord Jesus Christ.
- 8) F. 26a: Prayer after Holy Communion, Qeddus, qeddus, qeddus Šellus za-iiyyetnaggar.
- 9) Ff. 26b-47a: The story of how St. Ephrem (not named) composed the Weddāsē Māryām, together with the Weddāsē Māryām and the Malke'a weddāsē (... Šegāki neṣuḥa).
- 10) Ff. 47b-54b: Anqaša berhān with the Malke'a anqaša berhān (Chāine, no. 241).
- 11) Ff. 54b-56a: Hymn in honor of the Virgin Mary, Yewēddesewwā malā'ekt (Chāine, no. 388).
- 12) Ff. 56a-63a: Malke'a Māryām (Chāine, no. 220).
- 13) Ff. 63a-70a: Malke'a Iyyasus (Chāine, no. 123).
- 14) Ff. 70b-77b: Malke'a Mikā'ēl (Chāine, no. 119), with other hymns/prayers to St. Michael.
- 15) Ff. 77b-82a: Malke'a Gabre'ēl (Chāine, no. 246), with other hymns/prayers to St. Gabriel.
- 16) Ff. 82a-84b: Malke'a Rufā'ēl (Chāine, no. 131).
- 17) Ff. 85a-90a: Malke'a Fānu'ēl (Chāine, no. 166).
- 18) Ff. 90a-96b: Malke'a Takla Hāymānot (Chāine, no. 211).
- 19) Ff. 96b-98b: Malke'a Gabra Manfas Qeddus (Chāine, no. 196).
- 20) Ff. 98b-106a: Malke'a Giyorgis (Chāine, no. 147).
- 21) Ff. 106a-111a: Malke'a Kidāna Mehṛat (Chāine, no. 362).
- 22) Ff. 111b-114a: Prayer, O-Egzi'eya Iyyasus Krestos, ba-enta Māryām walāditeka tamāḥzanku...
- 23) Ff. 115a-159a: Collection of prayers invoking secret names, interspersed with Psalms and excerpts from Arde't, Bārtos, Haḥura Masqal and Lefāfa ṣedq (includes: Prayer of (St.) Peter, f. 115a; Prayer concerning Melchisedech and the Paraclete, f. 120b; Prayer of mercy prayed by angels and martyrs, f. 122a; secret names revealed to St. Thomas, f. 126a, to the Apostles on the Mount of Olives, f. 133b, to Hananiah, Azariah and Mishael, f. 147a, to St. Andrew, f. 149a and to Enoch, f. 155a; Prayer of Joseph, f. 155b; and Sayfa malakot, f. 156b).
- 24) Ff. 159b-160b: Hymn to St. George, O-feṭuna rad'ēt (Chāine, no. 380).
- 25) Ff. 160b-162b: Malke'a Māryām Seyon -- Salām la-zekra semeki kama kola gadām (EMML 1220-2).
- 26) Ff. 162b-172b: Excerpts for the days of the week from the Nagara Māryām.
- 27) Ff. 172b-182b: Secret names of the Archangels Sts. Michael, Gabriel, Raphael, Saquel, Phanuel, Raguel and Afnin (includes Malke'a Ragū'ēl, f. 175a [Chāine, no. 365]). -- 1918 E.C. (= 1925/6 A.D.).

Parchment, 29.5 x 26.5 cm., 123 ff., 2 cols., 23-24 lines, 17th c.

GADLA ABUNA TAKLA HÄYMĀNOT - MIRACLES OF ABUNA TAKLA HÄYMĀNOT

- 1) Ff. 2a-107a: The Dabra Libānos version of the combat [gadl] of Abuna Takla Hāymānot for the 24th of Naḥasē.  
See Dillman (B.M.) No. XIV, I, p. 40, and E. A. Wallis Budge, The Life of Takla Hāymānot, 1906.
  - (1) Ff. 2a-96b: His life.  
(Ba-sema Eg" Šellus ba-italēleyo ... Neṣeḥef gadla zāmāhu la-abuna qeddus bezu'āwi, takla Ab, takla Wald, takla Manfas Qeddus, za-we'etu Abbā Takla Hāymānot, ṣawārē sema Šellāsē ... Wa-kona ṭenta mulādu la-zentu qeddus hagara Iyyarusālēm ...)
  - (2) Ff. 96b-99a: Chronology and additional history of Abuna Takla Hāymānot.
  - (3) Ff. 99a-100a: Genealogy of Abuna Takla Hāymānot.
  - (4) Ff. 100a-107a: Homily on the translation of the body of Abuna Takla Hāymānot [Maṣḥafa felsata ṣegāhu] to be read on the 12th of Genbot.
- 2) Ff. 107b-114a and 117a-118b: Miracles [ta'ammer] of Abuna Takla Hāymānot.
  - (1) The resurrection from the dead of the monk, 'Āmda Masqal, the cousin of Abuna Takla Hāymānot, f. 107b.  
This is similar to what is narrated on f. 95b.
  - (2) The saint appears to Abbot Ḥezqe'ēl to tell him of the arrival of the time of the translation of his body, f. 108a.
  - (3) The story of the sick man who was healed when the body of the saint was being transferred, f. 108b.
  - (4) The sick widow who was healed by the earth in which the saint was buried, f. 109a.
  - (5) The monks who were asked by the abbot to prepare a commemorative meal for the saint, although they had no supplies, f. 109a.
  - (6) The blind widow whose sight was restored while helping in the preparation of the meal for the commemoration feast of the saint, f. 110b.
  - (7) The story of the three nuns, one of whom was blind, f. 111a.
  - (8) The story of the woman who had skin disease, f. 111a.
  - (9) The two-months-old baby who talked to his Moslem [? tanbālātāwi] father in Dawwāro, telling him to go to Shoa to see Abuna Takla Hāymānot, f. 111a.
  - (10) The woman who was pregnant for seven years, f. 112a.
  - (11) The woman who was pregnant for two years, f. 112a.
  - (12) The woman who was sterile for twenty-eight years, f. 112a.
  - (13) The priest monk who went to another country and wanted to celebrate the commemoration feast of the saint, f. 112b.

- (14) The pious man who suffered from the plague [bedbed], f. 113a.  
 (15) The monk whose harvest was eaten up by wild animals, f. 114b and completed on f. 117a.  
 (16) The priest monk who reserved part of the harvest from his farm for the commemoration feast of the saint, f. 117a.  
 (17) The man whose farm, located near a cliff, was destroyed by heavy rain, f. 117b.  
 (18) The monkey [qerd] whom one of the two nuns ordered, in the name of the God of Abuna Takla Hāymānot, not to eat from the harvest, f. 117b.  
 (19) The priest whose son was very ill, f. 118a.  
 3) Ff. 120a-122b and 115a-116b: Fragment of the combat [gadl] of Abuna Ēwostātēwos.  
 About the saint see EMML 1636.

## Varia:

- (1) F. 1b: Asmāt prayer of Jeremiah.  
 (Ba-sema Eg" le'ul, tā'olāwi, mēlosāwi, māheyawi ... Zanta šalota šallaya Ērmeṯās nabiyy ḥaba Eg" ...)  
 (2) F. 1b: Prayer to the God of Takla Hāymānot by Walatta Mikā'ēl.  
 (3) F. 1b: Unintelligible writing by Gabra Krestos.  
 (4) F. 119a: Asmāt prayer for drawing to oneself property [mesḥaba newāy].  
 (Morgudomu, morgudgudomu ... wahabanni k<sup>W</sup>ello za-sa'alkuka ...)  
 (5) F. 119a: Asmāt prayer for gaining respect.  
 (Bulbal ṣeyon, 9 gizē bal; abred nagareya kama-iiyetnāggaruni nagara te'ebit, germā gašš, germā ṣeyon ...)  
 (6) F. 119b: Asmāt prayer for good memory or against forgetfulness.  
 (Nagara ṣaḥay, a'egāra ṣaḥay wa-a'edāwa ṣaḥay ... iiyetgadda-fanni ...)  
 (7) F. 119b: Asmāt prayer against an enemy.  
 (Geyāl,<sup>3</sup> gālgeyon ... kamāhu yārmemu ṣara gabreya [sic])  
 (8) F. 119b: Asmāt prayer for learning.  
 (Den denkān neyad ner'ad .... kešet lita ...)  
 (9) F. 119b: Asmāt prayer for learning.  
 (Absur [sic] Waldšur [sic] Manfas Qeddus šur, Ab yašter ... ba-kama kašatka lebbunāhu la-Ezrā kamāhu ...)  
 (10) F. 119b: Asmāt prayer against fire.  
 (Awadem madedem mawis amawis kol nāḡal Anāneyā ... aqurerro ebēteka (?) egalē ...)  
 (11) F. 123a: Asmāt prayer against evil eye [Ḥemāma 'āynat].  
 (Ba-sema Ab ... šalot ba'enta ḥemāma āynat. Yesdeddā Eg" 'ābiyy. Wa-anta, šayṭān ...)  
 (12) F. 123a: Asmāt prayer against eye illness and headache [ḥemāma 'āyn wa-re'es].  
 (Ba-sema Ab ... Krestos, šādeq wa-me'eman, wa-ba-merāqeka kašatka a'eyyenta 'ewwerān ...). Varia (1) above is probably a continuation of this prayer.

- (13) F. 132a (top margin): Personal prayer in Amharic. It is not clear from the names appearing here, who the prayer is for.

The colophon (f. 118b) mentions Abbā Tarbinos, waldu la-Zēnā Māreqos, as the owner of the manuscript.

A later hand has inserted the names Walatta Dengel (f. 2a and passim) and Habanna Mikā'ēl (f. 117a and passim). See also colophon, f. 107a.

Some leaves are water-stained but are still legible.

Ff. 88b-89a filmed twice.

EMML Pr. No. 1759

Private library of Abbā Barsomā of Šalālē, province of Shoa

- 1) Ff. 3a-130b: Argānona weddāsē. -- 17th cent.

Private Library of Kenafa Regb [Zallaqa ?]  
Enṭoṭṭo, Addis Ababa

Parchment, 17.5 x 10 cm., 131 ff. (numbered 1 to 130 with the leaf after f. 86 not numbered), 1 col., 9 lines, 17th c.

## GREETING TO THE SAINTS - TABLE BLESSING - MONASTIC GENEALOGY

- 1) Ff. 2a-85b: Greeting to the Saints [Ṣalot ba'enta ta'ammeho qeddusān]. Greetings to the individual saints of the Old and New Testament, to the martyrs, the desert fathers and the spiritual teachers, including those of Ethiopia. The size is not comparable to Zotenberg (B.N.) 9, 6 and EMML 2140, f. 141a, whose incipit tallies more or less with what follows.  
(Ba-sema Ab ... Ṣalot ba'enta ta'ammeho qeddusān. Nesged la-Ab wa-Wald wa-Manfas Qeddus, Ṣellāsē wāhed, la-za 1 3 wa-la-za-3 1 ba-1 segdat. Hāllē luyā la-Ab ... Salām za-Ab salām za-Wald ... amēn. Salām la-Bēta Krestiyān qeddest, māhedara seḅḅat, me'wāda malā'ekt, emma kWellu ḥezb ...)  
Copied for Aṣma Giyorgis (f. 6a and passim).
- 2) Ff. 85b-110a: Table blessing [Ṣalotā mā'edd]. This is apparently for a monastic community [derāra māhebar]; and the two entries, i.e. this and 1) above, may be part of a unit, at least here.
  - (1) Ff. 85b-86b bis: Dialogue.  
(Wa-tebl: Na'akkWetakka. Ṣalota mā'edd ba-derāra māhebar, enza ēppis qoppos hallo. Yābe' diyāqon māhetota, wa-qawimo mā'ekala ḥezb, ya'ammeh enza yebl ...)
  - (2) Ff. 86b bis-88a: Prayer of thanksgiving over the bread and the cup.  
(Ṣalota a'kWeto lā'ela ḥebest wa-ṣewwā'. Anta, Eg" Amlākena, wahabē sisāy la-kWellu za-ṣegā, sefāḅ yamānaka ...)
  - (3) Ff. 88a-90b: Prayer over the bread from the Old Testament.  
(Ṣalot lā'ela ḥebest za-em-Beluy. Anta we'etu Eg", wāhed ba-Ṣellāsēka wa-Ṣellus ba-tawāhedoteka, za-aster'ayko la-Abrehām ba-ḥaba 'eḅa menbār ...)
  - (4) Ff. 90b-95b: Prayer over the bread from the Old Testament.  
(Ṣalot lā'ela ḥebest za-em-Beluy. Egzi'o Eg", Amlāka Esrā'ēl, za-sēsaykomu ba-gadām mannā za-itazar'a ...)
  - (5) Ff. 95b-96b: Prayer over the bread from the New Testament.  
(Ṣalot lā'ela ḥebest za-em-Ḥaddis. O-za-bārakka barakata diba ḥāmes ḥabāwez wa-2 asāt ...)
  - (6) Ff. 96b-99b: Prayer over the cup [ṣewwā'] from the Old Testament.  
(Ṣalot lā'ela ṣewwā' za-em-Beluy. O-za-ar'ayko la-Musē 'eḅa soba se'nu daqiqa Esrā'ēl satiya māy ...)
  - (7) Ff. 99b-102a: Prayer over the cup from the Old Testament.  
(Ṣalot lā'ela ṣewwā' za-em-Beluy. O-za-anqā'ka zatra māy em-mankasa adg yebus ba'enta ṣem'u la-Someson ...)

- (8) Ff. 102a-104a: Prayer over the cup from the New Testament.  
(Ṣalot lā'ela ṣewwā' za-em-Ḥaddis. O-Egzi'o, I" K", anta we'etu za-taṣawwā'ka westa kabkāb kama za-ṣam'a ba-ḥegga tesbe't ...)
- (9) Ff. 104a-110a: Prayer of thanksgiving after the meal.  
(Ṣalota a'k<sup>w</sup>eto em-dehra tadarru. Na'akk<sup>w</sup>etakka, Egzi'o, abuhu la-Egzi'ena I" K", za-sēsaykanna em-mā'edda barakateka wa-aṣgabkanna ...)
- 3) Ff. 110b-130a: Monastic genealogy [Ledata abawina manakosāt].  
In a 19th century hand. Here the history of Abuna Takla Hāymānot is emphasized with a list of his spiritual ancestors and descendants as given in his gadl and in the gadl of Abuna Fileppos (Zentu zēnā taṣeḥfa em-maṣeḥafa gadlu la-Ab kebur, be'esē Eg", Takla Hāymānot, wa-em-gadla Fileppos egzi' ...). The ultimate aim of this composition is to protest (ff. 125b-125a) against the practice of appointing spiritual leaders over Shoa and Dāmōt, which are reserved under pain of excommunication [gezat] for the spiritual descendants of Abuna Takla Hāymānot.  
(Neṣeḥef ledata abawina manakosāt. Abbā Enṭons labsa lebsa menk<sup>w</sup>esennā ba-eda Egzi'ena I" K" ... wa-Abbā Pāk<sup>w</sup>mis walado la-Abbā Tēwoderos wa-Abbā Tēwoderos walado la-Abbā Aragāwi za-we'etu Zamikā'ēl ... wa-walado la-Abbā Krestos Bēzāna ... la-Abbā Masqal Mo'a ... la-Abbā Yoḥanni)

Varia:

- (1) F. 1a: Prayer (with gabr) against dysentery.  
([...] Na'ammen ba I amlāk. Šegā zi'aka balāku, [sic] dama zi'aka satayku, ba-qennewāta masqalu tawakkalku, aṣqammāč azzat [for: anzat] qorāčč tawālah [for: taw alah] qāla Ab ...)
- (2) F. 3a (lower margin): Apparently a will in a crude Amharic, in a crude hand.
- (3) F. 110a: Asmāt prayer against rheumatism [weg'at].  
(Medemeyās<sup>3</sup>, medemeyās<sup>3</sup>, yahaqqi<sup>3</sup>, la-waldekassa ...)
- (4) Ff. 127b and 128a (lower margin): Excerpt from the Image [malke'] of Raphael, in a crude hand.  
(Salām la-lessāneka za-iiyyaṣre' [sic] seḥata ...)
- (5) F. 130b: Asmāt prayer against stomach ache [ḥemāma qurṣat], in a crude hand.  
(Ba-sema Ab ... Azāb, rabbi, tā'os, I" K" ...)

F. 7b-8a: Filmed twice.

- 1) Ff. 1a-142b: Psalter.
- 2) Ff. 142b-155a: Weddāsē Māryām.
- 3) Ff. 155a-159b: Anqaša berhān.

Varia: Asmāt prayers, especially against enemies, ff. 1b, 2a. -- 19th cent.

## Monastery of Hayq Eṣṭifānos, Ambāssal, Wallo

Parchment, 46 x 35 cm., 208 + 2 ff., 1 col.: (ff. 4a-157b) and 2 cols.: (ff. 160a-208b), 31 lines, dated (by a later hand on the recto of the 1st fore guard leaf) 1832 E.C. (= 1839/40 A.D.).

## PSALTER

Ff. 4a-206a: Psalter [Dāwit] with many prayers:

- (1) Ff. 4a-90b: 151 Psalms of David [Mazmurāta Dāwit].
- (2) Ff. 92a-109b: 15 biblical canticles [Maḥāleya nabiyyāt].
- (3) Ff. 110a-115a: Song of Songs [Maḥāleya maḥāley].
- (4) Ff. 116a-121b: 6 biblical canticles [ṣalot] different from (2) above:
  - (a) Prayer of Solomon [Ṣalota Salomon]: Prov. 30, 1-9, f. 116a.
  - (b) Prayer of Isaiah [Ṣalota Isāyeyyās]: Isa. 63, 15-64, 12.
  - (c) Prayer of Jeremiah [Ṣalota Ērmeyās]: Jer. 18, 19-23, f. 117b.
  - (d) Prayer of Daniel [Ṣalota Dāne'ēl]: Dan. 9, 4-19, f. 118b.
  - (e) Prayer of Joshua Ben Sirach [Ṣalota Iyyāsu, walda Sirāk]: Ecclesiasticus 51, f. 119b.
  - (f) First prayer of Ezra [Qadāmi ṣalotu la-'Ezrā], from I Ezra (= Vulgate IV Esdras), 8, 20-36.  
(Qadāmi ṣalotu la-'Ezrā nabiyy wa-yebē: Egzi'o, za-tenabber la-'ālam, za-terē'i ba-'aryām le'ul, za-halloka ba-samāy, za-iiyyetmawwā' manbareka wa-iiyyaḥalleq sebḥatika ...)
- (5) Ff. 122a-126b: Greeting [salām] to the icon of the Virgin Mary, O-reḥreḥta ḥellinā.  
Chaine (Répertoire), no. 368, p. 350.
- (6) Ff. 126b-128b: Five short hymns:
  - (a) Greeting [salām] to Alexius [Gabra Krestos], f. 126b.  
(Salām la-Gabra Krestos enta andaya abālo / ba-dēdē abuhu aklebt ...)
  - (b) Greeting to the Image of Mary Zion, f. 127a.  
(Salām la-malke'eki em-malke'ā Ḥannā wa-Ēlsābēt / za-be'ud senu wa-lemlāmēhu feluṭ / Māryām ...)
  - (c) Hymn to God, O-za-re'ika la-Sanākerēm, f. 127b.  
(O-za-re'ika la-Sanākerēm te'eyyerto / ba-maqṣafta mal'ak hebu' eska aḥg<sup>w</sup>alka šarāwito / la-ṣādeq ...)
  - (d) Hymn for the Assumption, Lāhā motā, f. 128b.  
(Lāhā motā la-Māryām deḥra šallaṭu / ba-te'ezāza waldā kahāli enza yetfallaṭu / nafsā ...)
- (7) Ff. 129a-147a: Praises of Mary [Weddāsē Māryām] for the days of the week.  
The story of the appearance of Our Lady Mary to St. Ephrem, the potter, to whom the composition of the Weddāsē is attributed,

serves as an introduction; it is recounted in the form of a miracle of St. Mary [ta'ammerihā].

- (8) Ff. 149a-153b: The Gate of Light [Anqasha berhān].
- (9) F. 154b: 2 short hymns to St. Mary.
- (a) Concerning the Flight to Egypt, Em-tekāt Ayhud, f. 154a.  
(Em-tekāt Ayhud yešalle'uki teqqa / ba'enta za-waladki  
ba-dengelennā walda šādeqa / sadaduki ...)
- (b) Concerning her birth, Kel'ēttu a'erug.  
(Kel'ēttu a'erug bakayu bekāya / rakabu walatta za-  
tāstasari gēgāya / la-wangēlāweyān kWellena ...)
- (10) F. 155ab: Hymn, "The Angels Praise Her" [Yewēddesewwā malā'ekt].
- (11) Ff. 156a-157b: 4 short hymns to St. Mary with the space for the miniature that accompanies them left blank:
- (a) Concerning her miracle for the cannibal [bālā'e sab'] from Qemer, Atakkazkuki, f. 156a.  
(Atakkazkuki, o-Dengel, enza egabber zemmuta / wa-enza  
etnāggār ḥassata / ...)
- (b) Concerning the name of St. Mary, Ella tewarredu tāhta, f. 156b.  
(Ella tewarredu tāhta wa-ella ta'ārregu lā'la / sema  
Māryām dengel iyyemsulkemu qalila / ba-sema Māryām ...)
- (c) Concerning her miracles in general, Ta'ammereki bezuḥ, f. 157a.  
(Ta'ammereki bezuḥ za-albo feššāmē / ba-reḥba 'ālam  
safana amsāla dammanā wa-gimē / Māryām dengel ...)
- (d) Concerning her patronage, Nāzāziteya, f. 157b.  
(Nāzāziteya em-ḥazan ḥāyla werzuteya em-res'an /  
ba-māḥzaneki tazawra beluya mawā'el hezān / O-Māryām  
...)
- (12) Ff. 160a-164b: Image [Malke'] of the Trinity, Salām la-hellāwēkemu.  
Chaine (Répertoire), no. 20, p. 191.
- (13) Ff. 164b-166b: 2 hymns to the Trinity:
- (a) Tamāḥezanku bekemu, f. 164b.
- (b) Ba-sema Egzi'abḥēr Ab behuta selṭān, f. 165b.  
(Ba-sema Ab ... Ba-sema Eg' Ab behuta selṭān / tamāḥezanku  
ba-I" K", Waldu la-Ab, kašātē berhān / tamāḥezanku  
ba-Manfas Qeddus Parāqlitos hellew mesla Ab wa-Wald  
wa-ba-sen / tamāḥezanku ...)
- (14) Ff. 166b-167a: Hymn to Jesus Christ, Iyyasus Krestos te'uma sem wa-ḥeywata kWellu 'ālam, f. 166b.
- (15) Ff. 167a-181b: The Sword of the Trinity [Sayfa Šellāsē]:
- |                    |                   |
|--------------------|-------------------|
| Monday, f. 167a    | Friday, f. 175b   |
| Tuesday, f. 169b   | Saturday, f. 178b |
| Wednesday, f. 171b | Sunday, f. 180b   |
| Thursday, f. 173a  |                   |

For more details see EMML 1170-3 and 1860-4.

- (16) Ff. 182a-183b: Hymn to God, Esagged la-malakoteka.  
A hymn composed of groups of sentences, each of which starts with Esagged la-malakoteka, "I worship Thy Divinity."  
Chaine (Répertoire), no. 335, pp. 347-8.  
(Esagged la-malakoteka enta faṭarka ṣelmata / em-qedma tegbar  
berhāna wa-tāstabārri ma'āla / Eg" I enta ikonka 2-tta /  
ba-semeka yesammeiyuka 3-ta / enza ba-malakot wāhed wa-behut  
anta / esagged la-malakoteka za-šārarka medra / la-egwāla  
emaḥeyāw ...)
- (17) Ff. 185-189a: Image [malke'] of Mary, Salām, salām lazekra  
semeki ḥawāz.  
Chaine (Répertoire), no. 172, p. 202.
- (18) Ff. 189a-193a: Image [malke'] of Jesus Christ, Salām la-zekra  
semeka, sema maḥallā za-iiyehessu.  
Chaine (Répertoire), no. 123, p. 199.
- (19) Ff. 193a-196a: Image [malke'] of St. Michael, Salām la-zekra  
semeka mesla sema le'ul za-tasātafa.  
Chaine (Répertoire), no. 119, p. 198.
- (20) Ff. 196a-197b: Image [malke'] of St. Gabriel, Ba-salāma (sic)  
Gabre'el mal'ak ba-lā'ela Māryām za-a'erafa.  
Chaine (Répertoire), no. 246, p. 237.
- (21) Ff. 197b-201a: Image [malke'] of St. George, Salām la-zekra  
semeka za-salēdā mogas maṣḥafu.  
Chaine (Répertoire), no. 147, pp. 200-1.
- (22) Ff. 201a-204b: Image [malke'] of Takla Hāymānot, Salām  
la-ḡensateka wa-la-ledateka em-karś.  
Chaine (Répertoire), no. 211, p. 339.
- (23) Ff. 205a-206a: Image [malke'] of Gabra Manfas Qeddus, Salām  
la-ḡensateka, maṣarata nagar wa-weṭṭānē.  
Chaine (Répertoire), no. 196, p. 338.

Varia:

- (1) F. 1a: Record of the day on which Negus Šāhla Šellāsē, King of Shoa, died: Teqemt 12, 1840 (= Oct. 22, 1847 A.D.).
- (2) F. 208b: Record of a land grant to Bilan Giyorgis (church) by Rās Kabbada Mangašā on condition that it be used by Wayzaro Aṣada Asfāw, who is to pay the tax [geber] as fixed at the end of the note; dated Teqemt 7, 1912 E.C. (= Oct. 18, 1919 A.D.).

Miniatures:

- (1) F. 3a: St. Iyyasus Mo'a, "who did not sleep on his side for 50 years," attended by the artist, Hāyla Iyyasus, who holds a censer in his hand and receives "the cross from the hand of his (spiritual) father." The miniature is dated (19)45 E.C. and is accompanied by a prayer in the style of a hymn.
- (2) F. 9a: David praying while two cherubs look on.

- (3) F. 23a: The prophet, Jeremiah, cast bound into the pit and in prayer (illustrating Ps. 34).
- (4) F. 32b: King David prostrate in prayer on the ground after his sin with the wife of Uriah.
- (5) F. 37b: King David in prayer before the Tabernacle (?) while cherubs and attendants look on.
- (6) F. 43a: King David lying prostrate in prayer on the bank of the Jordan (to illustrate Ps. 69).
- (7) F. 58b: King Šāhla Šellāsē of Shoa reading the Psalter while his soldiers and attendants look on. The King is seated under a parasol, and beside him stands a courtier or counsellor named Eleyās.
- (8) F. 85b: David in prayer during his flight from the court of King Saul (to illustrate Ps. 139).
- (9) F. 91a: Diptych: (a) Samuel anoints David while his father, Jesse, and his brothers look on; (b) David tending his father's sheep.
- (10) F. 91b: King David in prayer.
- (11) F. 92a: Pharaoh and his army pursue the Israelites.
- (12) F. 92b: Moses striking the Red Sea with his rod and dividing it in two.
- (13) F. 92b: Pharaoh and his army drowning.
- (14) F. 93b: Two fish swimming in the Red Sea.
- (15) F. 93b: Mary, sister of Moses, leading the Israelites in praising God; she beats a drum; the Israelites are divided into two choirs, each with a leader who has a sistrum and prayer staff.
- (16) F. 94a: Moses receiving the tablets of the Commandments while Aaron and the people wait for him.
- (17) F. 94a: Moses teaching the Israelites the Commandments of God.
- (18) F. 96a: King Nabuchodonosor leading the Israelites into captivity.
- (19) F. 96b: Hannah praying before the Tabernacle; she is observed by the High Priest Eli, who bears a censer in his hand.
- (20) F. 96b: Hannah presents her child, Samuel, to serve in the Tabernacle.
- (21) F. 97a: Eli blessing Samuel (the caption for this miniature erroneously appears on the preceding one).
- (22) F. 97b: Tabernacle of the Covenant (? no explanatory caption).
- (23) F. 98a: King Hezekiah lying sick in bed.
- (24) F. 98b: The prophet Isaiah visits King Hezekiah.
- (25) F. 99a: King Hezekiah on his throne.
- (26) F. 99a: King Manasseh being taken prisoner by the enemy.
- (27) F. 99b: King Manasseh bound being comforted by an angel.
- (28) F. 100a: King Manasseh restored to his throne; he is being admonished by an angel.
- (29) F. 100b: The prophet Jonah being swallowed alive by the fish.
- (30) F. 101a: Triptych: (a) Jonah preaching to the Ninevites; the

- threatened destroying fire is descending from heaven, but is held back by the prayer and fasting of the Ninevites; (b) Jonah being disgorged by the fish; (c) Jonah naked, taking shelter in a tree.
- (31) F. 101b: Daniel in the lions' den; Habakkuk, transported by an angel, brings him the food intended for the reapers.
- (32) F. 102b: The Three Young Men in the fiery furnace, which is being fired up by servants.
- (33) F. 103a: Gabriel the Archangel with a cross strikes the flames of the fiery furnace and turns them into dewdrops.
- (34) F. 103b: The Three Young Men foretelling his madness to King Nabuchodonosor.
- (35) F. 103b: The Three Young Men thanking God after their escape from the fiery furnace.
- (36) F. 104b: A king and queen on horseback attended by their body-guard while God blesses them from heaven; the king (Šāhla Šellāsē?), without crown, carries a spear, while his consort wears a crown.
- (37) F. 105a: The shepherds worshipping the newborn Christ, while the ox and the ass look on.
- (38) F. 106a: Diptych: (a) The prophet Habakkuk journeying in Palestine; (b) Habakkuk resting beneath a tree.
- (39) F. 106b: The prophet Isaiah in prayer before the Temple (?).
- (40) F. 106b: Isaiah communicating the word of God to the people.
- (41) F. 107b: Our Lady Mary in prayer while cherubs look on.
- (42) F. 108a: St. Elizabeth greeting Our Lady Mary.
- (43) F. 108b: Triptych: (a) Zacharias praying in the Temple; (b) Zacharias writing on the tablet the name of his son, John, while Elizabeth, holding the newborn child, looks on; (c) King Šāhla Šellāsē taking refuge in prayer while female attendants look on.
- (44) F. 109a: Zacharias preparing to circumcise John the Baptist, who is held in the arms of Elizabeth.
- (45) F. 109b: Simeon holds the child Jesus in his arms, while Joseph, Salome (?) and Our Lady Mary look on.
- (46) F. 116a: King Solomon in prayer, apparently before the altar that is covered by a blazing fire.
- (47) F. 116b: Isaiah in prayer before the Temple (?).
- (48) F. 118a: Jeremiah praying against the enemies of God.
- (49) F. 118b: Daniel praying in the lions' den.
- (50) F. 120a: Jesus Ben Sirach in prayer before the Temple (?).
- (51) F. 121a: Ezra praying for the forgiveness of the sins of Israel.
- (52) F. 122a: Madonna and Child enthroned.
- (53) F. 122b: St. George slaying the dragon.
- (54) F. 122b: St. Ephrem (?) before the Madonna and Child enthroned.
- (55) F. 123a: St. Andrew the Apostle teaching the people.
- (56) F. 123b: St. James teaching the people.
- (57) F. 124a: St. John teaching the people.

- (58) F. 124a: St. Nathanael teaching the people.
- (59) F. 124b: St. Matthew teaching the people.
- (60) F. 125a: St. Thaddeus teaching the people.
- (61) F. 125a: St. Bartholomew teaching the people.
- (62) F. 125b: St. Philip teaching the people.
- (63) F. 126a: St. Matthias teaching the people.
- (64) F. 126a: St. James teaching the people.
- (65) F. 126b: Sts. Peter and Paul standing before Our Lady Mary.
- (66) F. 127a: Two dogs licking the wounds of St. Alexius.
- (67) F. 127a: Christ giving the Pact of Mercy to his mother, while the cherubs look on.
- (68) F. 127b: The cows pulling the Ark of the Covenant from the land of the Philistines.
- (69) F. 127b: King David dancing before the Ark at the gates of Jerusalem; Michol observes him from her window (?).
- (70) F. 128a: The angel slaying the army of Sennacherib while murderers slay the King.
- (71) F. 128b: The Dormition of Our Lady Mary, while her Son descends from heaven.
- (72) F. 129a: Our Lady Mary blessing St. Ephrem with a hand cross; she is sheltered by a parasol.
- (73) F. 129b: Eve, observed by God from heaven, offers the forbidden fruit to Adam.
- (74) F. 129b: Diptych: (a) God pronouncing sentence on Adam, Eve and the serpent; (b) Adam and Eve sitting clothed under the tree.
- (75) F. 130a: Diptych: (a) King David playing the harp; (b) the angel announcing the birth of Christ to the shepherds.
- (76) F. 130b: The shepherds, the ox and the ass, worshipping the newborn Christ Child.
- (77) F. 131a: Christ visiting the souls imprisoned in Sheol.
- (78) F. 131b: Our Lady Mary ascending to heaven after appearing to St. Ephrem; King Sāhla Šellāsē lying prostrate beneath.
- (79) F. 132b: Moses receiving the tablets of the Commandments on Mount Sinai.
- (80) F. 133b: Madonna and Child enthroned attended by angels.
- (81) F. 134a: Our Lady Mary ascending to heaven after appearing to St. Ephrem.
- (82) F. 134b: Our Lady Mary blessing St. Ephrem with angels looking on (caption: How the angels called Our Lady Mary blessed).
- (83) F. 136b: Christ conversing with men on earth; beside the men a demon enveloped in flames is shown.
- (84) F. 136b: Our Lady Mary ascending to heaven after appearing to St. Ephrem.
- (85) F. 137a: Eve giving Adam the forbidden fruit with Satan as a serpent looking on.
- (86) F. 138a: The Magi offering their gifts; they have an armed escort.

- (87) F. 138b: God the Father forming Eve from the side of Adam.
- (88) F. 139b: David pouring out the water that his men brought from Bethlehem.
- (89) F. 140a: Our Lady Mary ascending to heaven after appearing to St. Ephrem.
- (90) F. 140a: Our Lady Mary, accompanied by five virgins, blessing St. Ephrem.
- (91) F. 141a: Crucifixion and piercing with the lance.
- (92) F. 141b: Christ visiting the souls imprisoned in Sheol.
- (93) F. 142a: Our Lady Mary being served by angels while living in the Temple.
- (94) F. 142b: Annunciation.
- (95) F. 142b: Our Lady Mary appearing to St. Ephrem.
- (96) F. 143a: Madonna and Child enthroned attended by archangels with St. Ephrem contemplating.
- (97) F. 143b: Jacob's Ladder with the angels ascending and descending.
- (98) F. 144a: Our Lady Mary ascending to heaven after appearing to St. Ephrem.
- (99) F. 144b: Our Lady Mary awakening St. Ephrem.
- (100) F. 144b: St. Ephrem reminding Our Lady Mary that it is the sabbath.
- (101) F. 145a: Our Lady Mary blessing St. Ephrem.
- (102) F. 145a: St. Ephrem at the door of his shop preparing to praise Mary.
- (103) F. 145b: Our Lady Mary enthroned flanked by two archangels; St. Ephrem stands in her presence.
- (104) F. 146b: Aaron the High Priest with a censer before the Tabernacle.
- (105) F. 147a: Our Lady Mary giving her (reward?) to St. Ephrem.
- (106) F. 147b: Our Lady Mary ascending to heaven.
- (107) F. 147b: Sts. James of Nisibis and Basil of Caesarea visiting St. Ephrem, who is lying in bed or in a coffin.
- (108) F. 148a: A man contemplating fruit in trees being consumed by birds. This miniature lacks a caption and does not have an obvious relation to the adjacent text. It is perhaps a vision (symbolic) granted to St. Ephrem.
- (109) F. 148a: King Šāhla Šellāsē seated on his throne and surrounded by retainers. Four are named: Abēto Gadl, Abēto Berqē, Abēto Bāymot and Abēto Šeššegu.
- (110) F. 148b: St. Yārēd with sistrum and prayer staff before King Gabra Masqal.
- (111) F. 150a: Madonna and Child attended by two archangels with swords drawn. The Christ Child has a staff surmounted by a cross in his hand.
- (112) F. 153a: God appearing to Moses in the Burning Bush.
- (113) F. 154a: The Holy Family (Jesus, Mary, Joseph and Salome) guarded by cherubs during their flight into Egypt. Our Lady Mary and Salome carry parasols and St. Joseph a staff.

- (114) F. 154b: Sts. Joachim and Anne bringing Our Lady Mary to the Temple, while cherubs contemplate.
- (115) F. 160a: The Trinity with the Four Living Creatures.
- (116) F. 160b: Triptych: (a) God in heaven attended by two cherubs; (b) a man seated on the ground with his arms crossed in an attitude of reverence; (c) a horned demon.
- (117) F. 161a: Diptych: (a) God (the Father) in heaven; (b) Christ being baptized in the Jordan by John, with the Paraclete hovering over his head.
- (118) F. 161b: A bull standing outside a church in which there is a bishop carrying a censer and a believer carrying a lighted candle; God the Father and four cherubs watch from above.
- (119) F. 162a: Diptych: (a) Moses (?) receiving from God the tablets of the Commandments; (b) a teacher (Moses) teaching the people.
- (120) F. 163b: Abraham about to sacrifice Isaac, while God supplies a ram.
- (121) F. 164a: The disciples strewing their garments in the road before Christ.
- (122) F. 185b: Diptych: (a) the Madonna suckling her child; (b) an ox carrying the Ark of the Covenant with a representation of a mouse on its back, while two cherubs contemplate.
- (123) F. 186a: The Holy Family encountering an unidentified man.
- (124) F. 187a: The Madonna suckling her Child, attended by two archangels with swords drawn. The Christ Child is carrying a small branch or perhaps a flower in either hand.
- (125) F. 188a: Our Lady Mary leaning down from heaven and holding up the hand of a devotee who appears to be King Šāhla Šellāsē.
- (126) F. 189b: Noah in prayer in the Ark.
- (127) F. 190a: Christ raising Lazarus from the dead.
- (128) F. 191a: Christ curing a blind man with his spittle.
- (129) F. 198b: St. George rescuing Birtūwīt from the dragon.
- (130) F. 200b: A saint, undoubtedly St. George, in heaven attended by two cherubs.
- (131) F. 202a: St. Takla Hāymānot in prayer.
- (132) F. 203a: A bishop seated under a parasol and blessing a King (Šāhla Šellāsē? Yekunno Amlāk?) or priest (Takla Hāymānot?) with his hand cross.
- (133) F. 203b: St. Takla Hāymānot in prayer, with his right foot broken off.
- (134) F. 204b: Triptych: (a) King Šāhla Šellāsē (?) enthroned; (b) King Šāhla Šellāsē with his Psalter; (c) King Šāhla Šellāsē with prayer beads prostrate in prayer.
- (135) F. 205a: St. Gabra Manfas Qeddus standing in prayer amid lions, while a bird plucks out his eye.

Decorative cross, f. 2a.

Colophon, f. 153b: (Ze-maṣṣəḥaf za-Šāhla Šellāsē, neguša Šawā, wa-abawihu Walda Giyorgis Wasan Saggad, re'esa Šawā, Tēwoderos mafqarē hāymānot, wa-emmu Iyyāsēmēr Zannama Warq, wa-ṣaḥafihu Takla Ab Fāntāhunāññ).

Note of donation of the MS. by King Šāhla Šellāsē, f. 3b: (Zentu Dāwit, za-tafannaw em-ḥaba neguś Šāhla Šellāsē, yebṣaḥ ḥaba abaweya manakosāt za-Dabra Ḥayq enē dahnā naññ abbātoččē ennāta [sic] dahnā nāččehu yehenn Dāwit ...)

Copied by Takla Ab Fāntāhun.

Note of ownership by the Monastery of Ḥayq Estifānos, recto of the 1st fore guard leaf.

Ff. 1b, 2b, 20ab, 37a, 58a, 115b, 158a-159b, 184ab, and 206b-208a blank.

The filming of the miniatures separately has complicated finding the folio numbers.

Ff. 62b-64a and 139b filmed twice.

## Monastery of Ḥayq Esṭifānos, Ambāssal, Wallo

Parchment, 44.5 x 31.5 cm., 280 ff., 2 cols., 30-34 (mostly 32 and rarely 35) lines, dated (colophon, f. 279a) 521 or 524 of the 532-year cycle (= 1336/7 or 1339/40 A.D.).

## HOMILIARY FOR THE YEAR

Ff. 3a-279b: Collection of homilies [dersānāt] for different occasions during the year. Many are found in Strelcyn (B.L.) No. 56, pp. 89-91; but, since Strelcyn does not give any incipits, the identifications are tentative.

- (1) Ff. 3a-9b: Homily on John the Baptist by "the Orthodox" [Retu'ā Hāymānot].  
The day on which this homily was to be read is not legible, but it certainly must have been New Year's Day (1 Maskaram). See EMML Pr. No. 1117, varia (2) and Ullendorff (Windsor) MS. ETH. WINDSOR II, f. 33a, p. 74.
- (2) Ff. 9a-10a: Anonymous homily (but probably by the same "Orthodox" [Retu'ā Hāymānot] as (1) above) for St. John's Day [ba-takkazē].  
(Dersān ba-ṣalota Yoḥannes Maṭmeq / Yetbārak Eg", yetbārak Eg" za-ṣaggawanna zenāma ...)
- (3) Ff. 10a-14a: Homily by Minās, bishop (of Axum?), for the feast of the Holy Cross [ba-ba'āla Masqal].  
(Dersān za-Minās pāppās, nagar ba'enta kebur Masqal / Bezu' Pāwlos Ḥawāreyā enza yenagger enta Eg" Ab afqero ...)
- (4) Ff. 14a-15b: Homily by James of Sarug for the feast of the Holy Cross [ba-Masqal].  
(Dersān za-bezu' wa-qeddus Abbā Yā'eqob, ēppis qoppos za-Serug, ba'enta Masqal ... / Habanni, Egzi'o, kama ezēnu zēnā Masqal, za-we'etu berhān, esma bezuhāt ta'ammerāt yetgabbar (?) ...)
- (5) Ff. 15b-23a: The Story of the Appearance of the Holy Cross to Emperor Constantine [Ar'aya Masqal], for the feast of St. Helena [ba-Ellēni].  
(Ar'ayā Masqal za-astar'ayo la-Q'wastānṭinos, wa-ba-za-rakabat Ellēni 'eza Masqal ba-sābe' 'āmata manglestu la-Q'wastānṭinos, negus mawā'i, mafqarē Eg" wa-retu'ā hāymānot ... / Wa-ba-warḥa Terr tagābe'u ḥabēhu šarāwit bezuhān ...)
- (6) Ff. 23a-27a: The Story of the Finding of the Holy Cross, for the feast of St. Helena [ba-Ellēni].  
The incipit given in Wright (B.M.) CCLV, 4, p. 162, is insufficient to see its relation to this entry. The substance of this story is given in part in the preceding homily, Ar'aya Masqal. Here a certain Jew by the name of Yehudā repents and helps St. Helena to find the Cross. Consequently, she orders Awsēbes, Bishop of Romē, to ordain him Bishop of Jerusalem under the name of Kirākos. See also his gadl in Wright (B.M.) CCLIII, 6, p. 160 and in EMML 1479, f. 60a.

(Wa-kona ba-mawā'ela QWastanṭinos, 'abiyy neguś, be'esi farāhē Eg", wa-emmuni negešt farāhita Eg" ye'eti, Ellēni semā. Wa-bezuḥa ḥalliyā wa-astahāmimā ...)

- (7) Ff. 27a-33b: Homily by Minās, Bishop of Axum, for the feast of the 70 Disciples and the 318 Orthodox Fathers of Nicea [ba-Bezuhān].

(Dersān za-bezu' wa-qeddus ēppis qoppos Minās za-Aksum ba'enta Sab'ā Arde't wa-ba'enta qeddusān Abaw ella ba-Niqeyā tagābe'u, 300 10-wa-8 pāppāsāt. Hēra kawino ba-hellāwēhu za-kWellu Eg" Ab ...)

- (8) Ff. 33b-34b: Homily by Cyril, Patriarch of Alexandria, for the feast of John the Evangelist [za-daḥiqqa Zabdēwos].

This homily is found also in the *Qerelos*; see Wright (B.M.) CCCXV, II, 3, b, p. 206; and EMML 1193, p. 261.

(Dersān za-Qērelos, liqa pāppāsāt za-Eleskendereyā, ba-ba'āla Yoḥannes Wangēlāwi, za-darasa ba-ye'eti 'elat ba-qedma kWellu gubā'e za-retu'āna hāymānot pāppāsāt. Em-kebromu wa-em-sebḥatomu la-qeddusān kWellu nagara ḥeywat ...)

- (9) Ff. 34b-35b: Anonymous homily for the commemoration of Ella Aṣbeḥā on the 4th of Teqemt [em-rabu'u la-Teqemt ba-tazkāra Ella Aṣbeḥā].

There is no mention here, as in the Synaxary, of Abrehā, who is elsewhere always associated with the name of this king. It is interesting to note that, whereas the subject *neguś* is in the singular, the verb is plural, f. 35a: (Menta enka-ze 'abiyy wa-ḥayyāl za-gabru *neguś* Ella Aṣbeḥā, lebsa la-'aṣfa ṣedq). The reference here is most probably to Kaleb, the Axumitic king of the early sixth century, who officially introduced Christianity to Ethiopia. The text is ready for publication.

(Dersān ba-'elata Ella Aṣbeḥā. Za-qeddusān tazkāratā ella yewēddesu kebra lomu, yedallewomu ba-ḥaba Eg" 'asbomu yenše'u ...)

- (10) Ff. 35b-37b: Homily by Minās, Bishop of Axum, on the commemoration of Abbā Yoḥanni [ba-Abbā Yoḥanni].

(Dersān za-bezu' wa-qeddus Minās, ēppis qoppos za-Aksum, za-darasa ba'enta bezu' wa-qeddus Yoḥanni. Soba tazkāra ṣādqān nezzēkkar, sobēhākē kWellu megbāra šannāya ...)

A fragment of this homily is described in Strelcyn (*Accademia*) 125, XIII, 4, p. 308.

- (11) Ff. 37b-48b: Homily by "Orthodox" [Retu'ā Hāymānot] on the two Sabbaths, to be read on Sundays [ba-Sanbata Krestiyān].

This is actually a treatise on the importance of observing Saturday [Qadāmit Sanbat] and Sunday [Daḥārit Sanbat] and is directed against those Christians who were exalting Saturday over Sunday. Grébaut-Tisserant (Vat.) *Codex Borgianus Aethiopicus*, no. 2, 25, p. 775.

(Dersān ba'enta sanbatāt, za-darasa Retu'ā Hāymānot la-ma'emanān ḥezb. Seme'uni, ṭabibān, wa-aṣme'uni šannāya, ma'emanān, esma lakemu yedallu ...)

- (12) Ff. 48b-56b: Homily (called here weddāsē, "encomium") by John, Patriarch of Constantinople, for the commemoration of the Four Living Creatures on the 8th of Hedār [ba-4 Ensesā].  
 (Weddāsē za-yebē qeddus wa-kebur Abbā Yoḥannes, ba-kWellu gebru za-kona māhedara la-Manfas Qeddus, qeddus liqa pāppāsāt za-QWastanṭinos palis hagar, ba'enta 'ebayomu la-4 Ensesa. ... Fequrāneya, retu' we'etu wa-yedallewanna bena 'edā ...)  
 This is the same as Wright (B.M.) CCLIV, 7, p. 162; although Wright has not given enough of the incipit to simplify the identification.
- (13) Ff. 57b-60a: Homily by Derāteyos, Patriarch (?), for the commemoration of the Egyptian martyr Menas [ba-Minās].  
 (Dersān za-qeddus wa-bezu' Derāteyos, liqa pāppāsāt, ba'enta bezu' Minās samā't. Bezu' Pawlos Hawāreyā nagara wa-yebē ...)
- (14) Ff. 60a-63a: Anonymous homily for the commemoration of John the Baptist and the consecration of his church [em-21 la-Hedār wa-ba-qeddāsē bēta krestiyān].  
 (Dersān za-bēta krestiyān za-Yoḥannes mafqarita gadām / Enta westa gadām taḥadder tešewwe' mezmāra ba-gWeyā ...)
- (15) Ff. 63b-69a: Anonymous homily for the commemoration of the Four Living creatures and the Twenty-Four Elders of Heaven [ba-4 Ensesā wa-ba-Kāhnāta Samāy].  
 EMML 1464 (11) and probably similar to Dillmann (B.M.) XLIV, 10, p. 49.  
 (Dersān za-yetnabbab ba-Kāhnāt wa-ba-4 Ensesā / Kama nenger 'ebayomu wa-kebromu wa-šimatomu wa-ḥeywatomu wa-tefšeptomu la-20 wa-4 Kāhnāta Samāy ... Albo za-yebawwe' ḥaba tatakla 7 manṭolā'tu la-Ab ...)
- (16) Ff. 69a-72b: Homily by Demetrius [Demātiyās] (for the name see EMML Pr. No. 1433), Patriarch of Alexandria, for the commemoration of St. Michael on the 12th of Hedār [ama 10 wa-2 la-Hedār].  
 This is the first homily of the Dersāna Mikā'ēl.
- (17) Ff. 73a-79a: Anonymous homily for the commemoration of the Twenty-Four Elders of Heaven [ba-Kāhnāta Samāy].  
 (Dersān za-20 wa-4 Kāhnāta Samāy. 'Aqqabta šerāy emmuntu kāhnāt la-dewweyān ḥezb wa-mafawwešāna qWeslomu la-ella yaḥammu wa-yethawwaku ba-nagaromu la-'elewāna hāymānot ...)
- (18) Ff. 79a-80b: Anonymous homily for the commemoration of St. Peter, Patriarch of Alexandria, and St. Mark [ba-Pētros wa-ba-Māreqos].  
 This homily could be entitled "Martyrdom of St. Peter, last of the martyrs." Its content is basically different from what has been known about the saint thus far from other sources. The text is ready for publication.  
 (Dersān za-Pētros wa-Māreqos Wangēlāwi, nagara Sanidos za-ḥegg kama-ze. Māreqos Wangēlāwi bo'a Eleskendereyā ba-7 'āmata manglestu la-Nēron, wa-šēma ...)

- (19) Ff. 80b-82a: Homily by Abbā Yā'eqob (= James of Sarug?) on the Annunciation and on Sts. Mary and Elizabeth for a Sunday in Advent [ba-sebkata Gēnā].  
Wright (B.M.) CCCXL, 1, p. 227.  
(Dersān za-Abbā Yā'eqob ba-sebkata Gēnā, za-ba'enta Māryām wa-Ēlsābet. Walda Eg", za-we'etu Qāl za-iiyetnaggar, habanni qāla za-yezēmmer sebhātika. Be'l hebu' ...)
- (20) Ff. 82a-84b: Homily by Abbā Yā'eqob (= James of Sarug?) on Sts. Mary and Elizabeth, for a Sunday in Advent [za-Berhān].  
Wright (B.M.) CCCXL, 2, p. 227. This homily seems to be a continuation of the preceding, which has been divided up so as to be read on different Sundays of Advent.  
(Dersān za-Abbā Yā'eqob, za-Berhān. Wa-ḥorat ter'ayyā la-aragit enta balyat, zenesta ...)
- (21) Ff. 84b-86a: Anonymous homily for the commemoration of Frumentius (= Abbā Salāmā I?), for the 18th of Tāḥśās, the day on which he died, according to this homily [za-Abbā Salāmā].  
(Dersān za-qeddus wa-bezu' Fermāṭos [also written Frē Manṭiyos, Frē Manṭeyos, f. 85a, and Frē Menāṭos, f. 85b], ēppis qoppos za-Aksum, nagar za-ba'enta ba-ay fennā maṣ'at wasāṭiyāta Iteyoppeyā westa Krestennā. Šāḥqa konanni ba-nagarātikemu, za-kama kona Krestiyāna beḥerekemu, beḥera Ag'āzi.... Wa-maṣ'a l be'esi em-beḥera Šer' za-semu Mēroppeyos ...)  
The original of this homily was undoubtedly composed by a non-Ethiopian, and it is apparently the source from which the Synaxary entry for Ḥamlē 26 was rewritten because it contains more information about Frumentius. This is quite similar to the information found in Socrates, *Historia ecclesiastica* I, 19. Publication of the text is planned during 1979 in *Analecta Bollandiana*.
- (22) Ff. 86a-88a: Homily by Basil, Bishop (of Caesarea?), on the angels, the divinity and faith, for the commemoration of St. Gabriel [ba-Gabre'ēl] on the 19th of Tāḥśās.  
(Dersān za-Bāsleyos, ēppis qoppos retu'a hāymānot, ba'enta malā'ekt wa-malakot wa-ba'enta hāymānot. Albo ama teṣaggeb Bēta Krestiyān enza kama-ze qālāta enza zemmura terēssi za-em-Makbeb qāl za-yēbl: Iyyemalle' ezn ba-aṣme'o nagar ...)
- (23) Ff. 88a-90b: Homily by Abbā Yā'eqob (= James of Sarug?) on St. Mary and Joseph, for a Sunday in Advent [za-Nolāwi].  
This homily is apparently a continuation of (20) above. See Wright (B.M.) CCCXL, 3, p. 227.  
(Dersān za-Abbā Yā'eqob. Wa-tamayṭat Māryām tegbā' bēta em-dehra zentu, esma baṣṣa gizē telad ...)
- (24) Ff. 90b-96b: Homily by "Orthodox" [Retu'a Hāymānot] for the Nativity [ba-'elata Gēnā].  
The *incipit* of Wright (B.M.) CCCXL, 4, p. 227, is insufficient for an identification.

- (Dersān ba-ba'āla Gēnā qeddest enta ye'eti ledatu la-Madḥanina, I" K", za-darasa Retu'a Hāymānot. Ba-ye'eti 'elat, bazḥa meḥrat wa-ḥayla feqr wa-be'la ṣaggā ...)
- (25) Ff. 96b-106a: Homily by Proclus of Cyzicus for the 19th of Naḥasē, for feasts of St. Mary [ba'a(la) Māryām] and on Christmas day [wa-ba-'elata Gēnā] (see also f. 272a).  
This homily is also included in the *Qērelos*; see Wright (B.M.) CCCXV, II, 3, r, p. 207; EMML Pr. No. 1193, p. 303; Hammerschmidt (Tānāsee 1) 37, v, 20, p. 173; and Strelcyn (B.L.) 56, 34.  
(Dersān za-Perqalos, pāppās za-hagara Qizeqos, za-darasa ba-Q'wasṭanṭinu polis ba-ba'āla Gēnā, ba'enta tesbe'tu la-Egzi'ena I" K", enza hallo Nāsters 'elew. Ama yese'erewwo enta Dengel ba'āl yom la-lessānena, aḥawiya, westa weddāsē teṣēwwe' ...)
- (26) Ff. 100a-102a: Homily by Tēwofelos, Bishop of Axum, on the Nativity, to be read on the day after Christmas [ba-sānitā Gēnā].  
(Dersān za-ba'āla Gēnā za-Tēflos [for: Tēwofelos], ēppis qoppos za-Aksum. Mannu yenagger ḥāylo la-Eg" wa-yegabber kama yesmā' k'wello seḥṭatihu; ay lessān za-yekl zēnewo 'ebaya seḥṭatihu la-Eg" ...)
- (27) Ff. 102a-106a: Homily by Abbā Yā'eqob (= James of Sarug?), the Orthodox, on the Nativity, to be read on the commemoration of the Holy Innocents [ba-Ḥeṣānāt].  
(Dersān za-retu'a hāymānot za-Abbā Yā'eqob, za-darasa ba'enta ledatu la-Egzi'ena I" K". Mankera 'abiyya gabra Eg" ba-ledata Waldu, za-maṣ'a la-keṣtat yāḥen 'ālama ...)
- (28) Ff. 106a-110a: Homily by "Orthodox" [Retu'a Hāymānot] on St. Stephen, for his commemoration [ba-Estifānos].  
Probably identical with Wright (B.M.) CCCXL, 5, pp. 227-8, of which the cataloguer fails to give the *incipit*.  
(Dersān za-Retu'a Hāymānot, za-darasa ba'enta qeddus wa-bezu' samā't Estifānos, qadāmē samā't. Bezu' Pāwlos Ḥawāreya, newāy ḥeruy, yenagger enza yebl: Aqaddem a'ek'wetoto la-Eg" ...)
- (29) Ff. 110a-113b: Homily by Ēleyas, Bishop (of Axum), for the commemoration of Abbā Maṭā' or Libānos.  
This homily speaks about Abbā Ēleyās in the third person when reporting the story of the conflict between the bishop and the saint, when the latter accused the former of simony (f. 110b). It is apparently taken from a *dersān* by the bishop. The text is ready for publication. For other versions of the same story see Strelcyn (Accademia), 26, 1, pp. 90-91; Conti Rossini, "Il Gadla Libānos" in *Ricordo di un soggiorno in Eritrea*, Asmara (1903), pp. 23-41; see also Zēmwocč, pp. 568-571.  
(Dersān za-bezu' ēppis qoppos Abbā Ēleyās, za-darasa ba'enta bezu' manakos Abbā Maṭā', za-we'etu Libānos, be'esē Eg" / (f. 110b) Nenaggerakkemu, aḥawina, za-kama ḥaywa westa medr wa-za-kama ta'aggasa westa medr, za-Maṭā' te'egesta.... wa-sema abuhu Abrehām wa-sema emmu Negešt ...)

- (30) Ff. 113b-114b: Thirteen anathemas by "the twelve bishops," which they composed after the excommunication of Nestorius at the Council of Ephesus, for the 10th of Terr. The anathemas are apparently excerpts from the writings of Epiphanius, as the title indicates [gezat za-Eppifānis].  
(Dersān za-darasu 10 wa-2 ēppis qopposāt matlo šer'at, za-tašēḥfa em-deḥra se'ratu la-Nesṭeros, za-darasu ēppis qopposāt retu'āna hāymānot, em-Eg" naši'omu lebbunā.... 1 gezat, za-Eppifānis. La-emma-bo za-yēbl: Eg" igabra ba-za-zi'ahu ḥayl samāya wa-medra wa-bāḥra wa-k<sup>w</sup>ello za-westētumu wa-sab'a, allā ba-kāle' selṭānāt wa-ba-kāle' manāfest ... weguza la-yekun ...)
- (31) Ff. 114b-121b: Homily by "Orthodox" [Retu'a Hāymānot], who did not indicate his name out of modesty, on the Incarnation, to be read on the feast of the Epiphany [ba-'elata Eppafāneyā].  
(Dersān za-Ippifāneyā, ba'enta astar'eyotu la-Krestos ba-šegā sab', za-darasa Retu'a Hāymānot; wa-isamaya semo ba-afqero teḥetennā lebb ... (f. 115a) ... darasa Retu'a Hāymānot wa-yebē dersāna ba'āla Eppafāneyā, za-we'etu astar'eyo za-Krestos. Sami'a qāla Eg" watra ṭeqqa addām ...)
- (32) Ff. 121b-123a: Homily by Tēwofelos, Bishop of Axum, for the Sunday of Cana of Galilee [ba-Qānā za-Galilā] or Epiphany.  
(Dersān za-ba'āla Eppifāneyā za-Tēwofelos, ēppis qoppos za-Aksum. Seme'u, fequrān: Isāyeyyās re'ya 'ebaya šaggāhu la-Amlāk ...)
- (33) Ff. 123a-124b: Homily by Athanasius of Alexandria on the Incarnation of the Word, to be read on the third (Sunday?) of Epiphany [ba-3 Eppifāneyā].  
This is the first of the fifteen treatises by him found in the Hāymānota abaw. See Wright (B.M.) CCCXL (f. 9a), p. 233, and EMML 1173, f. 16a).
- (34) Ff. 124b-129a: Homily by Minās, Bishop of Axum, on the Dormition of the Virgin Mary, for the 21st of Terr [tazkāra 'eraftā la-Māryām].  
(Dersān za-qeddus wa-bezu' Minās, ēppis qoppos za-Aksum, ba'enta qeddest Walādita Amlāk.... Bezu' Ḥawāreyā Pāwlos, newāy ḥeruy wa-qeddus wa-lā'ka Wangēla malakot, ba-Manfas qeddus yebē: Tafaššēḥu zalfa ...)
- (35) Ff. 129a-132b: Homily by Philoxenus of Mabbug on how Simeon carried Jesus in his arms [ba-Sem'on], for the 8th of Yakkātīt; incomplete at the end.  
(Dersān za-qeddus wa-bezu' Feleksinos, za-hagara Menbeg pappās, ba'enta za-tawafko Sem'on la-Iyyasus.... Seme'u, o-fequrāneya, k<sup>w</sup>ello maswā'tāta ...)
- (36) Ff. 133a-134b: Homily by John (?) on almsgiving, for the Saturday immediately before the fast of Lent.  
(Dersān za-zi'ahu la-Yoḥannes, ba'enta mešwāt. Šēḥuf: 'Abbiy be'esi maḥāri ...)

- (37) Ff. 134b-137a: Homily by Tēwofelos, Bishop (of Axum ?), on fasting, for the Sunday (before Lent).  
See Strelcyn (B.L.) 56, 1, p. 89.  
(Qāla tagśāš za-darasa bezu' Tēwofelos, ēppis qoppo,  
ba'enta šom. Kama tā'meru nenaggerakkemu wa-nezēnewakkemu  
...)
- (38) Ff. 137a-138b: Homily by John (?) on fasting, for the Sunday (before Lent).  
(Dersān za-zi'ahu Yoḥannes, ba'enta šom. Ḥawāz la-noteyāt  
ḥagāy ḥawāz ...)
- (39) Ff. 138b-139b: Homily by John Chrysostom for the first Saturday of Lent [ba-qadāmāy Sanbata Ayhud].  
(Dersān za-Yoḥannes Afa Warq, za-yetnabbab ba-qadāmāy sanbata  
šom. Nelabbu, āhawina, wa-nenāšer ba-a'eyyent manfasāwit  
kama 'abiyy we'etu Musē, qadāmāy em-kWellu nabiyyāt)
- (40) Ff. 139b-143b: Homily by "Orthodox" [Retu'a Hāymānot] for Sunday during Lent [ba-'elata Sanbata Krestiyān].  
Strelcyn (B.L.) 56, 2, p. 89.  
(Dersān za-qeddest šoma Fāskā, za-darasa Retu'a Hāymānot  
la-ḥenšā mā'emanān. Esma maftew nā'ammer(?) ḥaylā la-šom  
wa-baqWe'ētā ...)
- (41) Ff. 143b-148b: Continuation of the preceding homily, divided from it by the letter [qWe] written over the letter [m(e)], 𐩧𐩨, for the second Saturday of Lent [ba-kā'eb Sanbata Ayhud].  
Possibly identical with Strelcyn (B.L.) 56, 3, p. 89.  
(Ella yefarrehuka yer'ayuni ...)
- (42) Ff. 148b-152b: Homily by St. Ephrem, for the second Sunday in Lent [ba-kā'eb sanbata šom].  
This homily, which also deals with prayer [šalot] and repentance [nesseḥa], could be the same as Wright (B.M.) CCCXL, 11, p. 228, for which no incipit is given.  
(Dersān ba-kā'eb sanbata šom, za-darasa Abbā Ēfrēm. Ne'u,  
ḥabibān, nefagge' (?) yom em-temehert za-fadfada ḥā'mu ...)
- (43) Ff. 152b-154a: Anonymous homily for the third Saturday in Lent [ba-šāles Sanbata Ayhud].  
Strelcyn (B.L.) 56, 4, p. 89.  
(Ba-šāles Sanbata Ayhud. Dersān soba netwēffay šoma ba-šāles  
sanbat, ba'enta za-yebē ba-Wangēl: Amēhā I" wa-waz'a westa  
gadām em-manfas, kama yāmakkerō Diyābelos ...)
- (44) Ff. 154a-157a: Anonymous homily for the third Sunday in Lent.  
Possibly Strelcyn (B.L.) 56, 6.  
(Dersān za-ba'enta šom. Seme'u, aḥāwina fequrān, weludā  
la-Bēta Krestiyān, nezēnewakkemu za-ba'enta šom)
- (45) Ff. 157a-161a: Homily by Abbā Yā'eqob (= James of Sarug?), for the third Sunday in Lent [ba-šāles Sanbata Krestiyān].  
Strelcyn (B.L.) 56, 5.

- (Dersān za-Abbā Ya'eqob, za-šāles Sanbata Krestiyān za-yetnabbab za-šom. La-sebhatika yekwēn qāleya, Walda Eg", esma laka yesēbbehu k'wellu feṭrat ...)
- (46) Ff. 161a-162a: Homily by John Chrysostom, for the fourth Saturday in Lent [ba-rābe' Sanbata Ayhud]. Possibly Strelcyn (B.L.) 56, 7.  
(Dersān za-Yoḥannes Afa Warq, za-yetnabbab ba-rābe' sanbat za-šom. Fequrāneya, nāhu baṣṣa šom qeddus ...)
- (47) Ff. 162a-164a: Homily by "Orthodox" [Retu'a Hāymānot], for the fourth Sunday in Lent [ba-rābe' sanbata šom]. Strelcyn (B.L.) 56, 8.  
(Dersān za-Retu'a Hāymānot za-ba'enta šom. Mogasu la-Egzi'ena I" K" wa-feqra Eg" wa-tedmerta.... Aḥāwina fequrān, za-tā'ammeru nezēkkerakkemu ba'enta ellānekē mawā'el ...)
- (48) Ff. 164a-166b: Anonymous homily on the Holy Cross in which the story of the finding of the Cross is related, for the 10th of Maggābit [ama 10 la-Maggābit].  
(Dersān za-qeddus Masqal, za-ḥaśaśat Ellēni negešt ba-mawā'ela 'Ozeyān neguš.... / Wa-'ārgat westa ma'āregāta ma'āregihā la-Iyyarusālēm, wa-rakabatto la-be'esi lehiq za-semu Sāmu'el ...)
- (49) Ff. 167a-169b: Homily by John, Bishop (of Axum?), on the Holy Cross, for the Fast [em-12 (la-Maggābit?) ba-Masqal za-šom].  
(Dersān za-Yoḥannes ēppis qoppos, za-darasa ba'enta qeddus Masqal za-Krestos. Menta ebl wa-menta enabbeb ...)
- (50) Ff. 169b-171a: Anonymous homily for the Holy Cross during Lent, which is the 26th of Maggābit [em-20 wa-6 la-Maggābit].  
(Dersān za-yetnabbab ba-Masqal za-šom, ba'enta qeddus 'eza Masqal za-Krestos. Semā', o-abd Ayhudāwi, zantakē za-iiyā'emarka, effo ...)
- (51) Ff. 171a-172b: Homily by John Chrysostom, for the fifth Sunday in Lent [ba-ḥāmes sanbat].  
(Dersān za-zi'ahu Yoḥannes Afa Warq, za-yetnabbab ba-ḥāmes sanbata šom. Egzi'ena wa-Amlākena wa-Madhānina, I" K", azzazanna ba-Wangēl wa-yebē: Soba teṣēlleyu, kama-ze balu: Abuna za-ba-samāyāt ...)
- (52) Ff. 172b-173b: Anonymous homily on Mt. 10, 34-35, for the fifth Sunday in Lent [ba-ḥāmes sanbat].  
(Dersān ba-ḥāmes sanbata šom, za-em-Wangēl za-95 Mātēwos, ba'enta za-yebē Egzi'ena: Imaṣā'ku salāma eday la-beḥēr allā maṭbāḡta. Za-ba'enti'ana wa-zazi'ana ṣab'a ...)
- (53) Ff. 173b-176b: Homily by Gregory, priest from Antioch, on the Prodigal Son (Lk. 15, 11-32), for the fifth Sunday in Lent [ba-ḥāmes Sanbata Krestiyān].  
(Dersān za-Gorgoreyos, qasis za-Anṣokiyā, ba'enta messālē za-hallo westa Wangēl, ba'enta za-ḥartama wald nagi (f. 174a) do reḥuqa beḥēra, za-darasa ba-mawā'ela aṣwām.... Maftew watra nesbek feqra Eg" za-lā'ela sab' ...)

- (54) Ff. 176b-179a: Continuation of the preceding homily, (53), and divided from it by the same kind of marker indicated in (41) above, for the sixth Friday in Lent [ba-sādes 'ārb].  
Strelcyn (B.L.) 56, 10.  
(Amse'u, affīnakemu, albāsa qedewa wa-albesewwo ...)
- (55) F. 179ab: Anonymous homily on Mt. 11, 28, for the sixth Saturday in Lent [ba-sādes Sanbata Ayhud].  
Strelcyn (B.L.) 56, 11.  
(Dersān ba'enta za-yebē westa Wangēl: Ne'u ḥabēya, šeruhān wa-kebudān, wa-ana a'arrefakkemu. Mafqarē sab' we'etu Madḥanina, wa-ba'enta-ze kona sab'a ...)
- (56) Ff. 179b-182a: Homily by Abbā Yā'eqob (= James of Sarug?), for the sixth Sunday in Lent [ba-sādes Sanbata Krestiyān].  
Strelcyn (B.L.) 56, 12.  
(Dersān za-Abbā Yā'eqob, za-yetnabbab ba-sādes sanbata šom. Ferē ṭe'um wa-rabāḥ em-šom qasamku ...)
- (57) Ff. 182a-184b: Homily by "Orthodox" [Retu'a Hāymānot], for Palm Sunday [ba-Hosā'nā].  
Strelcyn (B.L.) 56, 13. This unknown author, assuming that the name refers only to one person, would seem to have been an Ethiopian or, at least, to have been acquainted with Ethiopian literature, for he speaks here, f. 184a, of Abbā Yoḥanni and his disciple [rad'], Abbā 'Abaydo, and on other occasions refers to the Sinodos.  
(Dersān za-Retu'a Hāymānot, za-darasa ba-mawā'ela ašwām. Ezzēkkar za-qadāmi ḥegg qāla nabiyyāt, za-tasawṭa lā'elēhomu šaggāhu ...)
- (58) Ff. 184b-187a: Homily by St. Ephrem, for Maundy Thursday [ba-šalota ḥamus].  
Strelcyn (B.L.) 56, 14; and in a Gebra ḥemāmāt, EMML 2140, f. 66b.  
(Dersān za-Abbā Efrēm, za-yetnabbab ba-šalota ḥamus. Feššēḥā šawwe'attanna netfassāḥ bātti walatta negus ...)
- (59) Ff. 187a-188b: Anonymous homily, also for Maundy Thursday [ba-šalota ḥamus 2].  
The author was apparently an Ethiopian bishop who had been ordained by a Patriarch Cosmas (the three patriarchs of Alexandria by this name are dated respectively 729-730, 851-858 and ?-933) or, less probably, a priest who had been ordained by a Metropolitan Cosmas (... ella našā'na šimata kehnat em-ḥaba Abuna Pāppās Qozmās za-manbara qeddus Māreqos), f. 188b. There is a notable similarity between the language of this homily and that of the other anonymous homilies, including those by Retu'a Hāymānot.  
(Dersān ba-šalota ḥamus. Tabawweḥuniḥu, o-'ammāziyān, engerkemu kama šegāhu ...)
- (60) Ff. 188b-190a: Homily by St. Ephrem, for Easter Eve [ba-maḥātewa Fāsikā].  
Strelcyn (B.L.) 56, 15. The homily speaks in fact, however, about Good Friday.

- (Dersān ba-mahatewa Fāskā, za-zi'ahu la-Abbā Ēfrēm. Fequrān, ba-zātti 'elat noma Madhanina mesla mewwetān ...)
- (61) Ff. 190a-195b: Homily by "Orthodox" [Retu'a Hāymānot], for Easter [ba-'elata Fāskā].  
Strelcyn (B.L.) 56, 16. Perhaps it should be identified with Wright (B.M.) CCCXL, 27, p. 229.  
(Dersān za-ba'āla Fāsikā qeddest, za-darasa Retu'a Hāymānot la-ḥezb retu'āna hāymānot, la-ella taqaddasu ba-I" K" ... (f. 190b) ... Salām lakemu wa-feššēhā em-ḥaba Eg" Abuna ...)
- (62) Ff. 195b-199a: Continuation of the preceding homily, being separated from it in the same manner as was indicated for (41) above, for Easter Monday [ba-sanuya Fāsikā].  
Strelcyn (B.L.) 56, 17.  
(Wa-za-kamassa ḥamma Walda Eg" ...)
- (63) Ff. 199a-201b: Homily by Abbā Tēwofelos, on the Apostles and on the thief on the right hand, for Easter Tuesday [ba-salusa Fāskā].  
Strelcyn (B.L.) 56, 18.  
(Dersān za-bezu' Abbā Tēwofelos, za-ba'enta Ḥawāreyāt wa-ba'enta fayātāwi za-yamān. Baṣṣa zaman wa-gizē maftew nebal mesla Isāyeyyās nabiyy: Yetfēššāh ...)
- (64) Ff. 201b-204b: Homily by Fēlon(?), Bishop of Qērpēseyās(?), for Easter Wednesday [ba-rabu'a Fasikā].  
Strelcyn (B.L.) 56, 19.  
(Dersān za-Fēlon, ēppis qoppos za-beḥēra Qērpēseyās, dersān ba'enta ba'āla Fāsikā. Wa-akko nagirota bāḥetito, o-fequrāneya, ba'enti'ahomu ba-kWellu gizē yehubewwomu ...)
- (65) Ff. 204b-209a: Homily by John, Bishop of Constantinople, on Mt. 26, 39, for Easter Thursday [ba-ḥamusa Fāsikā].  
Strelcyn (B.L.) 40, 54, 2; and 56, 20.  
(Dersān za-Yohānnes, ēppis qoppos za-Qwasṭantīnos polis, ba'enta za-yebē Egzi'ena I" K": La-emma yetkahal, yehlef (f. 205a) zentu šewwā'. Iyyāmselu enka mamherānihā la-Bēta Krestiyān ...)
- (66) Ff. 209a-212b: Homily by Epiphanius, Bishop of Cyprus, for the sixth (day) in Easter Week [ba-6 Fāsikā].  
This homily is also found in the Qērelos; see British Museum Or. MS. 739, f. 187b; Wright (B.M.) XXXV, II, 3, p. 207; and EMML 1173, f. 44b.  
(Dersān za-Ēppifānis, pāppās za-hagara Qēpperos, ba'enta hāymānot. Za-nešept regb wa-qeddest dengel, za-ye'eti Bēta Krestiyān, ta'ammen Eg" Aba wa-Walda wa-Manfas Qeddusa ...)
- (67) Ff. 212b-215b: Homily by Tēwofelos, Bishop of Axum, on Easter, for the seventh (day) of Easter Week [ba-7 Fāsikā].  
Strelcyn (B.L.) 56, 22.  
(Dersān za-qeddus wa-bezu' ēppis qoppos Tēflos [for: Tēwofelos] za-Aksum, ba'enta ba'āla Fāsikā qeddest. Baṣṣat 'abbāy 'elat, qeddest tenšā'ēhu la-Krestos, enta ta'abbi wa-tenaggeš la-kWellu mawā'el ...)

- (68) Ff. 216a-218a: Homily by Tēwofelos, Bishop of Axum, for the end of Easter Week [ba-ṭelqata Fāsikā].  
Strelcyn (B.L.) 56, 23 (?).  
(Dersān za-bezu' wa-qeddus Tēflos, ēppis qoppos za-Aksum, za-samuna Fāsikā. Ba-qadāmi azzazomu Eg" la-daṣiqqa Esrā'ēl yegbaru Fāsikā, wa-ikona ba-tadlā mabāle't wa-iba-sekār za-yegabberu ...)
- (69) Ff. 218a-224a: Homily by John, Metropolitan of Ethiopia, for the commemoration of St. George, on the 23rd of Miyāzyā [za-Giyorgis].  
(Dersān za-bezu' wa-qeddus Abbā Yoḥannes, pāppās za-Iteyoppeyā, ba-salāma Eg", amēn. Wa-kona ba-mawā'ela Dodeyānos, negus aramāy, ḥadago la-Eg" ba-samāy, wa-sagada la-ṭā'ot. Wa-naś'a 70 nagašt meslēhu, wa-yebē la-kwellu ḥezb: La-emma isagadkemu ...)
- (70) Ff. 224a-227a: Martyrdom [Gadl wa-sem'] of St. Mark the Evangelist, for the commemoration of St. Mark [ba-Māreqos]. The Ge'ez of this text seems to have been translated directly from a Greek original. The text is ready for publication.  
(Gadl wa-sem' za-qeddus Māreqos Wangēlāwi. Bawi'o Eleskendereyā ba-mawā'eli homu la-ḥawāreyāt, ama takāfalewwa la-medr ...)
- (71) Ff. 227a-230a: Homily by St. Tēwofelos (Bishop of Axum?), for the midpoint of the Easter season [ba-Rakb].  
Strelcyn (B.L.) 56, 24.  
(Dersān za-qeddus Tēflos, za-manfaqa Ḥamsā. 'Abiyy gebr we'etu, fequrāneya, teḥetennā, wa-fadfāda tebaqqWe'o la-za-aṭrayā ...)
- (72) Ff. 230a-233b: Anonymous homily for the midpoint of the Easter season and "the council of the Priests" [ba-Rakb (wa-gubā'ē kahnāt)].  
(Dersān za-ba'enta qeddest rakb wa-gubā'ē kahnāt. Nāmakker re'esana, fequrān, wa-naḥalli za-kama effo neḥna, wa-ba-ay ḡewwe'ā taṣawwā'na ...)
- (73) Ff. 233b-240b: Homily by John, Metropolitan of Ethiopia, on St. Mary, for her Nativity [Ledatā] on the 1st of Genbot.  
(Dersān za-qeddest Māryām Dengel, emmu la-Egzi'ena, za-darasa Abbā Yoḥannes, pāppās za-Iteyoppeyā.... Bezuḥa yetfēssāḥ za-zar'a zar'o westa garāhtu ...)  
According to this homily, which narrates the story of salvation, St. Joseph is said to have had six children from his previous marriage, including four sons, Sem'on, Yosṭeyos, Yosdos and Yā'eqob, and two unnamed daughters. Yā'eqob (James) was still young when the Virgin Mary became a member of St. Joseph's family and grew up with Our Lord, so that he came to be called the brother of Jesus.

- (74) Ff. 240b-245b: Homily by "Orthodox" for the Ascension [ba-ba'āla Arbe'ā].

Strelcyn (B.L.) 56, 25(?).

(Dersān ba'ala Arbe'a, enta ye'eti 'Ergatu la-Egzi'ena I" K" westa samāy wa-nebratu ba-yamāna Ab, male'elṭa kWellu sem za-yessamay, za-darasa Retu'a Hāymānot. Seme'u zanta, kWelllekemu aḥzāb, wa-aṣme'u, kWelllekemu ella tāfaqqerewwo la-Eg" ...)

- (75) Ff. 245b-247a: Homily by Tēwofelos, Bishop of Axum, for the Sunday after the Ascension [ba-sanbat dehra ba'āla 40].

(Dersān za-qeddus wa-bezu' Tēflos, ēppis qoppos za-Aksum, za-darasa ba-ba'āla Arbe'ā. Yebē Egzi'ena ba-Wangēl: Mannu emennēkemu be'esi za-bottu 100 abāge'a ...)

- (76) Ff. 247a-253b: Homily by "Orthodox" [Retu'a Hāymānot], for Pentecost [ba-ba'āla Hamsā].

Strelcyn (B.L.) 56, 26.

(Dersān za-darasa Retu'a Hāymānot la-retu'āna hāymānot ḥezb, ba-ba'āla Hamsā yetnab(b)ab. Esma feššēḥa lita we'etu tanāgero qālātihu la-Eg" wa-nagira megbārātihu la-I" K" ...)

- (77) Ff. 253b-258a: Continuation of the preceding homily, divided from it by the same kind of marker described in (41) above, for the Sunday after Pentecost [ba-sanbat dehra ba'āla 50].

Strelcyn (B.L.) 56, 28.

(Wa-za-yetfēnnohi Manfas Qeddus lā'ela nabiyyāt, kama ikona feḥrata, allā za-em-Šellāsē ...)

Between this and the following homily occurs a rubric indicating that on the 12th of Sanē the homily of "Orthodox" on Michael the Archangel for (the 12th of) Hedār (f. 69a) should be read [ama 10 wa-2 la-Sani, gabi'aka ḥaba Hedār anbeb ...]. "Orthodox," in the case of that homily, is Demāteyās.

- (78) Ff. 258a-259a: Homily by Luleyānos, Bishop of Axum, (on the Nine Saints?), to be read on the commemoration of Abbā Garimā [ba-Abbā Garimā].

In Strelcyn (B.L.) 56, 29, the bishop is, however, called Abbā Eleyās.

(Dersān za-bezu' wa-qeddus ēppis qoppos Luleyānos za-Aksum, za-ba'enta abaw qeddusān. Ba-feššēḥa nerē'i yom senā la-bēta Krestiyān ...)

This homily gives the impression that it was written when one of the Nine Saints, Abbā Gobbā, was still alive (Esma kiyāhomu bena ella yese'elu ba'enti'ana, Abbā Garimāhā wa-Abbā Yem'atāhā wa-kWellomu qeddusān ella yetanabbelu lana. Wa-bena ye'ezēhī ella ner'eyomu ba-a'eyyentina, Abbā Gobbāhā, ḥaba ella meslēhomu ba-ṣemmew kWellomu ...), f. 259a.

- (79) Ff. 259a-264a: Homily by Minās, Bishop of Axum, on the Apostles, for their commemoration [ba-Ḥawāreyāt].

Strelcyn (B.L.) 56, 30.

(Dersān za-qeddus wa-bezu' ēppis qoppos Minās za-Aksum za-ba'enta qeddusān Hawāreyāt wa-weddāsē temkeḥt lana kama nezēnnu ... / esma yebē Wangēlāwi: Ellunta 10 wa-2 fannawomu Iyyasus wa-azzazomu enza yebl: Sebeku Wangēla Mangešta Samāyāt ...)

- (80) Ff. 264b-268a: Homily by "Orthodox" [Retu'a Häymānot], for (the commemoration of) the assembly of the Saints that occur in Naḥasē and on the 28th of Terr [ba-Māhebar ba-Naḥasē wa-em-20 wa-8 la-Terr].  
Strelcyn (B.L.) 56, 31.  
(Dersān za-Retu'a Häymānot, za-darasa ba'enta Arde'ta Egzi'ena wa-ba'enta māhebaromu la-qeddusān wa-samā't, za-em-qeddusāt maṣāheft / ba'enta 'ebayomu wa šena gadlomu la-samā't. Aqaddem a'ekwetoto la-Eg" ...)
- (81) Ff. 268a-270b: Homily by "Orthodox" for the feast of St. Mary [ba-Māryām].  
Strelcyn (B.L.) 56, 33.  
(Dersān za-Retu'a Häymānot, za-yetnabbab ba-ṣalota la-Māryām, Walādita Amlak. Nesebbeḥo la-Eg" ba-bezḥa meḥratu, esma enka baṣḥa šannāy zaman, ba'āla la-qeddest ...)
- (82) Ff. 270b-272a: Homily by Severus, the Orthodox, on St. Mary, for the day after her feast [ba-sānita Māryām].  
Strelcyn (B.L.) 56, 32.  
(Dersān za-qeddest Māryām, Walādita Amlāk, za-ba'enti'ahā darasa Sāwīros retu'a häymānot. Aḥāwiya, naḥalli ba-lebbena ba'enta Māryām qeddest ...)  
In the upper margin of f. 272a, at the end of the preceding homily, a rubric indicates that the homily for the third (day) of the feast of Epiphany (f. 123a) should be read on the third (day of the feast) of St. Mary. Another rubric at the end of the preceding homily indicates that the homily of Proclus of Cyzicus (f. 96b) should be read on the fourth (day) of her feast [ba-rabu'a Māryām].
- (83) Ff. 272a-273a: Anonymous homily on Abraham and Isaac, for the commemoration of Abraham [za-Abrehām].  
Strelcyn (B.L.) 56, 35.  
(Dersān za-bezu' wa-qeddus ḥbuna Abrehām wa-za-qeddus wa-neṣuḥ Yesḥaq waldu. Yebēlomu Eg" la-sarāwita malā'ektiḥu: Beya 'ārka ba-diba medr. Wa-yebēlewwo: Mannuhā, Egzi'o ...)
- (84) Ff. 273a-274b: Homily by Tēwofelos, (Bishop of Axum?), on St. John the Baptist, for the commemoration of his beheading [ba-metrata re'esu la-Yoḥannes].  
Strelcyn (B.L.) 56, 36.  
(Dersān za-bezu' Tēflos, ba'enta qeddus wa-ḥēr Yoḥannes. Bezuhān 'abbayt sab' ella konu westa-ze 'ālam ...)
- (85) Ff. 274b-276b: Homily by John, Bishop of Constantinople, on Herodias, for the commemoration of the beheading of John the Baptist [ba-metrata re'esu la-Yoḥannes].  
(Dersān za-Yoḥannes, pāppās za-Qaṣṭanṭinos polis hagar, ba'enta Hērodeyādā. Nāḥu kā'ba Hērodeyādā ta'abbed wa-tezaffen ...)
- (86) Ff. 276b-279a: Homily by Minās, Bishop of Axum, on the season of spring, to be read on the eve of St. John's day [ba-mahātewa Yoḥannes za-qWalz].

(Dersān za-q<sup>w</sup>alz, za-darasa Minās, pāppās za-Aksum. Erē'i yom zaman za-ayyar, esma nawā tasargawat medr ba-ṣegayāt za-zi'ahu wa-barhu ...)

Varia:

- (1) F. 1a: Ten lines from the introduction to the Synaxary.
- (2) F. 280ab: Record of the building of a boat [ḥamar] for the Monastery of Ḥayq Eṣṭifānos by order of Emperor Zar'a Yā'eqob (1434-1468). The construction of the boat began in the month of Genbot and was completed on the 21st of Ḥamlē (not possible since no work could be done on that day, a feast of the Virgin Mary), 1428 E.C. (= 15 July 1436 A.D.). Accordingly, the construction of the boat occurred between the 16th of April and the 14th of July (not the 15th) of 1436 A.D. This record has been edited in part by Taddesse Tamrat in his article, "The Abbots," p. 106.

Decorations of different sizes are found on ff. 133a, 138b and 139b.

The colophon, f. 279ab, is partially illegible because of water staining, but most of the passages published by Taddesse (art. cit., p. 98) can be made out. It indicates that the manuscript was copied by Marqoreyos for 'Aqqābē Sa'āt Bakkimos, who donated it to the Monastery of Ḥayq Eṣṭifānos. The final digit of the year of copying, 52?, is difficult to decipher in the film; Taddesse's reading is 524, but 521 cannot be excluded.

The title of the manuscript, Gadla qeddusān and Dersāna qeddusān, occurs on f. 2a.

Ff. 3a-6b and 279a-280a has been cut off with a knife. Part of the text on ff. 57a and 155ab has been erased, apparently by the copyist. There may be several leaves missing after f. 132, as the readings for the Fast now follow immediately the reading for the 8th of Yakkātīt.

Ff. 5b-6a, 26b-28a, 93b-94a, 112b-113a, 117b-118a, 165b-166a, 169b-170a, 171b-172a, 199a, 200b-201a and 209b-210a have been filmed twice.

- 1) Ff. 1a-144b: Commentary of John Chrysostom on the Epistle to the Hebrews.
- 2) Ff. 146a-224b: Qērelōs (includes: De recta fide ad Theodosium, f. 146a; De recta fide ad reginas, f. 161a; Quod Christus sit unus, f. 196a; but excludes the excerpts from the Fathers). -- 18/19th cent.

## Monastery of Ḥayq Eṣṭifānos, Ambassal, Wallo

Parchment, 43 x 32.5 cm., 230 + 2 ff. (numbered 1-234 with the leaf after f. 121 unnumbered and number 228 given to two leaves), 2 cols., 30-34 (but mostly 30-32 and rarely 35) lines, 15th c.

## GEBRA ḤEMĀMĀT

Ff. 1a-233b: Ritual for Passion Week [Gebra ḥemāmāt].

(Ba-sema Ab ... [Neqa]ddem ba-rade'ēta Eg" wa-ba-rade'ēta šem[ratu] neṣeḥef zanta maṣeḥafa qeddusa za-yedallu la-anbebot em-rit [sic] wa-nabiyāt ...)

See EMMML 1878.

(1) Ff. 1a-4a: Introduction.

Included in the introduction are excerpts from the Canons of the Apostles concerning Passion Week and the rite for it (ff. 1a-3a) and on the composition of the Gebra ḥemāmāt (ff. 3a-4a).

(2) Homily by John Chrysostom against the love of money, f. 4a.

(La-negwyay, o-fequrāneya, em-feqra newāy ...)

(3) Ff. 15a-36b: Monday.

Homily by Abbā Sinodā on soul searching, f. 22a.

(O-aḥāweya, soba faqadna nāmseṭ ...)

Homily by John Chrysostom on Mk. 11, 12-26, f. 23a.

(Nawā sama'na za-ye'ezēni kama ella yetmēssalu ...)

Homily by John Chrysostom on the Fig Tree [‘eḡa balas], f. 24a.

Homily (anonymous but apparently a continuation of the preceding) on Adam's disobedience, f. 33a.

Homily by Abbā Sinodā on respecting holy places, f. 36a.

(Esma yetrakkab megbārāt ...)

(4) Ff. 36b-58b: Tuesday.

Homily by Abbā Sinodā on joy [feṣṣeḥā], f. 43b.

(Ana aṭēyyeqakkemu ba-kel'ē gebr ...)

Anonymous homily on the disobedience of the Israelites, f. 44b.

This could be a commentary on one of the preceding readings; it has no title but begins with the words, Nawā samā'na, "Behold we have heard ..."

Anonymous homily on the need for commentary on biblical scriptures, f. 54b.

(Yedallu ella ye'ezēni kama neṭayyeq fekkārē ...)

(5) Ff. 58b-74a: Wednesday.

Anonymous homily on the (Ten) Virgins, without text, f. 60a.

This homily is usually ascribed to John Chrysostom, EMMML 1878, f. 46a. In Strelcyn (B.L.) 40, 30, it is attributed to Athanasius.

Anonymous homily on John 11:50, f. 65b.

(O-la-zentu gezfata kesād ...)

Homily by John Chrysostom against jealousy [qen'at], f. 71b.

Homily by Severian [Sāwiri'anos], Bishop of Gabala [Gableh], on the end of sinners, f. 73b.

- (Nāhu ye'ezēni, o-aḥāweya, nezēkkerakkemu ...)
- (6) Ff. 74a-99a: Thursday.  
 Homily by John Chrysostom on receiving Holy Communion, f. 78a.  
 (Zātti 'elat enta neqarreb ḥaba zentu mā'edd ...)  
 Homily by John Chrysostom on receiving Holy Communion, f. 89a.  
 (Erē'i yom bezuhān em-mahayemnān yāfaṭṭenu ...)  
 Homily by Abbā Sinodā on the washing of the feet, f. 92a.  
 (La-nehfar ye'ezēni, o-aḥāweya ...)
- (7) Ff. 99a-194a: Friday.  
 Homily by John Chrysostom on the denial of Judas, f. 120a.  
 (Menta nebl, o-aḥāw, ba'enta za-keḥda Yehudā ...)  
 Anonymous homily on the pursuit of honors and dignities and the love of worldly deeds [hašiša temkehtāt wa-šimatāt wa-feqra megbārāta 'ālam], f. 121b.  
 Anonymous homily on the purpose of the Incarnation, f. 129b.  
 (Wa-la-emma kona zentu nagar tent wa-tenqāqē ...)  
 Homily by James of Sarug on Abraham's offering his son Isaac in sacrifice, f. 130b.  
 According to the colophon, (f. 139a), this homily was translated during the time of Abbā Salāmā.  
 (La-zentu dersān za-aṣṣafo Abbā Salāmā, pāppās retu'a hāymānot, em-'Arabi em-maṣṣafo zi'ahu la-Ge'ez)  
 Concluded with the words of Athanasius, taken from his homily on the crucifixion.  
 Homily of John Chrysostom on the appearance of God in the Old Testament and of Christ in the New Testament, f. 149a.  
 (Ba-kama nagašt soba yāṭayyequ mar'ētumu ...)  
 Homily of Abbā Cyriacus [Hereyāqos], Bishop of Behensā, on the Glory and Mourning of Our Lady Mary [Lāḥā Māryām], f. 151a.  
 The translation of this homily is attributed to Abbā Salāmā (II), f. 169b.  
 Homily of Athanasius on keeping oneself close to God, f. 179b.  
 (Ṣḥuf ba-westa maṣāḥeft, nafsātina soba tekawwen eserta ba-ḥegga Eg" ...)  
 The Book of Susanna, f. 187a.  
 Song of Songs, f. 188b.
- (8) Ff. 194a-228a bis: Saturday.  
 Homily of Athanasius on the feast of Easter, f. 196a.  
 (Nāhu baṣṣa zamana ba'āl ...)  
 Revelation, f. 200a.  
 Mystagogical Catechesis, f. 227a.
- (9) Ff. 228a bis-233b: Sunday.

Decorative design, f. 151a.

Copied for "Abuna" Yoḥannes, f. 215b. Well preserved; only ff. 1a and 231b-233b are slightly damaged by water.

Note of ownership by Takla Giwargis, f. 215b.

Ff. 21b-22a, 40b-41a, 64b-65a, 128a and 188b-189a filmed twice.

## Monastery of Ḥayq Eṣṭifānos, Ambāssal, Wallo

Parchment, 40 x 31 cm., 117 ff., 2 cols., 25 (rarely 24) lines, 14th-15th c.

## ACTS OF SAINTS AND MARTYRS

Ff. 3a-117a: Acts of saints and martyrs [Gadla samā'tāt].

- (1) Ff. 3a-13a: Acts of John the Baptist as told by John Chrysostom. See EMML 1344-1 and 1479 (1).
- (2) Ff. 14a-27b: Combat [gadl] of Māmās, his father, Tēwodoṣos, and his mother, Tēwofinā. See EMML 1479 (2).
- (3) (a) Ff. 28a-41b: Combat [gadl] of St. Stephen. See EMML 1479 (4).
- (b) Ff. 41b-45b: The story of the discovering of the relics of of St. Stephen.  
(Za-kama tarakba a'eṣemtihi la-qeddus Eṣṭifānos. La-qeddus wa-mafqarē Eg" pāppāsena za-semu westa maṣḥafa ḥeywat Yoḥannis, teḥut qasis Luqeyānos. Rat'anni za-ba maṣḥaf ezēnnu ...)
- (4) Ff. 46a-56b: Combat [gadl], of Eustathius [Ewestātēwos], (also Ewestāteyos), his wife and two children. See EMML 1479 (5).
- (5) Ff. 57a-63b: The Book of Thecla [Maṣḥafa zēnāhā la-Ṭēqalā. See EMML 1479 (6).
- (6) Ff. 64a-69b: Combat [gadl], of Cyriacus [Kirākos], Bishop (of Jerusalem), his mother Ḥannā and 'Ādomon -- 5th of Ṭeqemt. See EMML 1479 (7).
- (7) Ff. 69b-80a: Combat [gadl], of Pantaleon the physician. 6th of Ṭeqemt. See EMML 1479 (9).
- (8) Ff. 81a-84b: Combat [gadl], of Zenobius [Zinobis] and his mother Zenobia [Zinobiyā]. 9th of Ṭeqemt. See EMML 1479 (17).
- (9) Ff. 85a-96a: Combat of Sergius [Sargiyos]. 10th of Ṭeqemt. See EMML 1479 (11).
- (10) Ff. 97a-99b: Combat of Pelagia [Pilageyā]. 11th of Ṭeqemt. See EMML 1479 (11).
- (11) Ff. 100a-106a: Martyrdom [sem'] of Romanus. 18th of Ṭeqemt. See EMML 1479 (14).
- (12) Ff. 106b-117a: History of John Daylami. 19th of Ṭeqemt. See EMML 1479 (15).

## Varia:

- (1) F. 1a: Erased, but apparently revenue from the land of the monastery.
- (2) F. 27b: Record of donations to the monastery by Tēwoderos Asfā Wasan the Mar'ed Azmāc of Shoa in 7300 A.M. (= 1807/8 A.D.).

- (3) F. 27b: Record of donations to the monastery by Šāhla Šellāsē, King of Shoa, in 7315 A.M. (= 1822/3 A.D.).
- (4) F. 56b: A note that Abbā Šaraqa Berhān, the ‘Aqqābē Sa‘at (ca. 1400 A.D.) has forbidden that this MS. leave the monastery.
- (5) F. 56b: Settlement of a dispute on land holding between Šerāg Māsarē Gabra Māryām and Ambā Walda Iyyasus Mo’a.

Decorative designs, ff. 3a, 14a, 28a and 100a.

Ff. 2a and 2b pencil title, Gadla samā‘tāt.

Notes of ownership by Ḥayq Estīfānos, ff. 84b, 100a.

Ff. 3a-5a stained with water.

Ff. 1b, 80b, 96b and 117b blank.

Ff. 7b-8a and 72b-73a filmed twice.

## Monastery of Ḥayq Eṣṭifānos, Ambāssal, Wallo

Parchment, 32.5 x 20 cm., 232 ff., 2 cols., 23-30 (rarely 31) lines (224a: 20 lines and 224b: 19 lines), 1292-7, (copied for 'Aqqābē Sa'at Za'iyyasus, colophon ff. 29a and 232a).

## GADLA ḤAWĀREYĀT

Ff. 4a-232a: Combat of the Apostles [Gadla Ḥawāreyāt].

The hand is much older than that of British Museum Oriental 678 edited by E. A. Wallis Budge, The Contendings of the Apostles, London, 1899 or Wright (B.M.) CI, p. 59. See also Zotenberg (N.B.), no. 52, pp. 53-57, and EMML 1482.

- (1) F. 4ab: Introduction.  
See EMML 1482 (1).
- (2) F. 5a-25b: St. Peter.  
EMML 1482 (2). The date, the 5th of Ḥamlē, is indicated in the margin of f. 4a.  
Teaching and life, f. 5a.  
Martyrdom, f. 21b.
- (3) Ff. 25b-29a: Martyrdom of St. Paul.  
E. A. Wallis Budge, The Contendings of the Apostles, Vol. I, (London 1899), pp. 41-45.
- (4) Ff. 31a-42a: St. Bartholomew.  
EMML 1482 (6).  
Preaching (1st of Maskaram), f. 31a.  
Martyrdom, f. 38a.
- (5) Ff. 43a-59a: St. Matthew.  
EMML 1482 (8).  
Acts (12th of Ṭeqemt), f. 43a.  
Martyrdom, f. 55b.
- (6) Ff. 60a-65a: Martyrdom of St. Luke.  
(22nd of Ṭeqemt); EMML 1482 (9).
- (7) Ff. 66a-75a: St. Philip.  
EMML 1482 (10).  
Preaching (18th of Hedār), f. 66a.  
Martyrdom, f. 720.
- (8) Ff. 76a-89a: Preaching of St. Andrew.  
(4th of Tāḥsās); EMML 1482 (80a).
- (9) Ff. 89a-112b: The Acts of Ss. Andrew and Bartholomew.  
Wright (B.M.), CI, 12, p. 60.
- (10) Ff. 112b-116b: Martyrdom of St. Andrew.  
EMML 1482 (78b).
- (11) Ff. 118a-147a: St. John the Evangelist.  
EMML 1482 (12).  
Life, as written by Prochorus [Berkeros], relative of St. Stephen the Martyr, (4th of Ṭerr), f. 118a.  
Death [Maṣḥafa 'eraftu], f. 140a.

- (12) Ff. 148a-149a: The Martyrdom of James, son of Alphaeus.  
(10th of Yakkātīt); EMML 1482 (13).
- (13) Ff. 150a-166a: St. Matthias.  
EMML 1482 (14).  
Preaching (8th of Maggābit), f. 150a.  
Martyrdom, f. 163a.
- (14) Ff. 167a-175b: St. James, son of Zebedee.  
EMML 1482 (15).  
Acts, (17th of Māzyā [sic]), f. 167a.  
Martyrdom, f. 173a.
- (15) Ff. 176a-182b: The Martyrdom of St. Mark.  
EMML 1482 (16).
- (16) Ff. 184a-209a: St. Thomas.  
EMML 1482 (17).  
Preaching (27th of Genbot), f. 184a.  
Martyrdom, f. 202a.
- (17) Ff. 210a-217a: Preaching of St. Jude, also called Thaddeus.  
(2nd of Ḥamlē); EMML 1482 (18).
- (18) Ff. 219a-222b: St. Simon, son of Cleophas.  
EMML 1482 (3).  
Preaching (10th of Ḥamlē), f. 219a.  
Martyrdom, f. 221a.
- (19) Ff. 224a-232a: St. James the Just, called the brother of Jesus.  
EMML 1482 (4).  
Preaching (Ḥamlē 18th), f. 224a.  
Martyrdom, f. 227a.

Varia:

- (1) F. 147a: Record of the date (1951 E.C. = 1958/9 A.D.) when the thatched roof of the church of the monastery was replaced with corrugated iron [qorqorro].
  - (2) F. 147a: In Amharic: "After the office of patriarch was given to Ethiopia [ya-pātra yārk šēna šer'āt "order of patriarch"] from Alexandria," i.e. after 1951 E.C.
- On varia (1) and (2) see EMML 1837, varia (1) and (2).
- (3) F. 232b: Grace before meal [Sa'alnāka] abbreviated.

Miniatures:

- (1) F. 1b: St. Peter.
- (2) F. 2a: Melchisedek, Moses and Aaron.
- (3) F. 2b: Abraham, Isaac and Jacob.
- (4) F. 29b: St. Bartholomew.
- (5) F. 42b: St. Matthew.
- (6) F. 59b: St. Luke.
- (7) F. 65b: St. Philip.
- (8) F. 75b: St. Andrew.
- (9) F. 117b: St. John the Evangelist.

- (10) F. 147b: St. James [Yā'eqob Ḥawāreyā].
- (11) F. 149b: St. Matthias.
- (12) F. 166b: St. James, son of Zebedee.
- (13) F. 178b: St. Mark.
- (14) F. 183b: St. Thomas.
- (15) F. 209b: St. Thaddeus.
- (16) F. 218a: St. Simon, son of Cleophas.
- (17) F. 223b: St. James, the brother of Jesus.

A prayer for Za'iiyyasus is asked from each of these saints.

Copying was arranged by Za'iiyyasus, 'Aqqābē Sa'at of Ḥayq (1292-7), ff. 29a and 232a.

Ff. 1a, 117a, 178a, 183a, 217b, 218b, and 223a blank.

Ff. 224b-232a stained by water.

Ff. 72b-73a, 75b, 117a, 202b-203a, 209b, 214b-215a and 220b-229 filmed twice.

## Monastery of Ḥayq Estifānos, Ambāssal, Wallo

Parchment, 45 x 35 cm., 282 + 1 ff., 2 cols., 45-35 lines, late 15th c.

## OLD TESTAMENT SCRIPTURES

- 1) Ff. 1a-26b: Enoch [Hēnok].  
The text on f. 17 continues on f. 26.
- 2) Ff. 27a-44b: I Maccabees.
- 3) Ff. 45a-54a: II Maccabees.
- 4) Ff. 54a-58b: III Maccabees.
- 5) Ff. 59a-82a: Isaiah.
- 6) Ff. 83a-87b, 88b and 88a: Ascension of Isaiah [‘Ergata Isāyeyyās].  
See A. Dillmann, Ascensio Isaiae Aethiopice et Latine, Leipzig, 1877.
- 7) Ff. 89a-113b: Jeremiah.  
Some chapters are not copied, others are copied in disorder compared to the King James version and some leaves have been rebound in disorder.
- 8) Ff. 113b-114b: Baruch, chapters 1-5.  
Copied without a clearcut division from Jeremiah.
- 9) Ff. 114b-116a: Lamentations.  
Chapter 4, 22 to chapter 5, 18 omitted; no clearcut division from 8) above.
- 10) F. 116ab: Baruch, chapter 6 [Ar’ayā Maṣṣḥaf].  
Copied without a clearcut division from 9) above.
- 11) F. 116b-119b: Paralipomena of Baruch [Tarafa nagar za-Bārok].  
Copied without a clearcut division from 10) above.  
All five entries, i.e. entries 7) - 11), are treated as one unit:  
(Tafaṣṣama ba-zeya maṣṣḥafa Bārok wa-Ērmeyās -- colophon, f. 119b).
- 12) Ff. 120a-131a: Job.
- 13) Ff. 132a-141b: III Ezra.  
With Nehemiah, f. 136b.
- 14) Ff. 142a-149b: Ezra II.
- 15) Ff. 150a-161b: Ezra I.
- 16) Ff. 162a-184b: Ezekiel.
- 17) Ff. 185a-195b: Daniel:  
(a) Ff. 185a-186a: The Book of Susanna.  
(b) Ff. 186a-194b: Daniel, chapters 1-12.  
(c) Ff. 194b-195b: Bel and the Dragon.
- 18) Ff. 196a-199b: Hosea.
- 19) Ff. 199b-203a: Amos.
- 20) Ff. 203a-205b: Micah.  
(for 22nd of Naḥasē [ama 20 wa-2 la-Naḥasē]).
- 21) Ff. 205b-207a: Joel.
- 22) F. 207ab: Obadiah.
- 23) Ff. 207b-208b: Jonah.
- 24) Ff. 208b-209b: Nahum.

- 25) Ff. 209b-210b: Habakkuk.
- 26) Ff. 210b-212a: Zephaniah.
- 27) F. 212ab: Haggai.
- 28) Ff. 213a-217b: Zechariah.
- 29) Ff. 217b-219a: Malachi.
- 30) Ff. 220a-231a: Proverbs:
  - (a) Ff. 220a-229a: [Messālēyāta Salomon].
  - (b) Ff. 229a-231a: [Tagšāša Salomon].
- 31) Ff. 231a-235a: Ecclesiastes.
- 32) Ff. 235a-242a: Wisdom.
- 33) Ff. 242a-243b: Song of Songs.
- 34) Ff. 244a-264a: Ecclesiasticus.
- 35) Ff. 264b-272a: Judith.
- 36) Ff. 273a-277a: Tobit.
- 37) Ff. 277b-281b: Esther.

It is not clear who Abbā Niqodimos was from whom prayer is asked:  
(O-māri buruk, Abbā Niqodimos, šalli lita), f. 44b.

#### Varia:

- (1) F. 44b: Note of ownership in Ge'ez by Šaggā Krestos, servant (or attendant, disciple) [lā'k] of the monastery of Dabra Māryām. (Zentu gubā'e nabiya't za-Šaggā Krestos, lā'k za-Dabra Māryām, za-tasāya'tomu ba-newāyu kama yekunno la-madhanita nafs wa-segā. La-zentu maṣeḥaf za-kēdo wa-za-ta'aggalo wa-za-saraqo ...)

Šaggā Krestos is most probably the author of Mazmura Krestos of British Museum Oriental MS. 534, (Wright, CXXVIII, 2, pp. 82-84). The anonymous author of the "Psalter of Christ" describes himself in his 151st Psalm as follows:

Ne'us ana em-kāhnāt,  
rad'omu la-manakosāt  
za-Dabra Māryām menēt.

Rad' "helper," "disciple," is another word for the lā'k of our manuscript. This MS. and those listed on f. 88a--see varia (3) below--must have been the books in the bibliography which he consulted while preparing his Psalter, which he might have called Mazmura Iyyasus following tradition--Malke'a Iyyasus, Ta'ammera Iyyasus, Fekkārē Iyyasus, etc.--had he not thought of his own name "Šaggā Krestos" (just as the Mazmura Dengel was composed by Mazmura Dengel). He could be the same Šaggā Krestos who purchased B.M. Or. MS. 691, Wright (B.M.), p. 164, although ownership in MS. 691 is written in a more disciplined hand.

- (2) F. 82b: Record of land holdings acquired by the monastery [māhebar] from Afa Mamher Sebbuḥ Amlāk, Retu' Amlāk, Qennewāta Krestos and Gāfāt Walda Giyorgis.
- (3) F. 88a: Note of ownership of the manuscript by (the descendants of ?) Rās 'Āmdu, for whom the MS. was copied, with a note of the

origin and descendants of the Rās. According to this note, the Rās, who was of Jewish origin, or his children gave this and other MSS. to (or deposited them at [anbarna]) the monastery of Ḥayq Estifānos. Taddasse Tamrat, who was interested in the personalities of Rās 'Āmdu and the ecclesiastical šum, Abbā Takla Nob, has edited part of this colophon in his article "The Abbots," p. 112. Rās 'Āmdu was the Rās or Biḥetwaddad 'Āmda Mikā'ēl, the king maker of Eskender (1478-1494). In some MSS. he is called Rās 'Āmdu or Bitwaddad Rās 'Āmdu. See for example EMML 1610, f. 12b and EMML 1943, f. 149a. See also Taddesse Tamrat, Church and State in Ethiopia, Oxford (1972), pp. 247 and 286-92.

In the list of MSS. given to the monastery by this dignitary, or his descendants, one finds Baralām [and Yewāsef, ed. E. A. Wallis Budge, (Cambridge 1923)] and Kalalāwedemnā or The Book of Kalilah wa-Dimnah, as the collection of tales from India is known in Arabic literature. These two works were used by the author of the Mazmura Krestos. In fact, our only source of the existence of the Kalilah wa-Dimnah in Ge'ez literature thus far has been the Mazmura Krestos. See varia (1) above. Even that evidence was doubted in a laborious study of Enrico Cerulli, "The 'Kalilah wa-Dimnah' and the Ethiopic 'Book of Baralaam and Josaphat' (British Museum MS. Or. 534)" in JSS 9 (1964), pp. 75-99. See my article, "The 'Kalilah wa-Dimnah' and the 'Mazmura Krestos,'" Proceedings of the Fifth International Conference of Ethiopian Studies (b), forthcoming.

- (4) F. 184b: A note in Ge'ez by 'Ārka Šellāsē, the Afa Mamher of Ḥayq, telling how he brought back this MS. from the palace of Emperor Yoḥannes (1667-82) with a MS. of the Hāymānota abaw from the palace of Emperor Fāsiladas (1632-1667).
- (5) F. 219b: A letter of one column in Ge'ez from Emperor A'elāf Saggad [Yoḥannes I] (1667-82) to the community of the Monastery of Ḥayq Estifānos in which, after informing them that he is sending this MS. and promising to send a MS. of the Synaxary, he asks for their prayers.
- (6) F. 219b: A statement of Ḥawāreyā Krestos, governor of "Dāḡ" and Ambāssal, that he had carried this MS. all the way from Askunā [nāhu em-Askunā šawireya amšā'ku lakemu] to the Monastery. He had probably been at the Emperor's court with 'Ārka Šellāsē for the same purpose. See varia (4) above.
- (7) F. 278b: A note of 5 lines in Ge'ez whose content is basically that of varia (5) above.
- (8) F. 278a: "Wa-Parāqliṯos."

Decorative design, f. 1a.

Many folios are darkened by water stains.

Ff. 131b and 282ab blank.

Ff. 19b-20a, 28b-29a, 48b-49a, 51b-52a, 58b-59a, 69b-70a, 87b, 135b, 158b-159a, 168b-169a, 181b-183a, 202b-203a, 230b-239a and 281b-282a filmed twice.

EMML Pr. No. 1769

Šāryā Madhānē 'Ālam (Church of the Savior of the World at Šāryā),  
Gubālāfto, Wallo

- 1) Ff. 3a-198b: Ritual for Passion Week [Gebra ḥemāmāt] (includes: rite of foot washing, f. 90b; homily of James of Sarug on the sacrifice of Abraham, f. 131a; Susanna, f. 160b; Song of Songs, f. 162a; Revelation, f. 169b; Temḥerta hebu'āt, f. 194b). -- Early 19th cent.

EMML Pr. No. 1770

Šāryā Madhānē 'Ālam, Gubālāfto, Wallo

- 1) Ff. 1a-90b: Funeral ritual [Genzat]. -- 19th cent.

EMML Pr. No. 1771

Šagarāt Mikā'ēl (Church of St. Michael at Šagarāt),  
Gubālāfto, Wallo

- 1) Ff. 1a-109b: Funeral ritual [Genzat].

Varia: Transaction concerning animals, f. 109b; list of people in Sanbāti, ff. 109b and 110a. -- Reign of Menelik II (1865-1913).

EMML Pr. No. 1772

Šāryā Madhānē 'Ālam, Gubālāfto, Wallo

- 1) Ff. 2a-98a: Miracles of Jesus Christ [Ta'ammera Iyyasus] (36 miracles).

Varia: Record of an inheritance, f. 1b. -- 1817 E.C. (= 1824/5 A.D.).

EMML Pr. No. 1773

Šagarāt Mikā'ēl, Gubālāfto, Wallo

- 1) F. 2ab: One miracle of the Virgin Mary.  
2) F. 2b: Hymn, Iyyasus Krestos, ṭe'uma sem la-za-yeṣēwwe'o.  
3) Ff. 3a-115a: Miracles of Jesus Christ [Ta'ammera Iyyasus] (37 miracles).  
4) Ff. 115a-120b: Story of Abgar [Aqāreyos], King of Edessa.  
5) Ff. 120b-122a: Jn. 5, 1-29.

The leaf after f. 28 is not numbered. -- 17/18th cent.

## Church of Šāryā Madhānē 'Ālam, Yağgu, Wallo

Parchment, 23.5 x 22, 239 + 1 ff., 2 cols., 17-20 lines, 17th c.

## FOUR GOSPELS

- 1) Ff. 2a-4a: Intercessory prayer for Passion Week.  
(Wa-nebal kWellena: Egzi'o, maḥaranna. Šalleyu ba'enta ṣen'a zātti makān wa-kWello makānāt ...)
- 2) Ff. 4a-239a: Four Gospels [Arba'ettu Wangēlāt]:
  - (1) F. 4a: Short introduction to Matthew.
  - (2) Ff. 4a-5b: Traditional chapters [are'est] for Matthew.
  - (3) Ff. 6a-18a: Introduction to the Four Gospels [mekneyāt].
  - (4) Ff. 18a-19a: Synoptic presentation of the agreement of the Four Gospels [ba'enta ḥebrata qālāt].
  - (5) Ff. 19a-20b: Letter of Eusebius to Carpianus.
  - (6) Ff. 22a-25a: Eusebian Canons [Aqmārāt].
  - (7) Ff. 28a-97a: Matthew.
  - (8) Ff. 97b-130b: Mark:
    - (a) F. 97b: Traditional chapters [are'est].
    - (b) Ff. 100a-130b: Text of the Gospel.
  - (9) Ff. 130b-190b: Luke:
    - (a) F. 130b: Introduction.
    - (b) Ff. 130b-132b: Traditional chapters [are'est].
    - (c) Ff. 135a-190b: Text.
  - (10) Ff. 191a-239a: John:
    - (a) F. 191a: Traditional chapters [are'est].
    - (b) Ff. 194a-239a: Text.

## Varia:

- (1) F. 97b: Events of the third hour of the Friday of the Crucifixion according to the Four Gospels.  
(Gizē 3 sa'āt, aḥazewwo la-Iyyasus wa-wasadewwo yesqelewwō ...)
- (2) F. 132b: Events of the 6th hour of the Friday of the Crucifixion according to the Four Gospels.
- (3) F. 191b: Events of the 9th hour of the Friday of the Crucifixion according to the Four Gospels.

## Miniatures:

- (1) F. 1b: Eusebius.
- (2) F. 21a: Ammonius.
- (3) F. 26b: The Crucifixion.
- (4) F. 27b: Matthew.
- (5) F. 98b: Christ bringing Adam and Eve out of Sheol.
- (6) F. 99b: Mark.
- (7) F. 133b: St. George and the dragon.

- (8) F. 134b: Luke.
- (9) F. 192b: Madonna and Child.
- (10) F. 193b: John.
- (11) F. 239b: Abuna Gabra Manfas Qeddus.

Decorative designs, ff. 28a, 100a, 135a and 194a.

Childish drawing, f. 239b.

Ff. 21a, 25b-26a, 27a, 98a, 99a, 133a, 134a, 192a, 193a and 240a blank.

EMML Pr. No. 1775  
Šāryā Madḥānē 'Ālam, Gubālāfto, Wallo

- 1) Ff. 3a-131b: Missal (office prayers, f. 3a; ordinary of the Mass, f. 15a; Anaphoras of the Apostles, f. 45a, our Lord Jesus Christ, f. 57b, the Virgin Mary by Cyriacus of Behensā, f. 61a, John the Evangelist, f. 70a, the 318 Orthodox Fathers, f. 78b, Dioscorus, f. 86b, Epiphanius, f. 88b, John Chrysostom, f. 94a, James of Sarug, f. 99a, Cyril, f. 103b, Basil, f. 108b, Gregory (I), f. 115b, Athanasius, f. 120b, Gregory II, f. 128b). -- 1881/1913 A.D. (Menelik II and Metropolitan Peter VII).

EMML Pr. No. 1776  
Šagarāt Mikā'el, Gubālāfto, Wallo

- 1) Ff. 1a-118a: Missal (office prayers, f. 1a; ordinary of the Mass, f. 12b; Anaphoras of the Apostles, f. 43a, our Lord Jesus Christ, f. 54b, the Virgin Mary by Cyriacus of Behensā, f. 58a, John the Evangelist, f. 66b, the 318 Orthodox Fathers, f. 73b, Athanasius, f. 80a, Basil, f. 86b, Gregory (I), f. 92b, Epiphanius, f. 97a, John Chrysostom, f. 101a, Cyril, f. 104b, Dioscorus, f. 109a, James of Sarug, f. 111a, Gregory II, f. 116a. -- Reign of Haile Selassie I (1930-1974).

EMML Pr. No. 1777  
Šāryā Madḥānē 'Ālam, Gubālāfto, Wallo

- 1) Ff. 1a-38b: Collection of chants for the year called Mawāše't, with supplementary chants, ff. 39a-40b.

Varia: Prayer against absent-mindedness, f. 40b. -- 19th cent.

EMML Pr. No. 1778  
Private library of Marigētā Saṭṭa Wadāḡ Sisāy,  
Gubālāfto, Wallo

- 1) Ff. 3a-123b: Psalter.
- 2) Ff. 124a-130b: Weddāsē Māryām.
- 3) Ff. 130b-133b: Anqaša berhān.

Varia: Mawāše't chants for John the Baptist, the Church, the Cross, the saints [ṣādqān] and the Martyrs, ff. 134a-135b; sale of the manuscript, f. 135b. -- 19th cent.

Church of Šāryā Madhānē 'Ālam, Yaḡḡu, Wallo

Parchment, 24 x 17.5 cm., 72 ff., 2 cols., 19 lines, 18-19th c.

## MAṢEḤAFA ḤEMĀMĀTIHU

Ff. 2a-71b: The Book of the Passion of Our Lord [Maṣeḥafa ḥemāmātihi wa-zēnā seqlatu (wa-qetlatu) la-Egzi'ena].

It is also known as Tazkāra Madhēn, a title which is sometimes personified as a worker of miracles and the object of prayers. The work is a homiliary on the Passion and Crucifixion of Our Lord with a gadl of Abuna Takla Māryām or Mabā'a Ṣeyon and miracles of the Saint.

(1) Ff. 2a-36b: The homiliary for the 27th of each month:

(a) Ff. 2a-6b: Maggābit.

(Ba-sema Ab ... Ba-sema Eg" Ab, aḥazē kWellu wa-ṣawwā'ē kWellu, faṭārē kWellu wa-gabārē kWellu, Egzi'ena wa-Madhanina I" K" ... Ze-we'etu maṣeḥafa ḥemāmātihi wa-zēnā seqlatu la-Egzi'ena ... Ṣaḥafewwā la-zātti maṣeḥaf abawina qeddusān Gebṣāweyān ... Yebē kama-ze: Wa-ba-ye'eti 'elat, ama 20 wa-7 la-warḥā Maggābit, tasaqla Egzi'ena ...)

(b) Ff. 6b-15a: Miyāzyā.

(Ba-sema Ab ... Neṣeḥef zēnā seqlatu la-Madhanina ... O-fequrāneya, enaggerakkemu kama ḥamma wa-mota Walda Egzi'a kWellu ...)

(c) Ff. 15a-17a: Genbot.

(Ba-sema Ab ... Šellāsēhu, za-yetwahad hellew la-tewledda tewledd, ba-'āwda manbaru za-yenadded ... Nenger wa-nezēnnu ba-'enta nefuqāna hāymānot ...)

(d) Ff. 17a-18b: Sanē.

(Ba-sema Ab ... Ba-sema Šellus qeddus, I Egzi'abḥēr, za-saqalo la-samāy ... Neṣeḥef maṣeḥafa dersān za-yetnabbab lā'ela tazkāra Madhēn, za-kama Ayhud ammāḥeyān ba-qen'ātomu ...)

(e) Ff. 18b-20b: Ḥamlē.

(Ba-sema Ab ... Ba-sema Šellus qeddus ... Nenger wa-nezēnnu 'ebaya ḥirutu la-Madhanina I" K", ba'enta seqlatu diba 'eḥa Masqal, ba-kama yebē Pāwlos ...)

(f) Ff. 20b-25a: Naḥasē.

(Ba-sema Ab ... Ba-sema Eg" Egzi'ena ... O-Egzi'eya I" K", rede'anni wa-abreh a'eyyenta lebbeya ...)

(g) Ff. 25a-27a: Maskaram.

(Ba-sema Ab ... Ba-sema Eg" Šellus, behuta hellinā ... Wa-bezuḥa beya nagar ba'enta ḥemāmātihi la-Madhēn, o-samā'i; aṣme' wa-itekun hakkāya ...)

(h) Ff. 27a-29b: Teqemt.

- (Ba-sema Ab ... Ba-sema Šellus qeddus, za-safho la-samāy ... Nāhu neṣeṣef dersān ba'enta seqlatu wa-ḥemāmu wa-ba'enta motu la-Egzi'ena ... Ba-kama yebē Yoḥannes wangēlāwi ...)
- (i) Ff. 29b-31a: Hedār.  
(Ba-sema Ab ... Wa-kā'ba nenger sem'a nagara nabiyaṭ qeddusān ba'enta ḥemāmātihi wa-seqlatu ...)
- (j) Ff. 31b-33b: Tāḥsās.  
(Ba-sema Ab ... Ba-sema Eg" ḥeyāw ... Nāhu nenaggerakkemu, la-emma tesamme'u ba-a'mero wa-labbewo ...)
- (k) Ff. 33b-36a: Terr.  
(Ba-sema Ab ... Ba-sema Eg" Šellus ... Seme'ukē, o-samā'eyān wa-labbāweyān, ḥezba Artodoksāweyān, zēnā seqlatu ...)
- (l) F. 36ab: Yakkātīt.  
This part deals only with the rules how to use the book, as arranged by Abuna Mabā'a Šeyon. Since there is no break here, it would seem that this part and all that follows--the miracles--are part of the reading of Yakkātīt.  
(Wa-kWellu za-yegabber zanta ba'āla ba-amin, za-šar'ā Abuna Mabā'ā Šeyon ...)
- (2) Ff. 36b-43a: Miracles of Our Lord and Saviour Jesus Christ and of Abuna Mabā'a Šeyon concerning the memorial day of the Passion and Death of Our Lord personified as Tazkāra Madhen.  
(a) The young man who threw down the bread of the memorial feast of Abuna Mabā'a Šeyon because of bad temper, f. 37a.  
(b) Takla Ḥawāreyāt, who was a monk and a deacon, went into seclusion until the Lord revealed to him the memorial day of his death [tazkāra motu], f. 38b.  
(c) The blind woman whose sight was restored when she touched her blind eyes with her fingers that had touched the cup from which she drank the drink of the feast of the memorial day of the death of Our Lord, f. 39b.  
(d) The servant who was serving at the time of commemorating the Passion and Death of Our Lord, became sick because he had slept with his wife the previous night, f. 40b.  
(e) The story of the woman from Darat whose rooster was carried off by a kite [anqē], f. 41b.
- (3) Ff. 43a-70a: Combat [gadl] (also called dersān, f. 69b) of Abuna Takla Māryām, Nebura Ed of Endagabṭān.  
See E. A. Wallis Budge, The Lives of Mabā'a Šeyōn and Gabra Krestōs, Lady Meux Manuscripts, No. 1, London (1898), Appendix, 1-33.  
(Ba-sema Ab ... Qeddus, za-yāmallekewwo malā'ekt wa-sab', wa-yessēbbehewwo Musē wa-Aron ... Wa-em-ze enaggerakkemu em-za-gabra Egzi'ena wa-Madḥānina, I" K", habta, wa-ašota rade'ēta, wa-afqerota wa-yawwehata ḥiruta wa-meḥrata lā'ela

fequru wa-gabārē šemratu, Takla Māryām, za-tasāmya Mabā'ā  
Şeyon ... za-semu Habta Şeyon la-abuhu ... za-şaraşa em-  
zamada Abuna Sāmu'ēl, rabān / kokaba berhān / nebura ed  
qadāmi za-beḫēra Angabtān / ...)

- (4) Ff. 70a-71b: Miracles [ta'ammer] of Abuna Takla Māryām:
- (a) The story of the woman whose sick son was healed when she vowed that she would make a memorial feast for the Lord, f. 70a.
  - (b) The story of the child who was healed by the saint and who escaped fire, f. 70b.
  - (c) The light that appeared over the dough from which the bread of the memorial feast was made, f. 71b.  
(Wa-zentu kWellu kona ba-medra Šawā), f. 71b.

Varia:

- (1) F. 72a: A note in Amharic on how Fitāwrāri Afrāsā (?) cultivated or colonized Bosanā during the reign of Menelik (II) and the governorship of Rās Walē.

Copied by 'Āsba Dengel for Šena Giyorgis and his wife Walatta Ēwostātēwos, f. 71b and passim. Also owned by Tāsfā Giyorgis and MekWrāba Dengel, f. 71b and passim.

Note of ownership by Šāryā Madḫānē 'Ālam, f. 72a.

Isolated names: 'Āmda Mikā'ēl and Tasfā Şeyon; Tasfā Mikā'ēl, f. 72a.

Ff. 1ab and 72b scrawls.

Ff. 11b-12a filmed twice.

EMML Pr. No. 1780  
Šāryā Madhānē 'Ālam, Gubālāfto, Wallo

- 1) Ff. 1a-71a: Me'rāf.
- 2) Ff. 71a-72a: Temherta hebu'āt.
- 3) Ff. 72b-74a: Greetings [salām] and glorifications [sebhat] for the hours, beginning with: Salām laki, Māryām Dengel, za-ma'āzā afuki kol (Chafne, no. 91).

Varia: Unidentified chants, ff. 72a, 74a-78b, 79b-80b; magic square, f. 79a. -- 19th cent.

EMML Pr. No. 1781  
Agdāmā Mikā'ēl (Church of St. Michael at Agdāmā), Yaḡḡu, Wallo

- 1) Ff. 2a-25a: Rite of incense [Ṣalota 'eṭān].
- 2) Ff. 25a-27b: Prayer of Our Lady Mary.
- 3) Ff. 28a-212b: Funeral ritual [Genzat]. -- Reign of Yoḥannes IV (1872-1889).

EMML Pr. No. 1782  
Šagarāt Mikā'ēl, Gubālāfto, Wallo

- 1) Ff. 2a-96b: 34 miracles of the Virgin Mary [Ta'ammera Māryām], without the introductory rite and introduction.
- 2) Ff. 97a-101a: Hymn to the Virgin Mary, O-rehrehta hellinā (Chafne, no. 368).
- 3) Ff. 101a-103a: Hymn to the Virgin Mary, Esagged laki (Chafne, no. 338). -- 18/19th cent.

EMML Pr. No. 1783  
Šāryā Madhānē 'Ālam, Gubālāfto, Wallo

- 1) Ff. 1a-151a: Miracles of the Virgin Mary [Ta'ammera Māryām], interspersed with Miracles of Jesus Christ [Ta'ammera Iyyasus] (introductory rite, f. 1a; introductory exhortation, f. 13a; hymn to the Virgin Mary in which the Jews who deny her virginity are cursed, Emma berhān wa-emma Madhen, f. 17b; Esagged laki, f. 19b; 45 miracles of Mary and 11 miracles of Jesus, arranged one miracle of Jesus after every three miracles of Mary, plus a single miracle of Mary at the end, f. 21b). -- 19th cent.

EMML Pr. No. 1784  
Šāryā Madhānē 'Ālam, Gubālāfto, Wallo

- 1) Ff. 5a-68b, 70a-71a: Collection of chants for the year called Ziq (Wa-anta-ni ḥezān), with a supplementary chant, f. 69a. -- 20th cent.

EMML Pr. No. 1785  
Private library of Berhānu at Damṭā, Gubālāfto, Wallo

- 1) Ff. 1a-17a: Hymn to St. George, Nagara fidalāt sāmen (Chafne, no. 312).
- 2) Ff. 17a-20b: Hymn to the Virgin Mary, Esēbbeḥ saḡgāki, O-Egze'eteya Māryām, ḥeywata kWellu (Chafne, no. 343). -- 20th cent.

EMML Pr. No. 1786  
Šāryā Madhānē 'Ālam, Gubālāfto, Wallo

- 1) Ff. 1a-129a: Psalter.
- 2) Ff. 129a-139b: Weddāsē Māryām.
- 3) Ff. 139b-144a: Anqaša berhān. -- 19th cent.

EMML Pr. No. 1787  
Šāryā Madhānē 'Ālam, Gubālāfto, Wallo

- 1) Ff. 3a-61a, 64a-88b, 92a-93a, 95a: Abbreviated antiphonary for the year, here called Bāhra degg'wā (Anqaša hāllētā, f. 92a).
- 2) Ff. 61b-63b: Amharic treatise on liturgical chant and dance.

Varia: Unidentified chants, ff. 1a-2a, 95a; a Zemmārē chant, f. 89a. -- 19/20th cent.

EMML Pr. No. 1788  
Šagarāt Mikā'ēl, Gubālāfto, Wallo

- 1) Ff. 9a-56b: Horologium for the night hours [Sa'atāt za-lēlit] (includes 3 miracles of the Virgin Mary, f. 37b).
- 2) Ff. 57a-63b: Secret names [asmāt] revealed by Christ to his disciples and others to St. Peter at Rome (f. 63b).

Varia: Order of prayers, f. 1a; magical prayer for help, f. 1b; hymn to the Virgin Mary, apparently incomplete at the beginning, ff. 2a-7a; Synaxary entry for St. Roche [Roqqo], f. 7a. -- 18th cent.

EMML Pr. No. 1789  
Private library of Berhānē 'Ālamu of Damṭa Giyorgis,  
Gubālāfto, Wallo

- 1) Ff. 5a-39b: 'Awda nagašt.
- 2) Ff. 41a-44a: Amharic divinatory treatise concerning good-hearted persons [karśu sannāy].
- 3) Ff. 44ab, 53ab: Astrological divination [Ḥassāba kawākebt], in Amharic.

Varia: Secret names [asmāt], ff. 1a-3b; prayer against stomach ache, ff. 39b-40a; prayer against headache, f. 40a; a collection of magical prayers, ff. 45a-52a. -- 18/19th cent.

EMML Pr. No. 1790  
Šāryā Madḥānē 'Ālam, Gubālāfto, Wallo

- 1) Ff. 3a-42a: Scriptural readings [menbābāt] for the night hours, preceded by the prayer, Bārekanna Egzi'o ba-barakata nabiya't.
- 2) Ff. 42a-44a: One miracle of the Virgin Mary.
- 3) Ff. 44a-46a: Litany, Ba-enta Šellāsēka.
- 4) Ff. 46a-47b: Greeting [salām] to the Church.
- 5) Ff. 47b-54a: Hymn to the Virgin Mary, Ba-sema Ab wa-Wald wa-Manfas Qeddus Šellāsē behileya waṭanku za-laki weddāsē (= EMML 1027-1<sup>o</sup>). -- 19/20th cent.

EMML Pr. No. 1791  
Šāryā Madḥānē 'Ālam, Gubālāfto, Wallo

- 1) Ff. 3a-10a: Chants called Mastagābe'.
- 2) Ff. 10b-16a: Chants called Arbā't.
- 3) Ff. 16a-22a: Chants called Aryām.
- 4) Ff. 22a-32b: Chants called Šalast.
- 5) Ff. 32b-39b: Chants called Keštat za-aryām.

Varia: Magical prayers, ff. 1b-2b, 39b-40b. -- 19th cent.

EMML Pr. No. 1792  
Unidentified library in the subdistrict of Gubālāfto,  
province of Wallo

- 1) Ff. 3a-48b: Anaphora of the Virgin Mary by Cyriacus of Behensā [Qeddāsē Māryām].
- 2) Ff. 48b-50a: Two collections of secret names of St. Michael the Archangel called homilies, from the Dersāna Mikā'el.

Varia: Chronology of Israel and Ethiopia, apparently incomplete at the beginning, f. 1a. -- Late 19th cent.

EMML Pr. No. 1793  
Šagarāt Mikā'ēl, Gubālāfto, Wallo

- 1) Ff. 1a-18a: Baptismal ritual [Maṣḥafa krestennā].
- 2) Ff. 18a-20a: Fetḥat za-Wald.

Varia: Adjuration of the celebrant to the people to communicate worthily, f. 20ab. -- Late 19th cent.

EMML Pr. No. 1794  
Šāryā Madḥānē 'Ālam, Gubālāfto, Wallo

- 1) Ff. 1a-22a: Anaphora of the Virgin Mary by Cyriacus of Behensā [Qeddāsē Māryām].
- 2) Ff. 22a-24b: Malke'a Anqaša berhān (beginning, Qeddest wa-beze't, sebeḥt wa-burekt, kebert wa-le'elt, Anqaša berhān, ma'arga ḥeywat, O-Māryām malakotāwit). -- Late 19th cent.

EMML Pr. No. 1795  
Private library of Berhānē 'Ālamu of Damṭa Giyorgis,  
Gubālāfto, Wallo

- 1) Ff. 3a-33a: Sanē Golgotā.

Varia: Prayer against evil spirits, f. lab. -- 19/20th cent.

EMML Pr. No. 1796  
Private library of Boggāla Nagāš, Gubālāfto, Wallo

- 1) Ff. 2a-36a: Anaphora of the Virgin Mary by Cyriacus of Behensā [Qeddāsē Māryām].

Varia: Note on the sanctification to be obtained through the Qeddāsē Māryām, f. 36ab; praise of God, f. 37a; a magical prayer, f. 37b. -- Late 19th cent.

EMML Pr. No. 1797  
Šāryā Madḥānē 'Ālam, Gubālāfto, Wallo

- 1) Ff. 1a-32b: Sanē Golgotā.
- 2) Ff. 32b-44a: Temherta ḥebu'āt. -- 19th cent.

EMML Pr. No. 1798  
Private library of Berhānē 'Ālamu of Damṭa Giyorgis,  
Gubālāfto, Wallo

- 1) Ff. 1a-7a: Chants for Fridays during the Fast in the 'ezl mode.  
Varia: Chants on the Incarnation, ff. 7b-8a; chant before the Gospel,  
f. 9a. -- 18/19th cent.

EMML Pr. No. 1799  
Agdāmā Mikā'ēl, Gubālāfto, Wallo

- 1) Ff. 1a-28b: Miracles of the Virgin Mary [Ta'ammera Māryām] (introductory rite, f. 1b; introductory exhortation, f. 14a; hymn, Esagged laki [Chāfne, no. 338], f. 17a; three miracles, f. 19a).  
2) Ff. 29a-30b: One miracle of Jesus Christ. -- 18/19th cent.

EMML Pr. No. 1800  
Private library of Boggāla Yetbārak, Gubālāfto, Wallo

- 1) Ff. 1a-10b: Collection of chants for the year called Mawāse't, without musical notation (incomplete at the end). -- 19/20th cent.

EMML Pr. No. 1801

Private library of Qēs Haddis Nagās, Gubālāfto, Wallo

- 1) Ff. 1a-8a: Sayfa malakot (Chafne, no. 274). -- 20th cent.

EMML Pr. No. 1802

Private library of Marigētā Saṭṭa Wadāḡ Sisāy, Gubālāfto, Wallo

- 1) Ff. 1b-2b: Secret names [asmāt] of St. Michael the Archangel, called a homily.
- 2) Ff. 3a-34b: Sanē Golgotā.
- 3) Ff. 34b-44b: Temherta hebu'āt.
- 4) Ff. 44b-53b: Sayfa malakot (Chafne, no. 274).
- 5) Ff. 53b-60a: Prayer, Egzi'abḥēr za-berhānāt.
- 6) Ff. 60b-64a: Account of the sufferings of Christ in the Passion as revealed to (Mary) Magdalen, Salome and Sārā.
- 7) Ff. 64a-77b: Secret names revealed to Saint Thomas.
- 8) Ff. 77b-80a: Prayer, Salām laki, re's qeddest (= EMML 360, f. 71b). -- 19/20th cent.

EMML Pr. No. 1803

Private library of Berhānu Habtu, Gubālāfto, Wallo

- 1) Ff. 1b-16a: Collection of prayers against charms [ba-enta mafteḥē šerāy].
- 2) Ff. 17a-26a: Temherta hebu'āt.
- 3) Ff. 26b-39b: Secret names given by Christ to be recited when water is sprinkled on the grave.
- 4) Ff. 39b-40b: Prayer, Sebbuḥ wa-weddus za-sārara k'wello 'ālama ba-aḥatti qāl. -- 18/19th cent.

EMML Pr. No. 1804

Private library of Ayyala, Gubālāfto, Wallo

- 1) Ff. 1a-71a: Collection of prayers invoking secret names [asmāt] for various purposes, against charms, for getting rich, against headache, etc. (includes: Tamāḥzanku kama iyyemut za-enbala gizēya, f. 10a). -- 20th cent.

EMML Pr. No. 1805

Private library of Marigētā Saṭṭa Wadāḡ Sisāy, Gubālāfto, Wallo

- 1) Ff. 1a-6a, 44ab, 62a-114b, passim: Collection of magical prayers against fire, eye disease, for a wife, etc.
- 2) Ff. 6b-105b, passim: ‘Awda nagašt. -- 20th cent.

EMML Pr. No. 1806

Private library of Marigētā Saṭṭa Wadāḡ Sisāy, Gubālāfto, Wallo

- 1) Ff. 1a-23a, 26b-40a: Collection of magical prayers.
- 2) Ff. 24a-26b: Secret names [asmāt] of the Virgin Mary revealed by the Holy Spirit by the tongue of Asrāštis.

Varia: A śalast chant, f. 40b. -- 20th cent.

EMML Pr. No. 1807

Private library of Bu‘ā Yālē (?), Gubālāfto, Wallo

- 1) Ff. 1a-16b: ‘Awda nagašt.
- 2) Ff. 16b-33b: Collection of magical prayers for various purposes.  
-- 20th cent.

EMML Pr. No. 1808

Agdāmā Mikā’ēl, Gubālāfto, Wallo

- 1) Ff. 3a-40b: Māhplēta segē (Chafne, no. 171).
  - 2) Ff. 41a-54b: Saqoqāwa Dengel (Chafne, no. 268).
- Ff. 53b-54a not filmed. -- 20th cent.

Church of Šāryā Madḥānē 'Ālam, Yaḡḡu, Wallo

Parchment, 8.5 x 6.2 cm., 33 + 1 ff., 1 col., 11-13 lines, 19th c.

MALKE'A MADḤĀNĒ 'ĀLAM - GREETINGS FOR THE HOURS

- 1) Ff. 3a-20b: Image of the Saviour of the World [Malke'a Madḥānē 'Ālam].  
M. Chaîne (Répertoire), no. 164, p. 202.  
(Salām la-zekra semeka za-irakabu tafṣāmēta)
- 2) Ff. 21a-33b: Greetings [salāmtā] for the hours.  
Most of these hymns are included in "Šalota sab'attu gizēyāt" published in Mazmura Dāwit, Artistic, Addis Ababa, 1952 E.C., pp. 379-410.
  - (1) Lauds [salāmtā za-nagh], f. 21a.  
(Sebḥat laka. Kama nenger k'wello ṣebḥatika ba-anāqeṣihā ...)
  - (2) Tierce [za-ṣ sa'āt], f. 22b.  
(Sebḥat laka. E'ēmmeh a'egārika ba-gizē ṣtu sa'āt qedma Pilāṭos ...)
  - (3) Sext [qatr], f. 25a.  
(Sebḥat laka. Amlākiya, Amlākiya, naṣṣeranni watra ...)
  - (4) Vespers (?) [śark], f. 26b.
  - (5) Compline [newām], f. 27b.

Varia:

- (1) F. 1a: The beginning of an Amharic letter addressed to Gabra Mikā'ēl.
- (2) F. 1b: A wish for the destruction of the enemy of an unknown person designated in the third person plural or polite form.

Private library of Berhānē 'Ālamu of Damṭā Giyorgis, Gubālāfto,  
Wallo

Paper, 19.5 x 15 cm., 97 + 1 ff. (numbered 1-96 with the leaf after f. 62 unnumbered, 1 col.) 23 lines, 20th c.

AMHARIC COMMENTARIES ON THE DAILY PRAYERS - ON THE SUFFERINGS OF  
OUR LORD - MANGADA SAMĀY - A'EMĀDA MEŠṬIR - AMHARIC COMMENTARY  
ON FEKKĀRĒ IYYASUS - HOMILY OF JOHN CHRYSOSTOM ON THE GLORY OF  
MARY - MALKE'A WEDDĀSĒ - MISCELLANEA

- 1) Verso of the foreguard leaf, ff. 1ab and 96a: Calendar for feast days.
- 2) Ff. 2a-5b: Amharic commentary on the Ba-sema Ab.
- 3) Ff. 6a-10a: Amharic commentary on the Our Father.
- 4) Ff. 10b-19a: Amharic commentary on the Nicene Creed.
- 5) Ff. 19a-22a: Symbolic interpretations of objects from the Old Testament, in Amharic.  
(Addabābāy ya-Qarāneyo amsāl naw, 'āmd ya-masqal amsāl naw, arwē bert ya-Gētāččen amsāl naw ...)
- 6) Ff. 22a-36b: On the sufferings of Our Lord, in Amharic.
  - (1) Ff. 22a-27b: Part one, called here maqdem.
  - (2) Ff. 27b-36b: The thirteen sufferings of Our Lord.
- 7) Ff. 37a-43b: The Journey to Heaven, Mangada samāy.
  - (1) Ff. 37a-39b: Of the righteous.
  - (2) Ff. 39b-43b: Of sinners.  
According to ethiopic tradition, both Heaven and Hell are in samāy bēt.
- 8) Ff. 43b-57b: On the Miracles of Mary and Jesus.
  - (1) Ff. 43b-54a: Amharic commentary on the introductory rite [Maṣṣḥafa šer'at].
  - (2) Ff. 54a-55b: Amharic commentary on the introductory exhortation.
  - (3) Ff. 56a-57b: Two Miracles of Mary:
    - (a) The farmer [gabbārāwi] who became wealthy by taking away his relatives' wealth, f. 56a.
    - (b) The sick man who prayed to the Blessed Virgin that he might not die before he visited the Holy Land, f. 56b.
  - (4) F. 52b: One miracle of Jesus:  
Young Jesus riding on the sun rays, f. 57b.
- 9) Ff. 58a-73b: Pillars of Mystery [A'emāda Mešṭir], in Amharic.
  - (1) Ff. 58a-59a: Summary of theology.  
(Ba-sema Ab ... Newēṭṭen ba-rade'ēta Eg" ṣḥifa 5 a'emāda mešṭir [but not all five are included in the treatise]. Ba-Ab sem wallādi ... mān faṭṭarah, 3 bal šellāsē. Šellāsē sent nāččaw ...)
  - (2) Ff. 58a-59b: Incarnation, but called Mešṭira Šellāsē.
  - (3) Ff. 60a-66a: Trinity [Mešṭira Šellāsē].
  - (4) Ff. 66b-73b: Incarnation, without title.

- 10) Ff. 73a-77b: Amharic commentary on the Interpretation of Jesus [Fekkārē Iyyasus].
- 11) Ff. 77b-80a: On monasticism, in Amharic.  
(Kefl. Neṣeḥef maṣeḥafa manakosāt. Ya-manakose [sic] nagar endih naw ala maṣeḥafa manakosāt. Manak<sup>W</sup>asē [sic] malat ya-mota malat naw ...)
- 12) Ff. 80a-81a: On the Passion of Our Lord, taken from the Maṣeḥafa hemāmātiḥu as revealed to Bērzēda, (Birgitta) and her companions, in Amharic.
- 13) Ff. 81a-84a: Homily of John Chrysostom on the glory of the Blessed Virgin.  
(Ba-sema Ab ... Weddāsē za-darasa Yoḥannes Afa Warq la-Egze'etena Māryām neṣeḥt, za-yetnabbab la-lla-warḥu, ṣalotā ... Yebē: Efaqqed etnāgar [MS: wa-etnaggar] ba'enta kebrā la-Walādita Madḥānina, ba-kama yedallu la-kehiloteya. Ansa efarreh esma albeya lessān ...)
- 14) F. 84ab: Synaxary entry for Roqko, for 23 Miyāzyā.
- 15) Ff. 84b-89b: The Journey to Heaven.  
(1) Ff. 84b-88b: Of the Sinners [Ya-ḥaṭan (sic)].  
(2) Ff. 88b-89b: Of the Righteous.
- 16) Ff. 89b-90a: On the theology of the anointing of Our Lord [Meṣṭira qebāt (?)].
- 17) Ff. 90a-95a: Image of the Praises of Mary [Malke'a Weddāsē], introduced by a short paraphrase of the Magnificat, f. 90a, and followed by the Image of the Gate of Light [Malke'a Anqasha berhān], f. 94a.
- 18) F. 95a: Greeting [salām] to the Church.  
(Salām laki, Bēta Krestiyān, mar'āta Madḥen ...)
- 19) F. 95ab: Exhortation against additives, coffee, čāt, and tobacco, in Amharic.

The copyist does not seem to have had a formal education in Ge'ez. He was probably a young monk.

Copied for (probably also by ) Walda Madḥen, f. 56a and passim.

Recto of the foreguard leaf and f. 96b not filmed.

Ff. 1b-2a, 2b-8a, 44b-45a and 93b-94a filmed twice.

EMML Pr. No. 1811

Private library of Marigētā Ḥaddis Lessānu, quarter of Makākkalaññā,  
Addis Ababa

- 1) Ff. 1a-93a: Ṣoma deggWā (Anqasha hällētā, f. 89b). -- 20th cent.

EMML Pr. No. 1812

Private library of an unidentified individual, quarter of Makākkalaññā,  
Addis Ababa

- 1) Ff. 3a-20b: Anaphora of the Virgin Mary by Cyriacus of Behensā  
[Qeddāsē Māryām].  
2) Ff. 20b-21b: Selected phrases where the chant is variable [anqas] of  
the Qeddāsē Māryām (incomplete at the end).  
3) Ff. 22a-49a: Greetings [salām] and glorifications [sebḥat] for the  
hours.

Some of the headings of the principal divisions are ornamented. -- 19/20th  
cent.

EMML Pr. No. 1813

Private library of Marigētā Ḥaddis Lessānu, quarter of Makākkalaññā,  
Addis Ababa

- 1) Ff. 3a-18a: Prayer of Moses (= Brit. Mus. Or. MS. 564-6<sup>o</sup>/Wright,  
p. 112, no. CLXVIII).  
2) Ff. 18a-23a: Secret names [asmāt] revealed to Hananiah, Azariah and  
Mishael.  
3) Ff. 23a-25b: Magical prayer against enemies.  
4) Ff. 25b-28b: Secret names given to the Prophet Daniel.

Varia: Magical prayer, f. 28b; directives concerning chant, ff. 29b-30a.  
-- 19th cent.

Private library of 'Awwaqa, Entotto, Addis Ababa

Paper, 18.5 x 15.5 cm., 42 ff., 1 col., 20 lines, dated (f. 31a) Ḥamlē 22nd 1940 E.C. (= July 29, 1948 A.D.).

GESS

Ff. 2a-42b: Ge'ez vocabulary and grammar entitled Gess.

(Ba-sema Ab ... Newēṭṭen ba-rade'ēta Eg" ṣeḥifa geśś. Loha, ṣāfa ...)

- (1) Ff. 2a-31a: List of Ge'ez verbs in alphabetical order with Amharic translation.  
Some verbs are put into sentences to show the different shades of meaning that they have.
- (2) Ff. 31b-36b: List of Ge'ez nouns in alphabetical order with Amharic translation.  
Proper nouns are also included.
- (3) Ff. 36b-42b: On prepositions and adverbs, in 13 chapters; incomplete.

F. 1ab: Additional words.

Ff. 7b-8a filmed twice.

EMML Pr. No. 1815

Private library of Tāffasačč, quarter of Enṭoṭṭo, Addis Ababa

- 1) Ff. 4a-76b: Amharic catechetical treatise on the principal mysteries of Christian faith [Amṣestu a'māda meštir].

Varia: Prayer for the owner, Ib; fragment of a miracle of St. Michael the Archangel, ff. 1ab, 79ab; prayer for the owner's family, f. 2a; rules on fasting, f. 77b.

Miniature: Trinity, f. 3a.

The numbers 16-18 were skipped in numbering the leaves. -- 1963 E.C. (= 1970/1 A.D.).

EMML Pr. No. 1816

Private library of Alaqā 'Awwaqa, quarter of Enṭoṭṭo, Addis Ababa

- 1) Ff. 1a-60a: Collection of chants called Mawāše't. -- 25 Maskaram 1907 E.C. (= 5 October 1914 A.D.).

EMML Pr. No. 1817

Private library of Alaqā 'Awwaqa, quarter of Enṭoṭṭo, Addis Ababa

- 1) Ff. 1a-43a: Sayfa Šellāsē.
- 2) Ff. 44a-57b: Malke'a Šellāsē (Chaine, no. 20).
- 3) Ff. 58a-67b: Temherta hebu'āt.
- 4) Ff. 68a-73b: Prayers to drive away demons.
- 5) Ff. 74a-77a: Malke'a Mikā'el wa-Gabre'el -- Salām la-zekra semekemu kama zaḥāy wā'yā (not in Chaine).
- 6) Ff. 77a-79b: Prayer, O-Egzi'eya Iyyasus Krestos, Walda Egzi'abḥēr heyāw, ba-enta Māryām waladiteka rad'anni (Chaine, no. 370).

The number 8 has been given to two consecutive leaves. -- 20th cent.

EMML Pr. No. 1818

Private library of Alaqā 'Awwaqa, quarter of Enṭoṭṭo, Addis Ababa

- 1) Ff. 3a-62b: Collection of chants called Mazmur (Anqaša hāllētā, f. 59a).
- 2) Ff. 65a-94b: Collection of chants called Zemmārē. -- 20th cent.

Private library of Alaqā 'Awwaqa, quarter of Entotto, Addis Ababa

- 1) Ff. 1a-27b: Collection of prayers against charms [ba-enta mafteḥē šerāy].
- 2) Ff. 27b-30a: Magical prayers against eye disease, wounds, the evil eye, etc.

Varia: Chants, one from Ziq, ff. XIb-XIIIa. -- 4 Sanē 1953 E.C. (= 11 June 1961 A.D.).

Private library of Alaqā 'Awwaqa, quarter of Entotto, Addis Ababa

- 1) Ff. 1a-6a: Hymn, Tamāḥzanku bekemu, Ab wa-Wald wa-Manfas Qeddus.
- 2) Ff. 6b-44b: Sayfa Šellāsē.
- 3) Ff. 44b-50a: Miracles of the Virgin Mary (introductory exhortation, f. 44b, and 3 miracles, f. 47a).
- 4) Ff. 50b-51a: One miracle of Our Lord Jesus Christ.
- 5) Ff. 51b-52b: Hymn to the Virgin Mary, Esagged laki (Chafne, no. 336).
- 6) Ff. 53a-95b: Collection of prayers invoking secret names [asmāt] (includes: Prayer of Peter, f. 53a; prayer concerning Melchisedech and the Paraclete, f. 58b; secret names revealed to St. Thomas, f. 64a; secret names revealed to the Apostles on the Mount of Olives, f. 73a; secret names of Christ [= EMML 427-50], f. 77b; prayer of absolution that comes from the Apostles, f. 83a; secret names revealed to Hananiah, Azariah and Mishael, f. 89a; secret names revealed to St. Andrew, f. 92a).
- 7) Ff. 95b-96b: Prayer, Tamāḥzanku kama iyyemut za-enbala gizēya.
- 8) Ff. 97a-100a bis: Malke'a Gabra Manfas Qeddus (Chafne, no. 196).
- 9) Ff. 101a-109a: Malke'a Giyorgis (Chafne, no. 147).
- 10) Ff. 109a-111b: Malke'a Rufa'el--Salām la-tafaṭroteka ba-lēlita eḥud (perhaps Chafne, no. 215).
- 11) Ff. 111b-116a: Unidentified hymn to the Virgin Mary (incipit illegible in the film).
- 12) Ff. 117a-121a: Anaphora of our Lord Jesus Christ.
- 13) Ff. 121a-124b: Prayer, Egzi'abḥēr za-berhānāt.
- 14) Ff. 124a-126a: Fethat za-Wald.

Varia: Calendar of commemorations of the Apostles and Evangelists, f. 126a.

The leaf after f. 100 is unnumbered. -- Early 19th cent.

Private library of Alaqā 'Awwaqa, quarter of Entotto, Addis Ababa

- 1) Ff. 1a-21b: Malke'a Galāwdēwos (Chafne, no. 315). -- Mid 20th cent.

Private library of Alaqā 'Awwaqa, quarter of Enṭoṭṭo, Addis Ababa

- 1) Ff. 1a-12b: Prayer, Nāhu tamāḥzanku ba-hohyāta semeka (Chaine, no. 314). -- Mid 20th cent.

## Monastery of Ḥayq Eṣṭifānos, Ambāssal, Wallo

Parchment, 34 x 29.5 cm., 177 + 1 1/2 ff. (numbered 1 to 178 with number 101 omitted from the series), 3 cols., 31-34 lines, dated (colophon, f. 178a) 1712/3 (second year of the reign of Emperor Yoṣṭos [1711-1716 A.D.]).

## THE FAITH OF THE FATHERS

Ff. 3a-177b: The Faith of the Fathers [Hāymānota abaw].

See EMMML 1173.

- (1) F. 3a: Introduction.
- (2) Ff. 3a-4b: Mystagogical Catechesis.
- (3) Ff. 4b-5a: From the Didascalia of the Apostles.
- (4) Ff. 5a-158b: Testimonies of the Fathers.
- (5) Ff. 158b-166b: Anathemas of the Fathers.
- (6) Ff. 166b-170a: Supplementary short testimonies of the Fathers on the Incarnation.
- (7) Ff. 170a-173b: The Faith of James Baradaeus [Hāymānotu la-Yā'eqob Elbarāde'i].  
See EMMML 1126-1.
- (8) Ff. 173b-177a: Supplementary texts from the Scriptures, including sayings of the Apostles.
- (9) F. 177ab: The Ten Commandments.
- (10) F. 177b: Mt. 25, 31-46.

## Varia:

- (1) F. 1b: Excerpt from a Bāhra ḥassāb indicating the numbers to be added to the days of the week and feasts to determine the dates of movable feasts.  
(Ya-qedāmē 8̄, ya-ḥud 6̄, ya-sañño 7̄ ...). The numbers are obviously confused.
- (2) F. 2a: Excerpt of 3 full columns from the prayer apparently of a rogation [mehellā].  
(Ba'enta ṭebḥu la-Qāl, qWerbāna amleko ṭellul, ba-westa zātti marṭul, Manfas Qeddus yeṣṣalal, ḥāyla ṣalā'i yesassel, hā hā hā. Ba'enta ṭebḥu ...)
- (3) Recto of the 1st rear guard leaf: "Dasē ṭa(qlāy) ge(zāt)."
- (4) Recto of the 2nd rearguard leaf: A small note on the material (goatskin) and the copyist (Engedā Saw ?) of the MS.

Copied by Eṣdiros, f. 178a (but on the recto of the 2nd rear guard leaf: Engedā Saw), probably for Māretā and Walda Giyorgis (f. 170a), but the name in the colophon (f. 178a) has been erased.

Ff. 1a, 2b and 178b blank.

Ff. 10b-11a, 46b-47a, 49b-50a and 149b-150a filmed twice.

## Monastery of Ḥayq Eṣṭifānos, Ambāssal, Wallo

Parchment, 33 x 24 cms., 216 + 2 ff., 2 cols., 21 (rarely 22) lines (ff. 213b-215a: 23 lines and f. 215b: 45 lines), early 15th c. (copying arranged by Yosēf, who was 'Āqqābē Sa'at in the time of Emperor Yesḥaq [1414-1429], f. 62b and passim).

## ACTS OF SAINTS AND MARTYRS

Ff. 1a-215b: Acts of the Martyrs [Gadla samā'tāt].

- (1) Ff. 1a-63a: Combat of Fāsīladas.

See EMML 1479 (3). Edited by F. M. Esteres Pereira, Gadla Fāsīladas, CSCO, vol. 37, Script. Aeth., t. 20, (1962). Translated from "the Coptic" into Ge'ez by the Egyptian priest [qasis] Sem'on in the year 1396/7 A.D. and copied by Tādēwos as arranged by Yosēf (colophon, ff. 62b-63a). Yosēf is most probably the 'Āqqābē Sa'at of Ḥayq. See next entry.

- (2) Ff. 64a-75b: Combat of Cornelius the Centurion. Martyred on the 23rd of Ḥedār.

(Ba-sema Ab ... Tazkara [sic] gadlu la-qeddus wa-neṣuh Qarnēleyos, 1 em-sab'ā arde't, ḥabē me'et za-kona ba-Qisāreyā, wa-'eraftu za-kona ama 20 wa-3 la-warḥā Ḥedār, ba-sālāma [sic] Eg" Ab, amēn. Kona zentu qeddus Qarnēleyos ḥabē me'et za-em-Farṭiṭāleyā, wa-ḥora ...)

Translation from Arabic into Ge'ez arranged by 'Āqqābē Sa'at Yosēf, most probably by the same "Sem'on the Egyptian priest" (f. 63a).

(Za-aṣḥafo la-zentu maṣḥaf em-'Ārabi la-Ge'ez 'Āqqābē Sa'at Yosēf ... wa-mesla ṣaḥafihu Tād[d]āwos[?] ... za-a'elawkewwo em-'Ārabi la-Ge'ez ana gabr ne'us, wa-iteḥmeyuni ...)

- (3) Ff. 76a-120a: Homily by Stephen, Bishop of Ahnās in Egypt, on St. Abakluz.

Abakluz became a martyr on the 20th of Ṭerr while resisting the recruitment of young men for the Roman army. The Synaxary mentions only his name, Abbā Kaluz, and his city, Fant.

(Ba-sema Ab ... Dersān za-darasa ab qeddus, Abbā Eṣṭifānos, ēppis qoppos za-hagara Ahnās, ba'enta tazkāru la-qeddus qasis, Abbā Abakluz, za-em-sab'a hagara Fant [also: Fanat, f. 77a], mafqareyāna Krestos emmuntu, zentu za-naś'a aklila sem' ama 20 la-warḥa Ṭerr ...), f. 76a.

(Wa-hallo 1 be'esi em-westa hagar enta tessammay Fanat em-adyāma hagara Ahnās za-semu Diyoṣqoros ...), f. 77a.

(Wa-konat lottu be'esit šannāyt enta semā Afomeyā, wa-konat taḥazzen ...), f. 77b.

Colophon, f. 120a: (Tafaṣṣama dersān za-abiiyy kebur Abbā Abakluz, Eg" yahabanni barakata ṣalotātihu, amēn. Wa-la-aṣḥafihu

Yosēf wa-la-za-ṣeḥafihu [sic] Tādēwos ...)

- (4) Ff. 121a-146b: Miracles [ta'ammer] of St. Abakluz written down by Stephen, Bishop of Ahnās.

(Ba-sema Ab ... Dersān dāgemāwi za-darasa ab qeddus wa-kebur, Abbā Eṣṭifānos, ēppis qoppos za-hagara Ahnās, yenagger ba-westētu ta'ammerātihi la-qeddus wa-kebur Abbā Abakluz. Wa-konu bezuhān ḥezb wa-liqāwent wa-kāle'an ...)

- (a) Introduction, f. 121a.
- (b) First miracle, f. 122a:  
Building of a church in his name on the site of his own house.
- (c) Second miracle, f. 128a:  
Diyonāseyos, the wealthy man from the district of Aqfās.
- (d) Third miracle, f. 131a:  
The wealthy man from the people of Sofneyā who refused to see the Jewish magician to seek medicine for the fertility of his wife.
- (e) Fourth miracle, f. 135a:  
The garden of Abbā Abakluz from which fruits were collected and distributed to the poor by the bishop.
- (f) Fifth miracle, f. 138a:  
The poor man from the people of Tambadi, who was in the service of a cruel wealthy man.
- (g) Sixth miracle, f. 141a:  
The three Jews who were dealing in magic.
- (h) Seventh miracle, f. 143a:  
The priest in the land of Abwān in Qisā, who did not go to church regularly.

- (5) Ff. 147a-175a: History of Abbā Pifāmon, by Theodore, Bishop of Awsēm.

See Wright (B.M.) CCLVI, 9, p. 165, and Chaîne (D'Abbadie), no. 179, 2, p. 107.

- (6) Ff. 176a-194b: History of Theodore, composed as a homily [dersān] by Enṭoneyos, Bishop of Awqiṭos or Awkiṭos.

Theodore (not to be confused with Tēwoderos Meśrāqāwi or Theodore the Anatolian) was a high-ranking officer in the army of Diocletian, born of John, a saint from Upper Egypt, (Tābor em-falaga Sebṭ) or (Dabra Sebuṭ), and the pagan Awseyā, daughter of an officer in the Roman army. He became a martyr on the 20th of Ḥamlē (f. 193b). Abbā Enṭoneyos, the bishop who wrote the dersān, knew the martyr personally since they grew up together and went to the same school.

(Ba-sema Ab ... Dersān [za-] qeddus Abbā Enṭoneyos, ēppis qoppos za-ye'eti hagar; wa-tanāgara kā'ba ba'enta samā't 'abiyy, Mār Tēwoderos, ḥabi kebur, mawā'i liqa ḥarā; wa-aṭayyaqa ledato, wa-abawihu wa-mawā'ela za-tagādala eska feṣṣāmē sem'u. Esma zentu ab taḥaḥna meslēhu ba-ye'eti

hagar, za-aqdamna zakkerotā, wa-nabaru enza yetmaharu  
kel'ēhomu eska ama nagša Diyogeldeyānos ... Yebē: Soba  
tašayma ab Enṭoneyos diba manbara hagara Awkiṭos,  
sa'alewwō hezb ...)

Colophon, f. 194b: (Wa-za-aṣṣafo zanta gadla Tēwoderos,  
samā'ta Madḡen, abuna Yosēf ... Wa-litani la-gabreka, Tādēwos,  
ṣaḡafē gadleka ...)

- (7) Ff. 195a-215b: Homily by Theodore, Patriarch of Antioch, on  
the translation of the body of Theodore the Martyr to Upper Egypt.  
Included are eight miracles of the martyr. As to the identity  
of the martyr, see (6) above. He is called here Tēwoderos  
Bisderādilādes, liqa ḡarā, "head of an army."

(a) Ff. 195a-199a: The homily for the 5th of Hedār.

(Ba-sema Ab ... Dersān za-darasa ab kebur, Abbā  
Tēwoderos, liqa pāppāsāt za-hagara Anṣokeyā, la-lla-l  
l em-samā'tāta hagaru za-naš'u aklila sem' ba-edawihu  
la-Diyogeldeyānos neguś 'elew, wa-fadfādassa ellu  
keburān samā't mawā'eyān, Tēwoderos, liqa ḡara, wa-  
Tēwoderos Meśrāqāwi, wa-za-kama astar'aya šegāhu la-  
Tēwoderos Bisderādilādes, za-we'etu liqa ḡarā behil.  
Wa-nagara kā'ba ḡāylāta wa-mankerāta za-gabra Eg" lottu  
ba-medra abawihu, Se'id, em-hagara Gebṣ. Esma gabru  
la-qeddus Tēwoderos, Dimātā'os, ṣaḡafa k<sup>w</sup>ello za-re'ya,  
wa-abṣeḡa ḡaba zātti hagar za-teśšamay Anṣokeyā ba-  
mawā'ela šimateya enbala delwat, ana Tēwoderos, liqa  
pāppāsāt lā'ela hagara Anṣokeyā. Wa-em-ze ḡorku ḡaba  
hagara Se'id ...)

- (b) Ff. 199a-212b: Miracles of Theodore the Martyr from  
Upper Egypt.

Witnessed by his servant Dimātāwos and reported to Patriarch  
Theodore, who wrote them down and even went to Upper Egypt  
to visit the tomb of the martyr.

1. The falling of the column with blood in it on the 20th  
of ḡamlē, the day the martyr was beheaded, f. 199a.
2. The island that was saved by the martyr from a mighty  
wave, f. 200a.
3. The failure of the attempt of the demons to drown the  
body of the saint when it was being translated to  
Upper Egypt, f. 202a.
4. The martyr healed the owner of the boat who had been  
sick for eight years, f. 204a.
5. The quarrel of the children of Anḡalbā, the aunt of  
the martyr, over the money brought with the body of the  
martyr, f. 207a.
6. The death of the Jew who mocked the icon of the martyr,  
f. 209a.
7. The dream of the mother of the martyr, f. 210a.

8. The quarrel over the property of the martyr, f. 211b.  
(c) Ff. 212b-215b: Concluding words of the Patriarch concerning the many miracles worked through the icon of the martyr.

(Albeya kehila kama eh<sup>w</sup>alleq<sup>w</sup>e ta'ammerāta za-astar'ayat  
em-se'la samā't Tēwoderos ...)

Copied by Tādēwos as arranged by 'Aqqābē Sa'at Yosēf (colophon, f. 215b), who calls himself in this colophon the (spiritual) son of Šaraqa Berhān, who was 'Aqqābē Sa'at before him until 1403. See also, Taddesse Tamrat, "The Abbots," pp. 103-104.

The date of the translation of the combat of Fāsiladas, into Ge'ez (ff. 1a-63a), 1396/7 A.D., (f. 63a), which is also mentioned in Wright (B.M.) CCLVII, 3, p. 166 and EMML 1479 (3), is so close to the time of copying of this manuscript that one is led to suspect that 'Aqqābē Sa'at Yosēf was personally responsible for arranging the translation of this gatl, the gatl of Cornelius (ff. 64a-75b and colophon, f. 75ab) and most probably other gatlāt as well. See also the note on the translation in (2) above. Yosēf may even have started his literary activity before he became 'Aqqābē Sa'at (ca. 1403), before the end of the 14th cent. At any rate, this MS. is most probably the original copy of the translations contained in it.

Simple decorative design, f. 1a.

F. 146b: Title note: "Ze-maṣṣəḥaf za Abbā Abakluz, ta'ammerihu bezuḥ...."

F. 216b: Prayer of the copyist; poorly legible.

Ff. 63b, 120b, 216a blank.

Ff. 24b-25a, 44b-45a, 67b-68a, 79b-80a, 154b-155a and 203b-204a filmed twice.

## Monastery of Ḥayq Estifānos, Ambāssal, Wallo

Parchment, 35 x 25 cm., 153 ff. (numbered 1 to 152, with the leaf after f. 74 unnumbered), 2 cols., 27 lines (occasionally 26, rarely 25 or 28), 14-15th cent.

## GADLA ḤAWĀREYĀT

Ff. 1a-152b: Combat of the Apostles [Gadla Ḥawāreyāt].

See EMML 1482.

- (1) F. 1ab: Introduction.
- (2) Ff. 1b, 3a-15b, 126a: Preaching of St. Peter.
- (3) Ff. 126ab, 2ab, 148ab, 16a: Martyrdom of St. Peter.
- (4) Ff. 16a-18b: Martyrdom of St. Paul.
- (5) Ff. 19a-20b, 90a: Preaching of St. Simon.
- (6) Ff. 90ab, 125a: Martyrdom of St. Simon.
- (7) Ff. 125b, 89ab, 88a: Preaching of St. James, brother of our Lord.
- (8) Ff. 88b, 91a-93b, 21a: Martyrdom of St. James.
- (9) Ff. 21a-27a: Preaching of St. Bartholomew.
- (10) Ff. 27a-29b, 53b: Martyrdom of St. Bartholomew.
- (11) Ff. 30a-38b: Acts of St. Matthew.
- (12) Ff. 38b-41a: Martyrdom of St. Matthew.
- (13) Ff. 41a-45a: Martyrdom of St. Luke.
- (14) Ff. 45a-49b: Preaching of St. Philip.
- (15) Ff. 50a-52b: Martyrdom of St. Philip.
- (16) Ff. 54a-61b, 76ab, 75a: Preaching of St. Andrew.
- (17) Ff. 75ab, 62a-74b bis: Acts of Sts. Andrew and Bartholomew.
- (18) Ff. 77ab, 79a-80b: Martyrdom of St. Andrew.
- (19) Ff. 81a-85b, 149ab, 78ab, 97a-102b: Preaching of St. John, by Prochorus.
- (20) Ff. 111a-112b, 86a-87b, 94a: Death of St. John.
- (21) Ff. 94b-95a: Martyrdom of St. James Alphaeus.
- (22) Ff. 96ab, 103b, 103a, 151ab, 110ab, 104a-109b, 113a: Preaching of St. Matthias.
- (23) Ff. 113a-115a: Martyrdom of St. Matthias.
- (24) Ff. 115a-119a: Acts of St. James, son of Zebedee.
- (25) Ff. 119a-120b: Martyrdom of St. James
- (26) Ff. 121ab, 123a-124b, 127ab: Martyrdom of St. Mark
- (27) Ff. 128a-130b, 150ab, 131ab, 122ab, 132a-137b: Preaching of St. Thomas.
- (28) Ff. 137b, 139ab, 138ab, 140a-141b: Martyrdom of St. Thomas.
- (29) Ff. 142a-147a: Preaching of St. Jude.
- (30) F. 147ab: Exhortation to commemorate the Apostles (incomplete at the end).
- (31) F. 152ab: The names of the tribes to which the 12 Apostles belonged, according to Dionysius.
- (32) F. 152b: Calendar of the commemorations of the Apostles.

Varia:

- (1) Ff. 127b, 52b-53a: Image [Malke'] of Jesus Christ.  
Chaine (Répertoire), no. 125.  
(Salam [sic] la-zekra semeka ba-maṣṣḥēta masqal za-talak'a /  
Wa-la-se'erta re'eka [sic] ṣallim za-dama tak<sup>war</sup>'a / ...)
- (2) F. 95b: Hymn to the Blessed Virgin by a certain Abreham  
[Maḥelēt za-Abreham be'esi].  
(Esēbbeḥ ṣaggāki, esē(bbe)ḥ ṣaggā(ki), Māryām. / Hedegissa  
ba-lessāna ṣegā wa-dam / faṣṣemo sebhataki, se'nu ḥāyla  
aryām, kirūbem wa-surāfēm / ...)

Ff. 16b-17a, 78b-79a, 84b-85a, 102b-103a and 131b-132a filmed twice.

Monastery of Hayq Estifānos,<sup>1</sup> Ambāssal, Wallo

Parchment, 44 x 31 cm., 2 cols., 227 + 1 ff. (numbered 1 to 225, with the leaves after ff. 57 and 153 unnumbered), 2 cols., 32-34 (rarely 35) lines, 14th-15th c.

## ACTS OF SAINTS AND MARTYRS

Ff. 1a-225b: Acts of Saints and Martyrs [Gadla samā'tāt].

- (1) Ff. 1a-11a: Combat [gadl] of Abbā Akāweḥ of Fayyum. Martyred on the 28th of Terr. Incomplete at the beginning. See Wright (B.M.) CCLVI, 10, p. 165; and Chafne (D'Abbadie), no. 179, 3, p. 107.

The story was written down by Yoleyānos of Aqfāṣ, who shrouded the body of the saint and sent it to Fayyum.

(Ana Yoleyānos za-hagara Aqfāṣa, za-kama tagādala qeddus Abbā Akāweḥ, wa-kamāhu ṣaḥafku; za-re'ya [sic] a'eyyenteya wa-sam'a ezneya, wa-ana asamme' lakemu ba-qedma Eg" ... Wa-ana ganazku šegāhu ba-edawiya wa-fannawkewwo ḥaba beḥēru, hagara Feyyum, mesla gabreya ...), f. 9b.

At the end of the story (ff. 10a-11a), there is a report of the visit of twelve angels to a saint by the name of Marder:

(... Barakatu la-qeddus Abbā Akāweḥ wa-la-qeddus Abbā Marder; ze-we'etu kebur ba-ḥaba Eg" wa-kona emenna. Zentu qeddus, enza hallo ba-westa dabru ba-'elata eḥud ba-ṣebāḥ qawimo enza yeṣelli, sam'a demza 10 wa-2 malā'ekt enza yewarredu em-samāy ...)

- (2) Ff. 11a-30b: History of Abbā Pifāmon, by Theodore, Bishop of Awsēm.

(27th of Terr). See EMML 1824 (5).

(Ba-sema Ab ... Newaṭṭen ba-rade'ēta Eg" wa-šannāy tasakāteyotu ba-ṣeḥifa dersān, gadl wa-sem' za-qeddus wa-kebur samā't Abbā Pifāmon, neṣuḥ em-gizē ledatu eska gizē sem'u, za-darasa lottu Abbā qeddus wa-neṣuḥ māri Tēwoderos, ēppis qoppos za-hagara Awsēm, wa-zēnawa westētu šena ge'ezomu la-abawihu ... amēn. Wa-welud burākān [sic] wa-abaw qeddusān, kama ezēnnewakkemu kebra wa-be'la za-zentu qeddus Abbā Pifāmon ...)

- (3) Ff. 30b-43b: History [gadl] of St. Longinus [Abuna Langinos]. (2nd of Yakkātīt). Longinus was an abbot of Dabra Māḥew, or Dayr az-Zuḡāḡ, a monastery near Alexandria. See EMML 141 (4). He died on the 20th of Yakkātīt; he had strengthened the Christians in their Orthodox Faith for 20 years after his teacher Luqiyos was martyred while resisting, with Longinus, the letter of Pope Leo (440-461) "Tomus Leonis."

<sup>1</sup>Not so indi

- (a) Ff. 30b-31b: Introduction of the author.  
 (Ba-sema Ab ... O-Egzi'o, bārek gadla za-feṣṣum ba-kwellu terufāt, abuna Langēnos [later always Langinos], za-emun nebura ed za-Dabra Māhew, za-arte'a te'ezāza Wangēl mesla abuhu manfasāwē [sic ?], abuna Luqiyos, wa-faṣṣama gadlo ama 2 la-warḥā Yakkātīt ...) The author, who says "I" [ana] does not mention his name in the text; but it is most probably Yoleyos al-Aqfāsi. (Dā'emu ana a'ammer dekāmeya, wa-ana asta'aṣṣeb wa-efaqged armem ba'enta zēnāhomu ... wa-erē'i fetḥa Eg" qedma a'eyyen[te]ya mā'ekala za-yāfarrehanni ...), f. 31a.
- (b) Ff. 31b-42b: The history [gadl] of Abuna Langinos and of his teacher Loqeyos.  
 See Wright (B.M.) CCCXXVII, II, p. 225. British Museum Oriental MS. 773, ff. 148a-150b (?), is part of this section.  
 (... Gadla Abuna Langinos qeddus, za-faṣṣama gadlo ba-Dabra Māhew za-ba-Elaskendereyā; wa-kamāhu we'etu em-hagara Qilqiyā zamada medru, wa-we'etu em-sab'a hagara Iyyarusālēm samāwāwit [sic] ...)
- (c) Ff. 42b-43b: History of Abuna Langinos after the death of his teacher.  
 The suffering was apparently so unbearable that the bishop had to run away in disguise in lay clothing and disappear, abandoning his office.  
 (Wa-re'eyo ēppis qoppo za-kona wallaṭa lebso, wa-labsa lebsa ḥezbāwiyān; wā-waṣ'a em-hagar [ba'enta] ferhat za-baṣṣa [lā'elēhu], wa-itarakba eska [za]tti 'elat ...) (4) Ff. 43b-49b: Martyrdom of St. Abuqēr, his brother Yoḥannes, the three virgins, Tāwdodē, Ta'awestē and Awdokseyā, and their mother, with one miracle.  
 (For the 7th of Yakkātīt). Wright (B.M.) CCLVIII, 45, p. 170; and Chafne (D'Abbadie), no. 179, 6, p. 107.
- (a) Introduction, f. 43b.  
 (Ba-sema Eg" faṭāri, tanāgāri. Sem' za-qeddus Abuqēr, wa-Yoḥannes eḥuhu, wa-salāś danāgel, wa-emmon semā la-aḥatti la-enta teleheq Tāwdodē [Wright: Tāwdādā], wa-la-kāle'tā Ta'awestē [Wright: Tēwobestā], wa-la-sālestā Awdokseyā; astabqWe'otomu meslēna, amēn. Wa-kona 'eraftomu ama 7 la-warḥa Yakkātīt; wa-ba-za-tarakba a'eṣemtihomu lā-Abuqēr wa-Yoḥannes ama 2 la-Ḥamlē ...), f. 43b.
- (b) History of the martyrdom, f. 44b.  
 (Wa-soba kona ba-mangeṣtu la-Diyogelṭeyānos, 'ālāwē Krestos; wa-kona lottu em-tāḥtēhu za-semu Sēwēreyānos, wa-yenabber ba-Eleskendereyā; wa-bottu lottuni za-em-tāḥtēhu za-yeblewwo Tāseyos ...)

- (c) History of the translation of the bodies of Sts. Abuqēr and Yoḥannes to Alqiylos through the efforts of Patriarch Cyril, f. 46a.

(Wa-ana aṭēyyeqakkemu tafṣāmēta mawā'elēhomu ḥaba makān kale' [sic] za-yeblewwō Alqiylos. Wa-rassayu westa bēta krestiyān za-la'elāy ḥayqa bāḥr; wa-qadāmitessa taḥanṣat lā'ela sema Māreqos wangēlāwi, wa-yomessa tasamyat ba-sema Abuqēr wa-Yoḥannes ...)

- (d) Miracle of Sts. Abuqēr and Yoḥannes, f. 47b.

Tēwofelos was sick for a long time and was healed when he discovered in a box [qWemqWem] an image of himself nailed by magicians.

Translated from Arabic into Ge'ez by the efforts of Abbā Salāmā (1348-1388) (Wa-ṣehqa lātti la-a'lewotā em-'Arabi la-Geza [sic] abana [sic] qeddus, Abbā Salāmā ...), f. 49b.

- (5) Ff. 50a-54b: Martyrdom of Philemon [Filemon], Apollonius and others.

Incomplete at the beginning. Wright (B.M.) CCLVII, 39, p. 168.

- (6) Ff. 54b-59a: Martyrdom of Theodotus [Tēwodotos].

(7th of Maggābit). Wright (B.M.) CCLIV, 2, p. 161; and Chaîne (D'Abbadie), no. 179, 9, p. 107.

(Sem' za-qeddus wa-bezu' Tēwodotos, za-kama takallala ba'enta Egzi'ena I" K". Bezuḥā ma[wā]'ela mabbalat, seḥtat wa-aghadat ḥaṭi'ata ḥellināhomu la-arami ...)

- (7) Ff. 59b-65a: Martyrdom of the Forty Soldiers.

(13th of Maggābit)

(Gadl wa-sem' za-qeddusān wa-burukān 40 ḥarā ella tak'wannanu ba-Kabbadokiyā hagar ... Wa-zentu asmatihomu: Astārgedos, Aksendiyos, Lamiṭos ...)

- (8) Ff. 65a-75a: Martyrdom of Theocritus the Lector [Tēwoqriṭos anāgWenesṭis].

(17th of Maggābit). Conti Rossini (Manoscritti), p. 620; and Chaîne (D'Abbadie), no. 179, 13, p. 168.

(Sem' za-Tēwoqriṭos anāgWenesṭis, za-kama takallala sem' ba'enta I" K". Wa-tagabra maṣwā'ta zenḥaḥ em-ḥabēhomu la-maṭā'yāwiyān ba-Qamiṭoleyā wa-Romē ...)

- (9) Ff. 75a-86a: Martyrdom of the victorious St. George [Giyorgis mawā'i].

Written down by Pisiqrelos, the servant of the martyr (f. 85b). (23rd of Miyāzyā). Wright (B.M.) CCLIV, 6, p. 161.

(Gadl wa-sem' za-qeddus Giyorgis mawā'i, ṣalotu ... Wa-kona ba-we'etu mawā'el seddatāt za-abeyāta krestiyānāt em-negeṣtāt [sic] ella ba-bba-makānāt kama 'ebudāt ansert ...)

- (10) Ff. 86a-92a: Martyrdom of John, Son of the Carpenter [Yoḥannes walda ṣarābi].

Wright (B.M.) CCLVII, 46, p. 168; and Chaîne (D'Abbadie), no. 179, 16, p. 108.

(Ba-sema Ab ... Gadl wa-sem' za-qeddus Yoḥannes, walda šarābi, šalotu ... Seme'u, o-fequrāneya. Wa-kona ba-we'etu mawā'el, aḥuzu [sic] yetkāfalu Ḥawāreyāt westa 4 ma'azena 'ālam wa-ba-aṣnāfa medr. Wa-waḥ'a 'eḡā la-Tādēwos qanā'e kama yesbek westa aflāga Ṭēgeros ...)

- (11) Ff. 92a-103a: Martyrdom of Victor of Antioch [Fiqeṭor za-hagara Anṣokiyā].

(27th of Miyāzyā). Chaîne (D'Abbadie), no. 179, 18, p. 108; edited by F. M. Esteves Pereira, *Acta Martyrum* (= CSCO, vol. 37, Script. aethiop., t. 20 [1962]), pp. 229-247.

(Gadla wa-sem' za-qeddus Fiqeṭor za-hagara Anṣokiyā, za-takallala ba'enta Krestos ama 20 wa-7 la-warḥā Miyāzyā, šalotu ... Wa-kona ba-mawā'ela Diyogeldeyānos ta'ammerāta wa-mankerāta lā'ela ella ya'ammenu ba-Krestos. Wa-hallo aḥadu be'esi za-semu Fiqeṭor, em-zamada keburān nagašt we'etu wa-farāhē Eg" ...)

The dream of Martha, the mother of the martyr, concerning the rise of Islam and the end of religious controversy between Catholicism and Coptic Orthodoxy is included in the story. See also EMML 1157 (9) and the edited version, pp. 243f.

(Wa-enza tenawwem ba-lēlit, astar'ayā Fiqeṭor wa-yebēlā: Salām laki ...), f. 100b.

- (12) Ff. 104a-110a: Martyrdom of John of Senhut, written down by Yoleyās al-Aqfāsī.

(8th of Genbot). Wright (B.M.) CCLVII, 48, p. 168.

(Ba-sema Ab ... Ba-sema Eg" nabābi, šaḥafna zanta sem' [sic] za-qeddus wa-kebur Yoḥannes za-em-hagara Senhut, za-faššama gadlo ama 8 la-warḥā Genbot ... Wa-kona ba-we'etu mawā'el, hallo neguś za-semu Diyogeldiyānos maṣṣati. Wa-tamme'a Eg" lā'elēlu, wa-šaḥafa maṣṣaḥafa ḥaba kWellomu šeyyumān za-westa manglestu, kama yemazberā [sic] ...)

The body of the martyr was shrouded by Yoleyās, the author of the gadl, and was sent, with his servants, to Sanhut.

(Wa-Yoleyās za-hagara Aqfās ganzewwo [sic] šegāhu la-qeddus Yoḥannes, wa-šoro ba-2 ḥamar mesla ardā'ihu, wa-abšeḥo westa hagara Sanhut; wa-šaḥafa sem'o qeddest ...)

- (13) Ff. 110a-117a: Martyrdom of Euphemia [Afomeyā].

(11th of Genbot). Wright (B.M.) CCLIV, 8, p. 161.

(Sem' za-Afomeyā, za-kama takallalat ba'enta Egzi'ena wa-Madḥānina, I" K", sem' za-ba-mangešta Diyoqelṭeyānos neguś, wa-enza Antipātos Perseqos la-beḥēra Ewropi ...)

- (14) Ff. 117a-123b: Martyrdom of the soldiers, Arsonofis, Pētros, Askēreyon and others.

(19th of Genbot). The names of these Roman soldiers, who were martyred for refusing to worship idols, are given in many different forms in the story.

See also EMML 1827 (12).

- (Sem' za-qeddusān ḥarā, za-Rerinosfin za-Pētros wa-za-Askireyon, ella yenabberu westa qeṣr [sic] Deyospileyos, ella takallalu ba'enta Egzi' I" K", wa-ḥatata wa-megbār za-ḥarā, za-Arsanofis wa-za-Pētros wa-za-Askēreyon, ella yenabberu qeṣr [sic] Deyospālewos, za-kama anbaromu Pēropasiṭos kama yethāssu la-amālekt, wa-kama yehdagewwo la-Eg" ...)
- (15) Ff. 123b-136b: Martyrdom of St. Abeskiros from Asiat. (7th of Sanē). Chaîne (D'Abbadie), no. 179, 23, p. 108; and Wright (B.M.) CCLVII, 50, p. 168.  
(Ba-sema Ab ... [.....]n gadl wa-sem' za-qeddusān [.....] za-Egzi'ena wa-Madḥānina, I" K", em-sa'a [sic] Qālēn [EMML 1827, f. 48b: Qalīn] em-adyāma ṣa [MS: em'adeyāmaṣa], za-faṣṣama [gadlo?] ama 7 em-warḥa Sani, ba-salama [sic] Eg" ... Wa-kona ba-mangeṣtu la-Deyogeldeyānos neguṣ, enza QWelqWeleyānos kāwino [sic] makWunnena, Maṣadreyānos masfena, wa-Romānosehi mamhera neguṣ, wa-Fileppos ḥabēhomu la-ʿaqqabta ʿanqas ...)
- (16) Ff. 136b-149b: Combat of St. Claudius [Sem' za-Galāwdēwos]. (11th of Sanē). Wright (B.M.) CCLVII, 51, p. 168 and Chaîne (D'Abbadie), no. 179, 24, pp. 108-109, edited by F. M. Esteves Pereira, *Acta Martyrum* (= CSCO, vol. 37, Script. aethiop., t. 20 [1962]), pp. 196-216.  
(Ba-sema Ab ... Sem' za-makWannen, samā't ḥayyāl wa-ṣenu' ba-westa kWellu gadl, qeddus Galāwdēwos ... Yebē ye'ezēni qeddus manfasāwi QWastanṭinos, ēppis qoppos za-hagara Aseyuṭ: Wa-ba-zātti ...)
- (17) Ff. 149b-164a: Homily [dersān] of Cyriacus of Behensā on the martyrdom of Pontius Pilate and his family and of Joseph (of Arimathea) and Nicodemus. (25th of Sanē). Wright (B.M.) CCLIV, 10, p. 161.  
See also E. Cerulli, "The 'Kalīlah wa-Dimnah' and the Ethiopic 'Book of Barlaam and Josaphat' (British Museum MS. Or. 534)" JSS 9 (1964), p. 76, n. 1.  
(Ba-sema Ab ... Dersān za-darasa abuna qeddus wa-bezu' Abbā Hereyāqos za-hagara Behensā ba'enta za-kona sem'a Pilātos masfen ba-hagara Romē, be'esitu wa-daququ, wa-ba'enta kWellu za-rakabomu la-neṣuḥān wa-bezu'ān arde'ta Iyyasus, Yosēf wa-Niqodimos; wa-rakaba Abbā Hereyāqos ṣeḥufa ba-maṣeḥafa Gamāleyal wa-Abeyos, ba'enta ta'ammerāt wa-mankerāt ...)
- (18) Ff. 164a-167b: Combat of Athanasius of Clysma [QWelzem]. (18th of Ḥamlē); Chaîne (D'Abbadie), no. 179, 1, p. 107; and Conti Rossini (Manoscritti), p. 617.  
(Gadl wa-sem' za-qeddus wa-bezu' Atnāteyos za-beḥēra QWelzem, ṣalotu ... Wa-kona ba-mawā'ela Diyokalṭiyānos wa-Makasmeyānos nagaṣt ʿabiyy seḥtat, esma emmuntu yāmalleku amālekta ...)
- (19) Ff. 167a-184a: Combat of Abbā Nob. (24th of Ḥamlē), EMML 1496-3.

(Ba-sema Eg" faṭāri, ḥeyāw, nababi [sic]. Gadl wa-sem' za-Abbā Nob, samā'ta Egzi'ena I" K", za-em-bāḥra [sic] za-em-hagara Nehisā ... Wa-kona soba aḥag<sup>W</sup>lā [sic] Diyābelos lebba Digeldeyānos negus' elew, wa-gadago la-Amlāka samāy ...)

Translated from the Arabic into Ge'ez from (a book) belonging to Abbā Salāmā (colophon, f. 184a). The contribution of Abbā Salāmā II (1348-1388) was apparently not so much in translating, as is usually supposed, as in supplying Arabic texts for translation. See also (4) (d) above.

It is not clear whether the year 1079 of the Martyrs (= 1355/6 A.D.) is the date of the translation of the gadl or of its copying for Abuna Anoreyos (f. 184a):

(Wa-tafaṣṣama gadl za-buruka [sic]. Wa-targ<sup>W</sup>amo [name of translator not mentioned] emenna 'Arabi la-Ge'ez em-newāya abuna teruf, kokab beruh, Abbā Salāmā, za-Itēyoppeyā pappas; [sic] wa-aṣḥafā tazakkiro feqra Abbā Nob, kama tekunno lottu tazkāra la-'ālama 'ālam, amēn; ba-1070 wa-9 'āmata em-'āmatāta samā't neṣuḥan, ṣalotomu yahallu mesla kWellena, amēn, la-za aṣḥafo, Abuna Anoreyos, wa-la-kWellomu daqiqu, wa-yeṣḥaf asmātihomu westa ...)

- (20) Ff. 184a-190a: Martyrdom of the three virgins, Pistis [Piṣṭis], Elpis [Alāppis] and Agape [Agāppis], and their mother Sophia [Sofeyā].

(1st of Naḥasē); Chaîne (D'Abbadie), no. 179, 34, p. 109; and Wright (B.M.) CCLVII, 56, p. 168.

(Sem' za-śalās danāgel za-ba Romē ella asmātiḥonu Piṣ Tis, wa-Alāppis, Agāppis, ṣaloton ... Za-wadde'a tazar'a feṣṣuf qāl westa kWellu za-mateḥeta samāy ...)

- (21) Ff. 190a-198a: History [zēnā] of St. Makbeyu and her seven children.

Wright (B.M.) CCLVII, 57, p. 168; and Chaîne (D'Abbadie), no. 179, 35, p. 109.

(Ba-sema Ab ... Zēnāhā la-qeddest Makbeyu 7 daqiqā, ella konu sem'a ba'enta Krestos ba-hagara Anṣokiyā, ṣalotomu ... Esma ellu em-sab'a Romē emuntu, wa-māḥdaromuni Anṣokiyā ...)

- (22) Ff. 198a-208a: Martyrdom of St. Christina, daughter of Rabānos. (15th of Naḥasē); Chaîne (D'Abbadie), no. 179, 38, p. 110.

(a) Ff. 198a-203a: Part one, ending with the death of her parents.

(Sem' za-qeddest Keṣṭinā [sic], walatta Rabānos mak<sup>W</sup>annen, za-amnat ba-Egzi'ena wa-Madḥānina, I" K", wa-tagādalat šannāya gadla ba'enta feqra Eg". Wa-Krestināssa lāḥyet, wa-sena rā'eyā fadfāda šannāy ṭeqqa ...)

- (b) Ff. 203a-208a: The story of the martyrdom of St. Christine.

(Sem' za-qeddest Krestina. Wa-kā'ba maṣ'a kāle' mak<sup>W</sup>annen za-semu Diyos ...)

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f. 43r : Decorated gold initial S florished with vine-scroll. Calligraphic red initial I and blue initials S, D, P, and A also present.

- (23) Ff. 208a-215a: Combat of St. Enṭāwos from Qarāyes.  
Wright (B.M.) CCLVII, 60, p. 168; and Chaîne (D'Abbadie), no. 179, 39, p. 110. For more information see also EMML 1827 (17).  
(Ba-sema Ab ... Gadl wa-sem' za-qeddus Enṭāwos mastagādel, za-taghada ba'enta sema Egzi'ena Iyyasus Krestos, ṣalotu ... Wa-yebē Enṭāwos: A'akk<sup>w</sup>eto la-Eg", za-marḥanni westa resta Waldu ...)  
The gdl concludes with a miracle of the saint healing a paralytic [maṣāg<sup>w</sup>e'] and the martyrdom of Akrāṭes, f. 215a.
- (24) Ff. 215b-225a: Combat of St. Enderēyānos, his wife, Enṭōleyā, and the 24 saints martyred with him.  
Wright (B.M.) CCLVII, 61, p. 168 and Chaîne (D'Abbadie), no. 179, 40, p. 110.  
(Ba-sema Ab ... Gadl wa-sem' za-qeddus Enderēyānos wa-zakale'anhi [sic] 20 wa-4 ella meslēhu takallalu qeddusān samā't. Wa-kona dāgem ḥaśaśahu [sic] la-mam'elāy Maksemeyānos, wa-bo'a hagara Maqdoneyā wa-qatalomu ...)
- (25) F. 225ab: Martyrdom of Irenaeus [Hērēnēwos], Bishop [pāppās] of Sirmium.  
Wright (B.M.) CCLVII, 62, p. 168; and Chaîne (D'Abbadie), no. 179, 41, p. 110.  
Darkened. The incipit in red ink is illegible. See EMML 1827 (19).

Copied for Abuna Anoreyos (ff. 47b and 184a), who may have been an important figure in the church in the 14th-15th century. He may have been 'Aqqābe Sa'āt either before or after Šaraqqa Berhān.

Note of ownership and of donation to the Monastery of Ḥayq by Ḥayyala Krestos, f. 103b.

The inner edges of ff. 6b-9a, 15a, 53b-55a and 157b-159a are stained by water.

Ff. 1a-3b, 6b-8b, 42b-43a, 45b-46a, 54b-55a, 222ab and 224a-225b darkened.

Ff. 5b-6a, 36b-38a, 65b-66a, 133b-134a, 150b-151a, 156b, 164b-165a, 170b-171a, 182b-184a, 211b, 222b and 225b filmed twice.

## Monastery of Ḥayq Estifānos, Ambāssal, Wallo

Parchment, 40 x 29.5 cm., 209 + 1 ff. (numbered 1 to 207, with the leaves after ff. 98 and 168 unnumbered), 2 cols., 25-26 (rarely 27) lines, mid-15th c. (prayer for Gabra Krestos, 'Aqqābē Sa'at in 1447/8 A.D., f. 30ab and passim).

## ACTS OF SAINTS AND MARTYRS

Ff. 1a-207b: Acts of Saints and Martyrs [Gadla samā'tāt].

Each individual entry ends with a colophon.

- (1) F. 1ab: Homily [dersān] by St. Dukeyānos, Bishop of Akhmīm, on the martyrdom of the two brothers, Deyosqoros and Seklābiyos, and the other martyrs of Akhmīm.

Incomplete at the end. See the Synaxary entries for the 28th of Tāhśās to the 1st of Terr, inclusively.

(Ba-sema Ab ... Neqaddem ba-rade'ēta Eg" le'ul wa-sēna habtu ba-ṣeḥifa dersān za-darasa ab qeddus, kebur ba-k<sup>w</sup>ellu megbārāt, ma'eman za-ba-amān ... qeddus Dukeyānos, ēppis qoppos za-hagara mafqarita Eg" Akhmīm ...)

- (2) Ff. 2a-10a: Martyrdom of Abu Yesḥaq by Akresteforos. (for the 6th of Genbot); Chaîne (D'Abbadie), no. 179, 19, p. 108, edited by M. Esteves Pereira, Martyrio de Abba Isaac de Tiphre, versão ethiopica, Lisboa, (1903), pp. 1-16.

(Ba-sema Ab ... Wa-'ādi ama [ ] la-Genbot, gadla sem'u la-qeddus samā't za-Egzi'ena I" K", Abu Yesḥaq, za-em-sab'a Defrā em-adeyāma Benā, za-faṣṣama ba-sadusu emenna Genbot ... amēn. Wa-soba kona ba-mawā'ela Diyoqelṭeyānos, gabra megbārāta rekusāta, gabra enka t̃ā'ota ...)

Original colophon, f. 9b: (... Wa-ana ḥāte', Akresteforos, azmādu la-qeddus Abu Yesḥaq, em-ṭentu konku talāwihu enza eṣeḥef gadla zi'āhu ...)

Translated (into Ge'ez) by the arrangement of Abbā Salāmā (1348-1388).

(La-Abbā Salāmā abuna za-aṣḥafa zanta, yeṣḥaf semo westa maṣeḥafa ḥeywat ...), f. 10a.

Colophon, f. 10a (Yemharro Eg" la-za-aṣḥafiḥu la-zentu maṣeḥaf, 'Aqqābē Sa'at Gabra Krestos).

- (3) Ff. 10b-20a: Martyrdom of John of Senhut by Yoleyos Al-Aqfāsi. See EMML 1826 (12).

- (4) Ff. 20b-30b: Martyrdom of Abraham, the carpenter from Beqerqās. Chaîne (D'Abbadie), no. 179, 22. The profession of the saint and the name of his country are different there.

(Ba-sema Ab ... Neqaddem ba-rade'ēta Eg" le'ul seḥat neṣeḥef gadla samā't ṣenu' bezu'āwi Abrehām, ṣarābi za-em-sab'a hagara Beqerqās ... amēn. Kama-ze eṣarreḥ ḥabēka, o-madangez, kama tes'allo la-Egzi' ba'enti'aya ...)

The translation from the Arabic into Ge'ez was completed on 10 Genbot, 1075 AMM (= 6 March, 1359 A.D., f. 30b); prayer is requested for the life of Abuna Abbā Salāmā (Ba-ṣalota zentu ḥayyāl Abrehām samā't 'eqabbo, Egzi'o, la-abuna Abbā Salāmā meskāyena, wa-anuḥ mawā'eliḥu la-g'wenduy 'amatāt wa-la-nawwiḥ keramāt [sic] ...)

Prayer also for the 'Aqqābē Sa'āt Gabra Krestos and the copyist Zalibānos, f. 30ab.

- (5) Ff. 30b-38b: Martyrdom of Euphemia.

See EMML 1826 (13).

- (6) Ff. 39a-45a: History of Arwā, the Israelite.

See EMML 141 (7).

The story of this beautiful Jewish woman, who suffered much for being faithful to her husband while he was absent, was first told by 'Umar ibn Ḥasan to his son.

(Ba-akk'watēta Ab ... Gadl wa-sem' za-be'esit esrā'ēlāwit enta semā Arwā, za-nagaro 'Āmar walda Ḥasēn Ḥamdānāy lā'ela waldu Ḥasēn Raqāy Aba Bak<sup>Wr</sup>, waldo qasis nagaro la-Yosēf, wa-Yosēf nagaro la-Yesmā'ēl, wa-Yesmā'ēl nagaro la-Ma'efal. Wa-nabara l be'esi ba-mawā'ela Esrā'el za-bo bezuḥā newāya, wa-bottu be'esit enta semā Arwā, lāḥit wa-šannāyt, ...)

Colophon, f. 45a.

- (7) Ff. 45b-48a: History of Thecla and her companions, the four virgins, Māryā, Māretā, Emmiyā and Emmitā.

Wright (B.M.) CCLVI, 11, p. 165; and Chaîne (D'Abbadie), no. 179, 5, p. 107.

(Ba-sema Ab ... Gadlā wa-sem'ā la-beze't Tēqalā wa-la-ella meslēhā 4 manakosāt danāgel; wa-asmātihon kama-ze, aḥatti Tēqalā, wa-Māreyā, wa-Māretā, wa-Emmiyā, Emmitā. Ba-we'etu mawā'el astawādayewwo la-be'esi ḥāṭe' za-semu Folā, ba-semussa qasis we'etu ...)

Colophon, f. 48a.

- (8) Ff. 48b-66b: Martyrdom of St. Abeskiron from Asiut.

See EMML 1826 (15).

Colophon, f. 66b.

- (9) Ff. 67a-84a: Combat of St. Claudius.

See EMML 1826 (16).

Colophon (during translation), f. 84a: (Wa-za-ḥallaya bātti ba-a'elewotā em-newāya zi'ahu 'Ārabi la-Ge'ez abuna pāppās, Abbā Salāmā, kašātē berhān [but traditionally: berhāna Āzēb] la-beḥēra Iteyoppeyā ...)

According to this colophon, Abbā Salāmā only arranged for the translation.

- (10) Ff. 84b-111b: 19 Miracles of Menas [Abu Minās] of Egypt.

(For the 15th of Sanē); probably Chaîne (D'Abbadie), no. 179, 25, p. 109, but definitely Zotenberg (B.N.), no. 135, 2, p. 203.

(Ba-sema Ab ... Em-10 wa-5 emenna Sanē, ba'alu la-Abbā Minās, qeddāsē bēta krestiyānu)

1. The man who did not fulfill his vow to bring his first-born camel [nāqat] to the church of the saint in Maryuṭ, f. 84b.
  2. The thief, Aṣṭāwon, who used to steal sheep from the church of the saint, f. 85a.
  3. The rich man from Alexandria who vowed to bring an offering to his idol and to the church of St. Menas if his horse bore foals, f. 86a.
  4. The eight friends (Ḥ 'edaw wa-we'etomu 'erukāwiyānihomu) who were influenced by the large number of believers who used to go to the church of St. Menas in Alexandria, but were hindered by Satan, f. 86b.
  5. The Christian and his wife who betrayed the Jewish merchant in Alexandria, f. 88a.
  6. The paralytic who used to go to the church of St. Menas for 12 years, f. 90b.
  7. The Syrian of the Orthodox Faith who went to Alexandria and visited the church of St. Menas, f. 91b.
  8. Aṣṭābiyos, the rich man from Alexandria who made two silver plates, one for himself and the other for the church of St. Menas, f. 93b.
  9. The three men who went to the church of St. Menas taking boars (aṣrew) with them.
  10. The man who vowed to bring wood for the construction of the church of St. Menas in Alexandria, f. 98a.
  11. The man who was riding on horseback to the church of the martyr and was attacked by a wild pig (ḥarawiya), f. 98b.
  12. The man who did not want to fulfill his vow to take a wild pig (ḥarawiya) to the church of St. Menas, f. 98 bis a.
  13. The man who vowed to give a horse every year to the church of St. Menas, f. 98 bis b.
  14. The woman whom a man attempted to rob of the offering she was taking to the church of St. Menas, f. 99a.
  15. The wealthy man from Constantine [QWaṣṭanṭeneyā], (North) Africa, who attempted to rob a sheep from a woman who did not have any other property, f. 100a.
  16. The infidel from Alexandria who was possessed by an evil spirit from his childhood, f. 103b.
  17. The Samaritan woman from Alexandria who was sick for three years, f. 105a.
  18. Sofiyā, the famous wealthy woman from Akteyāliṭā in Mareyuṭ, who did not have any children, f. 108b.
  19. The faithful who were going to the church of St. Menas and were short of water to drink, f. 109b.
- Prayer for Abbā Salāmā, 'Āqqābe Sa'āt Gabra Krestos and for Zalibānos, the copyist (colophon, f. 111ab).
- (11) Ff. 111b-114b: History of the Martyrdom of Giyorgis Ḥaddis. Giyorgis Ḥaddis, the "New George," who lived in the second half

of the 10th century, came from a Moslem family of Darwā in Damirā, eastern Bakirā. His father, Zāme', had forced a Christian girl, Māryām, into marriage with himself. The story is about their third son, whom they called Mazāhem, how he was brought to court three times to witness [sem'] to his Christian faith, which he had embraced against the will of his father, but by the influence of his mother and her devout Christian companions. Some Ethiopisants call the martyr George the Young, apparently confusing the word ḥaddis with the Arabic "ḥadātah."

(Ba-sema Ab ... Em-10 wa-9 em-Sanē, gadla sem'u la-qeddus Abbā Giyorgis Ḥaddis, samā't ḥayyāl za-la-Egzi'ena I" K", mastagādel ba'enta ṣedq. Wa-zentu kona qadimussa em-aḥzāb af'awit wa-kona yessammay Mazāmeḥ, wa-sema abuhu Zāme' wa-sema emmu Māryām. Wa-ba-daḥāri kona Krestiyānāwē wa-labsa ṭemqata, wa-kama-ze wallaṭa semo wa-samayo Giyorgis. Wa-zentu ṣādeq qoma westa 3 māhebarāta makWenān wa-mo'a kWenānēhomu, wa-ba-daḥāri faṣṣama gadlo ba-lā'ela eda 'Ādiy, makWannen za-Damērā [also: Dabērā] ...)

- (a) History of the saint, f. 111b.
  - (b) First witness of the saint before the ruler of Dabērā, f. 116b.
  - (c) Second witness of the saint before Nāser, the ruler of Dabērā, f. 122a.
  - (d) Third witness of the martyr before Abānē, viceroy of the King of Dabērā, f. 124b.
- (12) Ff. 141b-150a: Martyrdom of the soldiers, Arinosofis, Pētros, Eskireyon and others.  
See EMML 1826 (14).  
Colophon, f. 150a: (Sem' za-5 sab'a Tibāyes ...).
- (13) Ff. 150b-169a: Homily [dersān] of Cyriacus of Behensā (here: Bahnasā, as in the Arabic) on the martyrdom of Pontius Pilate and his family and of Joseph of Arimathea and Nicodemus.  
See EMML 1826 (17).
- (14) Ff. 169a-173b: Combat of Athanasius of Clysma [QWelzem]. (18th of Ḥamlē). See EMML 1826 (18).
- (15) Ff. 174a-183a: History [zēnā] of St. Makbeyu and her seven children.  
(8th of Naḥasē). See EMML 1826 (21).
- (16) Ff. 183b-188b: Martyrdom of Christopher [Ḥarustefurus] and the two women who were sent to his prison to seduce him, but who believed in Christ.  
Wright (B.M.) CCLVII, 58, p. 168 and Chafne (D'Abbadie), no. 179, 36, p. 110.  
(Gadl wa-sem' za-qeddus Ḥarus Ṭefurus, ṣalotu ... Rede'anna, Egzi'ena, neṣḥaf zēnāhu la-qeddus wa-buruk Ḥarus Ṭefurus wa-kel'e qeddusāt anest, ella azzazon negus kama yebā'ā ḥabēhu, enza hallo westa bēta moqēḥ, kama yeḥiṭāhu, wa-amnā ba-Egzi'ena I" K", za-we'etu ḥeywat ...)

- (17) Ff. 189a-199a: Martyrdom of Enṭāwos from Qarāyes. (17th of Naḥasē). See EML 1826 (23), Wright (B.M.) CCLVII, 60, p. 168, and Chaîne (D'Abbadie), no. 179, 39, p. 110.

Enṭāwos became a Christian while he was persecuting the Christians in Damascus. His life was changed when he, with the other soldiers of the King, were plundering the church of Theodore the Martyr. The first part of the story is told by the martyr himself.

(Ba-sema Ab ... Sem' za-qeddus Enṭāwos, samā't mastagādel, za-tageḥda ba'enta sema Egzi'ena I" K", ṣalotu ... Yebē: A'akkWeto la-Egzi'abḥēr za-marḥanni westa mangeṣta Waldu ... Yebē: Ana be'esi farasāwi, wa-beḥēreya Qarāyes, wa-semeya Enṭāwos, em-zar'a Amorewon. Wa-enza la-neguṣa samay konku ...)

- (18) Ff. 199b-205b: Martyrdom of Bāslesqos. (14th of Naḥasē). Chaîne (D'Abbadie), no. 179, 37 and Wright (B.M.) CCLVII, 59, p. 168, where the name is rendered Bāslisqos. (Sem' za-Bāslesqos, za-kama takallala ba'enta Egzi'ena I" K". Ba-we'etu mawā'el, enza neguṣ we'etu Maksimos wa-Maksimiyānos, maṣ'a za-taṣayma heyyantēhu la-Asqelṭeyosdoṭos makWannen za-semu Egdiqis, wa-ḥora westa dawala ṣebāḥ ...)

- (19) Ff. 205b-206b: Martyrdom of Irenaeus [Hērēnēwos], Bishop of Sirmium.

(29th of Naḥasē). See EML 1826 (25).

(Ba-sema Ab ... Sem' za-Hērēnēwos, pāppās za-Sorem, ama 20 wa-9 la-Naḥasē. Aḥazewwo em-qedma sāmen Eyen za-Aprlin, ama seddata diyāqonāt, ba-mawā'ela Diyoqelṭiyānos wa-Maksimiyānos, wa-aqrabewwo la-Hērēnēwos ēppis qoppas westa 'āwd ...)

Colophon, f. 207a, contains the names of the copyist Zalibānos and of the 'Āqqābe Sa'at Gabra Krestos, who commissioned its copying (see also ff. 10a, 20a and passim).

Varia:

- (1) F. 150b: A note in Ge'ez stating that this manuscript was taken away as booty by Sarṣa Kesos and was recovered by Tēwderos, son of Erās Anestāseyos, during the reign of Iyyāsu (probably Iyyāsu I [1682-1706]). See EML 1768, varia (4) through (7).  
(2) F. 207b: Poorly legible, but apparently a note of a gift of lands, one in Ḥayq called Kafalat and the other in Sedālā called Akermā Maydā, to the copyist (?), Zalibānos, probably for his services in copying MSS., perhaps even this particular manuscript.

Decorative designs, ff. 2a, 10b, 20b, 48b, 67a and 141b.

Ff. 1a-3b and 204a-207b stained with water.

Ff. 78b-79a, 86b-87a, 98b-98a bis, 101b-102a, 106b-107a, 146b-148a, 168b-188a bis and 203b-204a filmed twice.

Private library of Abbā Kefla Māryām, quarter of Enṭoṭṭo, Addis Ababa

- 1) Ff. 3a-31b: Sanē Golgotā.
- 2) Ff. 32a-44a: Prayer, Tamāḥzanku ba-hohyāta semeka (Chaine, no. 314).
- 3) Ff. 44b-56a: Malke'a Madhānē 'Ālam (Chaine, no. 164).
- 4) Ff. 56b-60a: Malke'a Edom (Chaine, no. 176).

Varia: Calendar of the commemorations of the Apostles and Evangelists, f. 1b (incomplete at the beginning); prayer against the tongues of men, f. 2a. -- 1855 E.C. (= 1862/3 A.D.).

Private library of Abbā Kefla Māryām, quarter of Enṭoṭṭo, Addis Ababa

- 1) Ff. 1a-109a: Dersāna Mikā'ēl.

The number 81 has been skipped in the numbering of the leaves, and number 104 has been given to two successive leaves. -- 19th cent.

Monastery of Ḥayq Estifānos, Ambāssal, Wallo

- 1) Ff. 5a-247b: Four Gospels (introduction, etc., f. 5a; Matthew, f. 25a; Mark, f. 88a; Luke, f. 126a; John, f. 196a).

Varia: Land and property transactions, ff. 1b-3a, 4a, 194a, 195a, 248b, 250a-251a; inventory lists of church articles and books, ff. 195a, 249b-250b.

Miniatures: Crucifixion, f. 3b; Women of Revelation, 12, 1, f. 4b; Menelik II, f. 24b; Madonna and Child, f. 87b; St. John, f. 125b; St. Luke, f. 195b. The headings of the principal divisions are ornamented with harags. -- 24 Maskaram 1908 E.C. (= 5 October 1915 A.D.).

## Monastery of Ḥayq Eṣṭifānos, Ambāssal, Wallo

Parchment, 37 x 30 cm., 200 + 2-1/2 ff. (numbered 1 to 189 and 200 to 210 with numbers 190 to 199 omitted from the series), 2 cols., 27-33 lines (ff. 155a-156a and 183a-184b: 37-40 lines, and f. 202b: 59 and 63 lines), late 15th c.

## MAṢḤAFA MESTIR

Ff. 1a-208b: The Book of the Mystery [Maṣḥafa mestir], by Abbā Giyorgis of Gāseṣṣā / Saglā.

Arranged to be read on different feasts and fasts of the year. See EMML 1191 and the gadl of the author, EMML 1838.

- (1) Ff. 1a-3b: Introduction and index of topics.  
(Ba-sema [Egzi'abḥēr], Šellus qeddus za-yetlēllay [sic], ḥebu[ 'za-iiyetra'ay], melu' za-iiyetnakkay ... amēn.  
[Maṣḥafa me]stir za-yetnaggar la-mahayyemnān ...)
- (2) Ff. 3b-8b: On the heresy of Sabellius.  
(Negbā'ekē ḥaba ṭenta nagar, kama nezleffo la-Sabāleyos za-yebē: Ab wa-Wald wa-Manfas Qeddus 1 gaṣṣ ...)  
Ff. 1a-8b, as a single unit, is the reading for the period of Sebkāt.
- (3) Ff. 8b-13a: On the heresy of Apollinarius (?) [Aboreyos].  
(For the period of Berhān). See EMML 1191 (3).  
(Ba-sema Šellus ... Neṣeḥef zalafāhu la-Abureyos za-yebē:  
Ab wa-Wald wa-Manfas Qeddus za-zza-zi'ahomu ...)
- (4) Ff. 13a-20b: On the heresy of Arius.  
(For Nolāwi).  
(Ba-sema Eg" ... Nengerekē enka zalafāhu la-Areyos za-ba-diqqennāhu asraza 'elwat / wa-ba-qesesennāhu (?) faraya šoka ḥāṭi'at / Areyos saragallāhu Sayṭān wa-sutāfēhomu la-agānent / ...)
- (5) Ff. 20b-30a: On the heresy of Nestorius.  
(For Gēnā).  
(Ba-sema Eg" ... Neṣeḥef enka zalafāhu la-Nesteros za-yebē:  
Wald wāḥed kama aḥadu em-nabiyāt ...)
- (6) Ff. 31a-34a: On the heresy of Origen.  
(For Ṭemqat). See EMML 1191 (7).  
(Ba-sema Eg" ... Nebalekē zalafāhu la-Argēnes za-yebē:  
Iyyekl yer'ayyo Wald la-Ab ba'enta 'ebay za-hallo lā'elēhu,  
wa-iyyekl yer'ayyo Manfas Qeddus la-Wald ba'enta 'ebay  
za-hallo lā'elēhu, wa-iyyeklu yer'ayewwo malā'ekt la-  
Manfas Qeddus ba'enta 'ebay za-hallo lā'elēhu, wa-iyyeklu  
yer'ayewwomu weluda sab' la-malā'ekta samāy ba'enta 'ebay  
za-hallo lā'elēhomu ...)
- (7) Ff. 34a-36b: On the heresy of those who say that the Word of the Godhead was transformed to be flesh, blood, bone, hair and tendon.

(For Epiphany).

(... Neṣeḥef zalafāhomu la-rasi'ān ella yeblu: Tamayṭa Qāla malakot la-kawina šēga, wa-dam, wa-'aṣm, wa-ṣag<sup>Wr</sup>, wa-asrāw ...)

- (8) Ff. 37a-38a: On the heresy of those who say that the existence of the Holy Spirit is after the baptism of Christ.

(For the 3rd of Ṭemqat [ba-sāles ṭemqat menbāb]).

(... Newaṭṭenekē zalafāhomu la-ella yeblu: Lafē em-ṭemqata Krestos kawwānehu [?] la-Manfas Qeddus ...)

- (9) Ff. 38a-41b: Refutation [tagābe'o] of the canons of the Council of Chalcedon. Zotenberg, no. 113, 2e, p. 130. 10 canons are refuted.

(For 28th of Ṭerr).

(Zelfat wa-tagābe'ot ba'e[nta] za-Kēlqēdon za-šer'at, kama yā'emeru ella yānbewwo kama wa-imentani kāle' te'ezāz enta Kēlqēdon sinodos za'enbala za-Nesṭeros mennuna šer'āta yequm ...)

This refutation is different from the one that L. Guerrier and S. Grébaut translated in *Aethiops*, vol. 3 (1930), 1-4 and 17-20.

- (10) Ff. 41b-44b: Homily on Our Lady Mary as the Virgin Mother of Christ entitled, "The White Bird with Silver Wings and Golden Torso."

(For the feastday of Simeon, the old man).

The homily is anonymous, but the style is that of Emperor Zar'a Yā'eqob (1434-1468).

(Krestos Amlākiya wa-tasfāya, wa-'eṣa Masqalu batra hāymānoteya ... Dersān ba'enta ṣe'dut 'of kenafihā ba-berur za-gebur ...)

- (11) Ff. 45a-53b: On the heresy of Bitu or Bētu.

(For Dabra Zayt).

The style and approach of the author, especially in the introduction, are very different from his manner with the other heresies, perhaps because Bitu was a contemporary heretic or because the treatise has been reworked at a later date by another author.

(Krestos Amlākiya wa-tasfāya, wa-sema Abuhu gērā madhaniteya, wa-sema Manfas Qeddus naq'a qeddesāteya ... Wa-ye'ezēni nenger zalafāhu la-Bitu, za-yekeḥed meṣ'ata Ab wa-yebē: Yemaṣṣe' Wald enbala Ab ...)

- (12) Ff. 53b-56a: Against the Antidicomarianites.

(... Neṣṣaf enka zalafā ebadomu la-Anṭidiqomāreyāṭos, ellu emmuntu zara Māryām, ella yeblu: Em-deḥra waladatto la-Madhanina, tadammarat mesla Yosēf ...)

- (13) Ff. 56a-62a: Homily by the "Orthodox" [Retu'a Hāymānot], to strengthen the faithful in their belief in Jesus Christ. (For Palm Sunday).

- (Ba-sema Ab ... Nāzrāwiyān, 'āmda hāymānotena za-iiyēṣēnnen / šarwē ḥamarena za-iiyyetanatten / ... Dersān za-darasa l em-retu'ana hāymānot za-bo yeṣanne' ḥenṣā šegāhomu la-mahayyemnān ba-'amina I" K", qāla tagāneyo za-yetnabbab ... Yebē: Lessān yedakkemanni la-nabib ...)
- (14) Ff. 62a-65b: Homily by an "Orthodox" [Retu'a Hāymānot] from Ethiopia, on the washing of the feet.  
(For Maundy Thursday).  
(Ba-sema Eg" ... Dersān za-darasa l retu'a hāymānot za-beḥēra Iteyoppeyā. Wa-nagara maṣḥafessa za-yenagger za-kama ḥaḥaba egra ardā'ihu Egzi'ena ba-bēta Al'āzār za-ḥagara Bitāneyā, wa-yebē wangēlāwi ...)
- (15) Ff. 65b-73a: On the heresy of Eutyches [Awṭākē].  
(For matins of [Good] Friday: [ba-'arb nagh]).  
(Ba-sema Eg" ... Nengerekē zalafāhomu [sic] la-Awṭākē 'elew za-yebē: Šegāhu la-Krestos ikona kama šegāna dekuma wa-iḥamma ...)
- (16) Ff. 73a-76a: On the heresy of Sāwiros, Bishop of Hendākiyā, and Tādoseyos of Alexandria.  
(For tierce [of Good Friday]).  
(Ba-sema Eg" ... Neṭanekē zalafāhomu la-rasi'ān, za-we'etomu Sāwiros, pāppās za-Hendākiyā [also Hendekeyā: f. 76a], wa-Tādoseyos za-Ela-skendereyā, za-yebēlo [sic]: Ḥamma ba-kWerh Walda Eg" wa-mota za'enbala faqādu ...)
- (17) Ff. 76b-80a: On the heresy of Aboreyos or Abors (Apollinarius?).  
(For sext [of Good Friday]).  
(Ba-sema Eg" ... Nāstafātenekē zalafāhu la-Abors, za-yebē: Albottu nafsa wa-lebba la-tesbe'ta Krestos ...)
- (18) Ff. 80a-90b: On the heresy of Aftikis (Eutychius?).  
(For none of [Good] Friday).  
(Ba-sema Eg" ... Neṣḥaqekē wa-inethakkayekē ba'enta nagara zalafāhomu la-Aftikis wa-la-ella yemasselewwomu, ella yeblu: Šegāhu la-Krestos waradat em-samāy ...)
- (19) Ff. 90b-94a: On the heresy of Manichaeus.  
(Ba-sema Eg" ... Nengerkē zalafāhu la-Mankeyon za-yebē: Methat we'etu šegāhu la-Krestos, wa-akko šegā 'egWāla emaḥeyāw ...)
- (20) Ff. 94a-107b: On the heretics who teach that Christ went to Sheol in soul and flesh.  
(For compline [of Good Friday]).  
(Ba-sema Eg" ... Nānše' re'esana em-newām [sic] hakēt, kama nenger zalafāhomu la-arsis wa-la-manāfeqān ella yeblu: Ba-nafs wa-ba-šegā warada westa Si'ol ...)
- (21) Ff. 108a-122a: On the heresy of Leo, whose letter, the Tomus Leonis, orders Christ to be worshipped in two natures.  
(For Easter [menbāb za-Fāsikā]).  
(Ba-sema Eg" ... Nānqeh re'esana em-newāma hakēt wa-neṣḥaw ema [sic] 'enbāzē sekār zankolala gigāy, kama nenger zalafāhu

- la-Leyon, liqa pāppāsāt za-Qwestēteneyā. Abeyāta krestiyānāt za-Romeyā, beke[yā] lā'ela Qwestēteneyā, esma wadqat ...)
- (22) Ff. 123a-130a: On the heresy of Origen.  
(Reading for [Easter] Thursday). See EMML 1191 (25).  
(Ba-sema Eg" ... Neṣṣaḳekē la-anse'o mawāged lā'ela Argenos, esma we'etu qadam anse'o mawāged ... Wa-'ādimma yebē:  
A'edāla za-albasomu Eg" la-Addām wa-la-Hēwān, ama 'elata bal'u em-'eṣa ibali', lebsa anadā we'etu šegā za-ba-lā'elēna, wa-akko lebsa a'edāl za-em-ensesā ...)
- (23) Ff. 130a-139a: Against those who do not believe in the transformation of the bread and wine.  
(For Easter Friday).  
(Ba-sema Eg" ... Negbā'ekē zalafāhomu la-ella yebēlu:  
Iyyewarred ḥayl ḥāba Bēta Krestiyān, wa-ḥebesteni iyyetmayyaṭ la-kawina šegāhu la-Krestos wa-šewwā'a wayneni la-kawina damu ...)
- (24) Ff. 139b-157b: Homily on the Ten Commandments.  
(For [Easter] Saturday).  
The title of this homily is deceptive. Its main objective is actually to show that observing the Saturday Sabbath is a commandment of God that no man can invalidate. See also Taddesse Tamrat, Church and State in Ethiopia 1270-1527, Oxford (1972), p. 224.  
(Ba-sema Eg" ... Neṣṣew em-newāma sekār za-wayna ḥag<sup>w</sup>l, esma newāmu la-sekur iyyaḥazeṣ ...)
- (25) Ff. 158a-172b: Against those who believe that the soul dies with the flesh.  
(For Easter week [ba-samuna Fāsikā]).  
(Ba-sema Eg" ... Nezēnnukē zalafāhu la-za-yebē: Temawwes [sic] nafs mesla šegāhā, wa-ama tenśa'ē mewwetān tetnaśśa' meslēhā ...)
- (26) Ff. 172b-176a: On the heresy of Felbeyānos (Flavian of Constantinople?).  
(For the Ascension [ba'ala arbe'ā]).  
(Ba-sema Eg" ... Nāyde'ekē zalāfahu la-Felbeyānos za-yebē:  
Kel'ēttu gaṣṣa malakot wa-tesbe'tu la-Madḥānina ...)
- (27) Ff. 177a-186b: On the heresy of Macedonius [Maqdoneyos].  
(For Pentecost [ba'ala 50]).  
(Ba-sema Eg" ... Neṭanike [for: neṭanekē] zalafāhu la-Maqdoneyos, za-kaḥdo [for: za-kehdo] la-Manfas Qeddus, wa-Manfas Qedduseni kahdo ...)
- (28) Ff. 187a-202a: Against those who follow the teaching of the Sadducees who do not believe in the resurrection of the dead.  
(For the Transfiguration [Dabra Tābor]).  
(Ba-sema Eg" ... Neṣṣaw enka em-hedmata beṣāw kebud, za-yānkollelo la-demāḥ kama setē kerdād ... ella yetkaḥadu tenśā'ē mewwetān ba-matlewa temhertomu la-Saduqāweyān)

- (29) Ff. 203a-208a: A letter from Timothy, Patriarch of Alexandria, against those who do not believe in the equality of the Son with us in flesh and with the Father in existence, sent from Gangra to Alexandria. Zotenberg, no. 113, 2, pp. 129-131.

(Maṣḥafa ʾTimotēwos, liqa pāppāsāt za-Ela-skendreyā, enta taṣḥfat em-Gāngerā la-Eskendereyā ḥaba retu'āna hāymānot, ba'enta 'elewān ella iyyā'ammenu kama Krestos 'eruya feṭrat we'etu lana za-kona ba-šegā, wa-'eruya malakot we'etu mesla helluna Ab. Wa-kama-ze ṣaḥafa enza yebl: ʾTimotēwos la-farāheyāna Eg" wa-mamlakiyān ... fesseḥa wa-salām. Qedduṣ Ḥawāreyā za-Eg" neṣuḥa taqanya ...)

In this letter "Timothy" quotes (?) other Church Fathers:

- (a) From the letter (?) of Athanasius to the Arians, f. 205a.  
(Za-bezu' Atnāsis la-ḥaba A[r]wāyāsān: Qāl enka, la-emma Qāl we'etu, albo za-kama-ze, esma ʾI Wald enka sab' kawina ...)

- (b) Testimony of Julius, Patriarch of Rome, regarding the Incarnation, f. 205a.  
Textually, this is not the anathema found in the Hāymānota abaw, (EMML 1173, f. 115a). However, that anathema, too, is said to have been taken from a book by Timothy [za-kona sem'a ʾTimotēwos ba-westa maṣḥafu].

(Za-bezu' Yuleyos, liqa pāppāsāt za-Romē, ba'entā taśaggewo Qāl: Wa-imentani ḥaba walleṭo hellawē malakot ...)

- (c) Anathema of Vitalianus [Weṭoleyos], Bishop of Rome, as found in the Hāymānota abaw (EMML 1173, f. 155b), but with a significant textual variation, f. 205b.  
(Za-Weṭoleyos, liqa pāppāsāt za-Romē, ba'enta hāymānota Qāl; wa-hallo enka nagaru westa Kebra nagašt [probably for: Hāymānota abaw] ṣeḥuf, wa-za-bezu' Qērelos, wa-'ādi ba'enta šegā rade'ēt za-Madḥen ...)

The following is taken from the Hāymānota abaw for textual comparison:

(Qāla gezat em-dersān za-nababa bātti Nāṭālis, Liqa pāppāsāt za-Romē, ba'enta hāymānot enta ṣaḥafa bezu' Qērelos, Liqa ... ḥaba nagašt, za-tanāgara bātti ba'enta Krestos ... wa-ba'enta šer'ata madḥānina ba-šegā ...) EMML 1399, f. 202a.

The form of the name of the bishop, which is preserved here as Wiṭoleyos, is closer to Vitalius than any of the forms known so far, Naṭālis or Nāṭālis, Wright (B.M.) CCCXLIV, 12, p. 233; and EMML 1173, f. 155b, where Anastasius is erroneously suggested.

- (d) Testimony of Ambrosius [Emberoseyus], Bishop of Milan [Mādyolinu] (12 lines), f. 205b.  
(Za-Emberoseyus, ēppis qoppoṣ za-Mādyolinu, emenna Sinos samā't: Laliḥu yetnāggar, wa-akko ba-ʾI ge'z za-yetnāggar ...)

- (e) Testimony of Basil [Bāslis] (3 lines), f. 205b.
- (f) Testimony of Gregory (4 lines), f. 206a.
- (g) Testimony of Yohannes (17 lines), f. 206a.  
(Za-bezu' Yohannes, ba'enta Ab: Abbā, la-emma yetkahalakka, aḥleffā ...)  
Title of the author is not given, but see EMML 1763 (65) and 1878, f. 87b.
- (h) Testimony of Theophilus, Patriarch of Alexandria, "from (his) sixth homily for Easter," (13 lines), f. 206a.  
(Za-bezu' Tēyofelos, liqa pāppāsāt za-Elaskendereyā, em-sādes dersān za-ba'ala Fāsikā: Dersān ḥeyāw wa-za-yeradde' qāla Eg" ...)
- (i) Testimony of Cyril of Alexandria (15 lines), f. 206a.  
(Za-bezu' Qērellos, ba'enta tasab'o Qāl: Wa-kama-ze amān kama Walda Eg" ...)
- (j) Letter of the same (i.e., Cyril) against the heretics [elwāna nāymānot], written in Gangra, ff. 206a-207a.  
(Za-zi'ahu māṣḥaf enta taṣḥfat em-Gengerā QWastantinos palis, ba'enta elwāna hāymānot ella iyya'ammenu: 'Eruya feṣrat lana za-kona šegā, za-we'etu la-Ab 'eruya ...)
- (k) The 12 Anathemas of Cyril of Alexandria [Wright (B.M.), CCCXLIV, 12, p. 233] condensed, ff. 207a-208a.  
(Za-Qērellos gezat: Emma-bo za-iyya'ammen kama Eg" we'etu ba-amān Amānu'ēl wa-ba'enta-ze walādita Eg" tasamyat ...)
- (l) The interpretation of the Anathema, f. 208a.  
Numbered 61, probably so numbered in the MS. from which it was copied.  
(60 wa-1. Fekkārē gezat. KWellu qedmēhomu we'etu la-ella yebli wa-yelēbbewu, retu' we'etu ...)

These entries (a)-(l) could be treated as a collection of testimonies independent of each other if there were divisions that separated them from one another. Section 29 (ff. 203a-208a) is not, however, part of the Māṣḥafa meṣṣir, as is clear when this MS. is compared with other texts of the work.

Colophon, f. 208ab: (Tafaṣṣamat zātti māṣḥaf, enta astagābā'nahā em-qāla Orit wa-nabiyāt wa-em qāla Wangēl wa-Ḥawāreyāt).

The rest of the colophon is not sufficiently legible. However, it is quite tempting to suggest that this work of Abbā Giyorgis has undergone some changes, most probably at the court of Zar'a Yā'eqob, before it was adopted as a homiliary for the year [menbāb] to be read publicly in the churches. Such an assumption may account for the similarity of the style with that of the writings of the Emperor in sections 10 (ff. 41b-44b), 11 (ff. 45a-53b) and 27 (ff. 177a-186b) and for the fact that this

relatively old manuscript contains works that have never been ascribed thus far to Abbā Giyorgis. Curiously, the Maṣḥafa meṣtir is ascribed to Abbā Giyorgis and to Abbā Baṣalota Mikā'ēl by the author of the history of Abbā Ēleyās, nephew of Emperor Zar'a Yā'eqob, unless this is a case of a mere lack of precision in expression: (Wa-sem'ā konu lātti [i.e. la-Māryām] Maṣḥafa meṣtir za-Abbā Giyorgis wa-Abbā Baṣalota Mikā'ēl qeddusān, mamḥerāna qeddest Bēta Krestiyān ...) EMML 1126, f. 32b.

The author, Abbā Giyorgis of Saḡlā/Šaḡlā, or Gāseččā, (spiritual) son of Ḥezba Ṣeyon (walda Ḥezba Ṣeyon, f. 34a), with the baptismal name (?) Walda Ḥawāreyāt ([wa-enbayna ṭemqateyani Walda Ḥawāreyāt], f. 13a and [la-Iyyasus Walda Ḥawāreyātihu], f. 38a), must have been not only a writer, but also a musician (Giyorgis māḥelētāy, f. 56a), as is also suggested in his gadl (EMML 1838).

Varia:

- (1) Verso of the 1st foreguard leaf: Identification of the manuscript in Amharic (Ba-Wallo ta[qlāy] gezāt, Ambāssal awrāggā, Ḥayq gadām, Maṣḥafa meṣtir).
- (2) Recto of the 2nd foreguard leaf to verso of the 3rd foreguard leaf and 209a-210b. Fragment from the Gebra ḥemāmāt bound upside down and stained with water.
- (3) Ff. 30b, 107b, 122b, 176b, 186b and 202b: The prayer called Sebhata fequr or mehellā "Praise to the beloved" or "rogation."

Decorative designs, ff. 1a, 8b, 13a, 20b, 31a, 34a, 37a, 38a, 41b, 45a, 53b, 56a, 73a, 76b, 80a, 90b, 94a, 123a, 130a, 158a, 187a and 203a.

Childish drawing of St. Mary (twice), f. 107a.

Crude drawing of St. George and the dragon, f. 139a.

Title, f. 186a.

Ff. 24b-25a, 36b-37a, 115b-116a, 121b, 138b-139a and 187b-188a filmed twice.

## Monastery of Ḥayq Eṣṭifānos, Ambāssal, Wallo

Parchment, 27.5 x 17.5 cm., 346 ff., 2 cols., 20-24 lines, dated (f. 24b), 465 year of the 532-year cycle (= 1280/1 A.D.).

## FOUR GOSPELS

Ff. 7a-338: Four Gospels [Arbā'ettu Wangēlāt].

Donated to Ḥayq Eṣṭifānos by Abuna Iyyasus Mo'a, the founder of the monastery (f. 24b).

The text is similar to Zotenberg (B.N.), no. 35, p. 32ff. For more on the translation of the Gospel, see L. Hackspill, "Die äthiopische Evangelien-übersetzung (Mt. I-X)" in ZA, vol. 11 (1896), pp. 117-196 and 367-388; F. Praetorius, "Äthiopische Bibelübersetzungen," Realencyclopädie (ed.) Herzog, vol. 13 (1897), pp. 87-90; and E. Ullendorff, Ethiopia and the Bible, London (1967), pp. 36-50.

(1) Ff. 7a-31b: Introduction.

(a) Ff. 7a-8a: The letter of Eusebius to Carpianus [Awsābes la-Qārpeyānos].

In later manuscripts Carpianus is rendered Qopereyānos.

(b) Ff. 8b-11b: Eusebian canons [aqmārāt].

(a) and (b) are presented in richly decorated frames.

(c) Ff. 30a-31b: Synoptic presentation concerning the agreement of the texts of the Four Gospels [Geṣṣawē šer'at].

(2) Ff. 32a-130a: Matthew.

(a) Ff. 32a-34a: Traditional chapters [are'est].

(b) Ff. 36a-130a: The Gospel.

(Maṣḥafa ledatu la-I" K", walda Dāwit, walda Abrehām ...), f. 36a.

The following verses should be compared with Zotenberg's excerpt from MS. 35 on p. 32:

Mt. 1, 18 (f. 37a): (Tafehṣrat emmu Māryām la-Yosēf, wa-za'enbala yetqārabu, tarakbat enza-bā westa māḥezanā zenesta)

Mt. 1, 19 (f. 37b): (be'esi faḥārihā)

Mt. 1, 25 (f. 38a): (wa-ṣawwe'ewwo wa-samayewwo)

Mt. 2, 6 (f. 38b): (la-gemurā iteddēḥāri wa-iteḥāṣṣi emenna masāfent wa-em-nagašta Yehudā, esma emennēki yewazze' wa-yetwallad neguś makWannen ...)

(3) Ff. 130b-180b: Mark.

(a) Ff. 130b-131b: Traditional chapters [are'est].

(b) Ff. 133a-180b: The Gospel.

(4) Ff. 181a-267b: Luke.

(a) Ff. 181a-183a: Traditional chapters [are'est].

(b) Ff. 185a-286b: The Gospel.

(5) Ff. 268a-337b: John.

(a) F. 268a: Traditional chapters [are'est].

(b) Ff. 270a-337b: The Gospel.

- (6) Ff. 337b-339b: Notes on the number of chapters and words of the Gospels.  
 Rubricated with the traditional chapters or headings [are'est] and with the liturgical occasions when particular passages are to be read.

## Varia:

Most of the following varia have been discussed by Taddesse Tamrat in his article, "The Abbots." They need to be edited and further studied.

- (1) F. 1a: Record of a land grant by Emperor Eskender (1478-1494) to Tawalda Madhen in 6981 (= 1488/9 A.D.), when the 'Aqqābē Sa'at was Takla Iyyasus Mo'a; poorly legible. In addition, a note on paper identifying the manuscript has been pasted on the leaf. Tawalda Madhen, according to another note on f. 3a, was the governor of that region, medra gazē; which seems to be different from the seyyuma medr that is also mentioned in the same note.
- (2) F. 1b: Record of a land grant by 'Aqqābē Sa'at Tēwogolos to Marāhi Takla Yoḥannes in compensation for the land that had been taken from him and granted to Makāna Šellāsē (founded and destroyed during the reign of Lebna Dengel [1508-1542]).
- (3) Ff. 2a-3a: Order of incensing at the Monastery of Ḥayq made by 'Aqqābē Sa'at Yoḥannes. Concerning Yoḥannes see Taddesse Tamrat, ibid., pp. 99-101.
- (4) F. 3a: A note, the body of which has been erased, copied when Takla Iyyasus Mo'a was the 'Aqqābē Sa'at. See varia (1) above.
- (5) F. 3a: A note in which the dues on two lands of the monastery are fixed by 'Aqqābē Sa'at Takla Iyyasus Mo'a.
- (6) F. 3ab: Record of the assignment of land by 'Aqqābē Sa'at Zakrestos for the memorial feast of ('Aqqābē Sa'at) Za'iyyasus and (his son) Buruk.
- (7) F. 4ab: Record of the assignment of land by 'Aqqābē Sa'at Zakrestos for the memorial feast of 'Aqqābē Sa'at Za'iyyasus and his son, Buruk, who seem to have died together in an accident.
- (8) F. 5a: What seems to be the continuation of a record of the assignment of a plot and the house on it for the memorial feast of Isāyeyyās, whom the donor calls "my father." According to a note on f. 27b--see varia (22) below--Isāyeyyās was Afa 'Aqqābē Sa'at under Krestos Tasfāna.
- (9) F. 6a: Inventory of books in a 16th c. hand. Included are: Wangēl, Dāwit, Sa'atāt, Šalota 'eṭān, Mazmur, Mazgab, (Mazmur and Mazgab may refer to one work), Gebra ḥemāmāt, Pāwlos, Ḥawāreyā, Gadla samā'tāt, Qeddāsē, Gadla Ḥawāreyāt, Nabiyāt, Salām, Orit, Tergwāmē Wangēl, Dersān, Tebab, Didesqeleyā, Sinodos, Zemmārē, Gebšawē, Felsata Māryām and Wāzēmā.

- (10) F. 6a: Anathemas [gezat] concerning the monastery by Iyyasus Mo'a; they follow immediately after the above inventory.  
(Em-dehra takāyadu qeddus Iyyasus Mo'a mesla Yekunno  
Amlāk kama yegbar faqādomu, awgazu ba-seltāna Pētros  
wa-pāwlos kama itebā' be'esit ...)
- Varia (9) and (10) are in the same hand.
- (11) F. 6a: Record of the assignment of land by 'Aqqābē Sa'at Yoḥannes--see varia (3) above--for the memorial feast of the Three Holy Children and for Amlāk Mo'a, whom he calls "my father."
- (12) F. 6b: Record of the assignment of land by 'Aqqābē Sa'at Bakkimos to Krestos Mekḥena, whom he calls "my father."
- (13) F. 23b: Record of the assignment of a house to Tēwoderos by 'Aqqābē Sa'at Beneyām.  
See varia (14) below.
- (14) F. 23b: Record of the assignment of land by 'Aqqābē Sa'at Beneyām to Tēwoderos, dated 6924 AM/year 84 of the 532-year cycle (= 1431/2 A.D.).
- (15) F. 24a: What seems to be the continuation of a record of the assignment of land or its confirmation, for the memorial feast of Za'iyyasus (and his son Buruk ?; see varia (6) and (7) above) and for Yoḥannes and Marqoreyos. Yoḥannes could be the 'Aqqābē Sa'at mentioned in varia (3) above; a Qasa Gabaz Marqoreyos is mentioned in a note on f. 3a, (varia (4) above), along with Takla Iyyasus Mo'a, who was 'Aqqābē Sa'at ca. 1488 A.D. At the end of the note, there is a statement, in the same hand, that mentions the late 'Aqqābē Sa'at Newāya Egzi', who was probably the 'Aqqābē Sa'at that came immediately after Yosēf, but the manner in which this reference to him is expressed suggests that his ending may have been unhappy.  
(Wa-za-nagarohi la-'Aqqābē Sa'at Newāya Egzi', falāsi,  
ye'seyyo Eg" 'essēta šannāya, amēn ...)
- See also the list of the Abbots of Ḥayq in EMML 1960, f. 81b. Ff. 24a and 5a seem to have been written by the same copyist.
- (16) F. 24b: A note by Iyyasus Mo'a, the founder of the Monastery of Ḥayq Eṣṭifānos, that he has commissioned the copying of this manuscript for the monastery, dated year 465 of the 532-cycle (= 1280/1 A.D.).  
Taddesse Tamrat, "The Abbots," p. 90, accepts the tradition that this was Iyyasus Mo'a's own Gospel.  
(Ba-akk<sup>w</sup>atēta Ab ... Aṣḥafku ana, ḥāṭe' wa-abbāsi, falāsi,  
Iyyasus Mo'a, zanta Wangēla za-Eṣṭifānos za-Ḥayq ba-  
arbā'ettu me'et 65 'āmata meḥrat ...)
- It is clear from this note that the Gospel was never Iyyasus Mo'a's own MS. He arranged its copying for the church [za-Eṣṭifānos], a tradition which he set for his successors to follow. Besides, it is not credible that Abuna Iyyasus Mo'a could have lived without owning a Gospel for over thirty years

before this Gospel was copied and for over ten years after he donated it to Hayq Eṣṭifānos church.

- (17) Ff. 24b-25a: A list of seven books, Sa'atāt, Dāwit, Ṣalota 'eṭān, Qeddāsē, Gabra Krestos, Qwesqwām and Masehafa temqat, left to the monastery by a certain Bahayla Krestos when he died on the 16th (?) of Yakkātīt, year 476 of the 532 cycle (= 12th of Feb. 1292 A.D.).

Gabra Krestos could be the Acts of Alexius.

- (18) F. 25ab: A list of books (85 in number according to the annotator and 30 according to a note in his gadl--EMML 1960, f. 42a) left to the monastery by St. Iyyasus Mo'a when he died in year 476 of the 532-cycle (= 1291/2 A.D.).

Books included in the list are:

The Four Gospels - this manuscript.

Pauline Epistles [Pāwlos].

Catholic Epistles [Hawāreyā] - 2 in number.

Lectionary for the year [Gebṣāwē].

Homily on (or for) Pentecost [Dersāna Ba'enta q'westē].

Combat of Barbara [Barbārā].

Combat of the saints and martyrs [Gadla samā't] - 2 in number.

Combat of Cyriacus [Qirqos] and of St. George.

Kings [Gubā'e nagašt] (I & II Samuel and I & II Kings).

Masehafa temqat.

Nesseha Nanawē (?).

'Ergata Māryām.

Combat of the Martyrs of Nagra [Gadla Nāgrān].

Rā'eya nabiya't, probably the prophetic books.

Combat of Aaron [Gadla Aron].

Ritual for Passion week [Gabra hemāmāt].

History of the Fathers [Zēnā abaw].

The Three Brothers [Ṣalastu aḥāw].

Combat of Pantaleon [Gadla Panṭalēyon].

Missal [Qeddāsē].

Rite of Incense [Ṣalota 'eṭān].

Horologium [Sa'atāt] - 2 in number.

Psalter [Dāwit].

Chant books:

Zemmārē.

Ṣalastu.

Yetbārak (?).

Kebr ye'eti - 2 in number.

At the end, the annotator gives the number of books in each binding (ḥaba aḥadu Gadla samā't 12; ḥaba Abbā Aron 5; ḥaba aḥadu Gadla samā't 15 ...) and concludes with a prayer for the donor.

- (19) F. 25b: Record of the donation of a book of Kings [Nagašt] and a Psalter [Dāwit] by Za'iiyasus, successor of Abuna Iyyasus Mo'a. It is not clear whether it was Za'iiyasus or King Yekunno Amlāk

and his son, Yāgbē'a [MS: Yāgbā] Šeyon, who donated a long list of church furnishings to the daughter church mentioned on this same leaf.

- (20) F. 26a: A list of church furnishings donated to the monastery by Za'iyyasus. The ten books mentioned are not itemized.
- (21) F. 26a: A list of church furnishings donated by Kings(?) Yekunno Amlāk and Yāgbē'a [MS: Yāgbā] Šeyon to the monastery.
- (22) Ff. 26b-28b: A note by 'Amda Šeyon (1314-1344) restoring lands granted to the monastery by his ancestors and also granting new lands, especially for the memorial feast of 'Aqqābē Sa'at Krestos Tasfāna, by whose prayer and that of the community of the monastery of Ḥayq Eṣṭifānos he subdued, two years after the donation, Dāmōt, Ḥadeyyā, the ruler of G<sup>W</sup>azzām, the ruler of Entertā and his enemies in the Red Sea, probably in the Dahlak Islands, which he reached riding on a water buffalo [ḥarmaz]. Afa 'Aqqābē Sa'at Isāyeyyās is one of the many officials mentioned in this note.  
Taddesse Tamrat, "The Abbots," 95-96, takes this record as evidence that it was at this time that Ethiopia expanded and annexed these regions, although this is not decisively clear from the text. It is more probable that 'Amda Šeyon was suppressing a revolt for secession by Nagāsē G<sup>W</sup>azzām, Mak<sup>W</sup>annena Entertā, etc. Entertā (= Endartā) was then in the heart of Ethiopia. In fact, 'Amda Šeyon speaks of liberating his people (wa-adḥankewwomu la-ḥezbeya, f. 27a) who were living on the islands of the Red Sea, probably from Moslem invaders, who were seeking independence for the region, which was part of Ethiopia even before the 9th c. According to another note on f. 29a, see varia (24) below, the Emperor brought a tabot in the name of Jesus from Dāmōt, an indication that there, too, Christianity, the religion of the kingdom, had spread before the time of 'Amda Šeyon. Dated year 499 of the 532-year cycle (= 1314/5 A.D.).
- (23) F. 28b: Record of a land grant to the monastery by Qamažānay (<liqa mažānē) Mangaday.
- (24) F. 29a: Record of a land grant by 'Amda Šeyon to the tabot in the name of Jesus, which he brought from Dāmōt and established in Zagēt, probably as a daughter monastery of Ḥayq Eṣṭifānos.
- (25) F. 29b: Record of the assignment of land by 'Aqqābē Sa'at Bakkimos--see varia (12) above--for the memorial feast of Yeśsa-marka Amlāk, probably a priest [kāhen], who used to come from the village to serve.
- (26) F. 29b: Record of the assignment of a plot and the house on it by 'Aqqābē Sa'at Bakkimos--see varia (12) above--to Isāyeyyās, who already has occupied it at the time of the donation. See varia (8) and (22) above.
- (27) F. 34a: Record of the assignment of land by 'Aqqābē Sa'at Tēwogolos--see varia (2) above--to a certain Mātēwos, that he

- may make the memorial feast of Nob, the martyr.
- (28) F. 34ab: Record of the assignment of land by 'Aqqābē Sa'at Yosēf to a certain Tanse'a Krestos and his father Dāne'ēl, that they may make the memorial feast of St. Stephen. The donation was made during the reign of Emperor Yesḥaq (1413/4-1429/30).
- (29) F. 35a: Record of the assignment of land and a house by 'Aqqābē Sa'at Beneyām to the children (followers ?) of a certain priest monk Giyorgis, that they may make the memorial feast of their father. Dated year 84 of the 532-year cycle (= 1431/2 A.D.). Giyorgis kāhen wa-manakos was most probably Giyorgis za-Gāseṣṣa who died a few years (1426 ?) before the date of the donation. The scholar saint had received his training in Ḥayq.
- (30) F. 130a: Record of the transfer by 'Aqqābē Sa'at Ammeḥa Laṣeyon of the ownership of land assigned for the memorial feast of Ṣagga Za'ab. The names of the parties involved in the transfer have been erased and substituted by other names--from Gabra Māryām to Zamikā'ēl. Dated 6973 AM, 18th apaqtē, tentēwon [7], [2]2 ṣarqa lēlit, 1 ṣarqa ma'alt (= 26 January/25 February 1481 A.D.).
- (31) Ff. 131b-132a: A note by Emperor Zar'a Yā'eqob (1434-1468) ruling that those who serve on the land of the monastery should not be conscripted (?) because a certain problem of his had been solved through the prayer of the monks.  
 (Ba-sema Eg" ... Aṣḥafku ana, Zar'a Yā'eqob neguṣ, walda Dāwit, wa-sema manglesteya QWastanṭinos, kidāna meḥrateya ... kama yetḥaddag ketmāt Zandagān em-medromu ...)  
 The note is incorporated in the gadl of Abuna Iyyasus Mo'a, the first abbot of the monastery: S. Kur, Actes de Iyyasus Mo'a, CSCO, vol. 259, script. aeth., t. 49 (1965), pp. 32-33.  
 See my article, "A Preliminary Investigation of 'Tomārā tāsba't' of Emperor Zār'a Ya'eqob," Bulletin of the School of Oriental and African Studies (to be published in 1980).
- (32) Ff. 180a-181a: Regulation [ṣer'at] made by Zakkāreyās and his niece Atnāseyos concerning the use of land they donated (?) to the daughter monasteries of Dabra Ḥayq--partially damaged. Copied during the reign of Sayfa Ar'ad (1344-1372), when Yoḥannes--see varia (3) above--was the 'Aqqābē Sa'at.
- (33) F. 183ab: Inventory of church furnishings. The 202 books mentioned are not listed.  
 Copied in year 24 of the 532-year cycle (= 1447/8 A.D.). This cycle is not the same one used in varia (14), (16), (17), (18), (22) and (29), but the one which began in the 10th year of Emperor Yesḥaq in 1423 A.D. Cf. R. Basset, "Etudes sur l'histoire d'Ethiopie" in JA, 7<sup>e</sup> sér. 18 (1881), p. 95.
- (34) Ff. 183b-184a: Record of a land grant or a confirmation of it by Emperor Eskender (1478-1494) to Laq Masarā [? on f. 267b: Rāq māsarā; see varia (48), below] Kiro.
- (35) F. 184a: Land grant by 'Aqqābē Sa'at Nagada Iyyasus.

(Aṣḥafku ana 'Aqqābē Sa'at Nagada Iyyasus la-Kefla Yoḥannes, Afa 'Aqqābē Sa'at, resta bēt ba-makān ...)

Concerning Nagada Iyyasus, see Taddesse Tamrat, "The Abbots," pp. 114-117, and my article, "Mäṣḥafä Məzgana of Sə'm'on" in JSS (forthcoming).

- (36) F. 184a: A note on the property of Afa 'Aqqābē Sa'at Kefla [also Keflē] Yoḥannes which he inherited from Qasa Gabaz Faraday, son of Zar'a Abrehām, and which he bought from Afa 'Aqqābē Sa'at Luqās.
- (37) F. 267b: A record of the confirmation or the assignment of land by 'Aqqābē Sa'at Takla Iyyasus Mo'a to the grand children of Za'yyasus. Concerning Takla Iyyasus Mo'a, see varia (1) above.
- (38) F. 268b: Record of a land grant by Emperor Zar'a Yā'eqob to his obedient friend Gabra Krestos, the Rās of Angot. Dated 6937 AM (= 1444/5 A.D.).
- (39) F. 269a: "Text" of the pact between King Yekunno Amlāk and Abuna Iyyasus Mo'a about the monastery, in a 16th c. hand.  
(Kidān za-takāyadu negusēna Yekunno Amlāk wa-Abuna Iyyasus Mo'a ... Wa-mekneyāta kidānomussa kama-ze we'etu: Emma-bo be'esi em-mangala šegā za-yebawwe' westa bēta qeddusān hašišo eragāta[?] enbala za-ḡaraya we'etu za-ašmaro, enza hallo ba-ḡeywatu, we'etu yegbar tazkāro ...)
- (40) F. 269a: Record of the assignment by 'Aqqābē Sa'at Nagada Iyyasus of the house(s) of Gabra Krestos and Māmās and of the land of the queen (? medra negešt, nagašt?) to Takla Giyorgis. About Nagada Iyyasus, see varia (35) above. Gabra Krestos could be the 'Aqqābē Sa'at mentioned on f. 183a. See also Taddesse Tamrat, "The Abbots," p. 108. The Rās of Angot was also called by the same name, see varia (38) above. The names Gabra Krestos and Māmās are also mentioned in the note on ff. 2a-3a.
- (41) F. 338a: Record of a land grant by Emperor Zar'a Yā'eqob (to the monastery, [MS: to Iyyasus Mo'a]). 18th c. hand; partially erased; probably not authentic.
- (42) F. 338b: A note on the ornamentation of this manuscript in gold and on a land grant, all by King Yāḡbe'a [MS: Yāḡbā] Ṣeyon in year 478 of the 532-year cycle (= 1293/4 A.D.); as a result of this, the King says, he destroyed Ye'qabanna who came to take his kingdom. Ye'qabanna was probably a pretender to the throne of Yekunno Amlāk.
- (43) F. 339a: Inventory of church furnishings, including 100(?) books, which are not itemized, in a 13th-14th c. hand.
- (44) F. 339a: Record of a land grant by Emperor Zar'a Yā'eqob to Iyyasus Mo'a (i.e. the Monastery of Ḥayq). The content is more or less that of varia (41) above.
- (45) Ff. 339b-340a: A note on the fixing of land revenues of the monastery by 'Aqqābē Sa'at Zakrestos. About Zakrestos, see varia (6) above.

- (46) F. 340b: Record of the assignment of land by 'Aqqābē Sa'at Baḡayla Giyorgis to Fantāyē for the memorial feast of his mother, Siḥ Debābā, who was apparently considered a saint (*ba-ṣalotā* "by her prayer").
- (47) Ff. 341a-343a: Regulation [*ser'at*] made by 'Aqqābē Sa'at Krestos Mo'a on the land dues to be paid by those who use the land of the monastery for the memorial feast of St. Stephen the martyr. The previous regulation about incensing in the monastery (ff. 2a-3a) is also reaffirmed. Krestos Mo'a was, according to a note on f. 344b, *varia* (52) below, 'Aqqābē Sa'at ca. 1348/9 A.D., that is, a predecessor of Yoḥannes and not a successor as thought by Taddesse Tamrat, "The Abbots," p. 100.
- (48) F. 343ab: Record of a land grant to (the Monastery of) Eṣṭifānos and specifically to its Rāq Māsarā, by 'Aqqābē Sa'at Bakkimos. Concerning Bakkimos, see *varia* (12) above.
- (49) F. 343b: Record of the assignment of land by ('Aqqābē Sa'at) Ammeḡa Laṣeyon for the memorial feast of Ayeqqabā (?). Concerning Ammeḡa Laṣeyon, see *varia* (30) above.
- (50) F. 344a: Record of the assignment of land by 'Aqqābē Sa'at Krestos Mo'a--see *varia* (47) above--to Archdeacon Bartalomēwos and to the office of the archdeacon after him.
- (51) F. 344b: Record of the assignment of land and a plot with the house on it by 'Aqqābē Sa'at Krestos Mo'a--see *varia* (47) above--to a certain Amlāk Bena--whom he calls "my father"--and for his memorial feast.
- (52) Ff. 344a-345b: Record of a land grant by 'Aqqābē Sa'at Krestos Mo'a to Makāna Giyorgis, a daughter monastery (?) of Ḥayq, dated year 1 of the 532-year cycle (= 1348/9 A.D.).
- (53) F. 345b: Record of the assignment of land by 'Aqqābē Sa'at Yoḥannes for the memorial feast of Amlāk Mo'a, whom he calls "my father" and "the righteous." See *varia* (11) above.
- (54) F. 346a: In a 15th c. hand: "Ye[kka]bar:: mena: ye'ag(g)i: ḡaylu:: harastāy:: Ferē Mika'ēl:: Tanse'a:: Krestos: abu:: soba: yahawweru: mangada: ba-bba-'ebrētumu: yeḡoru em-dan(n)a: wa-em-denkun(n)ā: iyyeddamar:"
- (55) F. 346a: Record of the assignment of land and a confirmation of it by 'Aqqābē Sa'at Beneyām--*varia* (14) above--for the memorial feast of Amlāk Mo'a, whom he calls a hermit (*za-fassama ba-beḡtewennā gadlo ṣenu'a ...*). This hermit is also mentioned in other notes (see *varia* (11) and (53) above).

#### Miniatures:

- (1) F. 5b: St. Iyyasus Mo'a in a decorative frame.
- (2) F. 13a: Head of St. Mark in a circular frame, which in turn is placed in a rectangular frame.
- (3) F. 13b: St. Paul.
- (4) F. 14a: St. Timothy.

- (5) F. 14b: St. Peter with keys in his hand.
- (6) F. 15a: St. Mary in the Temple attended by two angels.
- (7) F. 15b: St. Stephen.
- (8) F. 16a: The child Cyriacus [Qirqos] with his mother.
- (9) F. 16b: Daniel in the lion's den being served bread by Habakkuk.
- (10) F. 17a: The Three Holy Children in flames of fire being protected by the angel of God.
- (11) F. 17b: Diptych:
  - (a) Annunciation.
  - (b) Joseph giving Mary the bitter water [māya zalafa] to drink (Num. 6, 18).
- (12) F. 18a: Diptych:
  - (a) Nativity.
  - (b) The shepherds seeing the star.
- (13) F. 18b: The Three Wisemen offering their presents to Christ.
- (14) F. 19a: The Flight into Egypt.
- (15) F. 19b: Diptych:
  - (a) Rachel and another woman weeping for their children, who are with them, before King Herod, who is seated on his throne.
  - (b) The slaying of the children by order of Herod.
- (16) F. 20a: Christ entering Jerusalem.
- (17) Ff. 20b-21a: The washing of the feet.
- (18) F. 21b: Mary (weeping), John (looking on from afar) and Peter (denying).
- (19) F. 22a: Jesus seized by the Jews.
- (20) F. 22b: The crucifixion.  
Shown are the two thieves, the two soldiers (pointing their spears at the cross) and a ram at the top of the cross. Christ is not shown on the cross.
- (21) F. 23a: Diptych:
  - (a) Ascension.
  - (b) St. Mary and the Apostles.
- (22) F. 35b: St. Matthew in a richly ornamented frame.
- (23) F. 132b: St. Mark in a richly ornamented frame.
- (24) F. 184b: St. Luke in a richly ornamented frame.
- (25) F. 269b: St. John in a richly ornamented frame.

All miniatures have captions.

Decorative frames, ff. 7ab, 8ab, 9ab, 10ab, 11ab and 12ab.

A cross in an illustrious frame, f. 12b.

Ff. 1b-2a, 23b-24a, 172b-173a, 180b-181a, 219b-212a and 316b-317a filmed twice.

## Monastery of Ḥayq Eṣṭifānos, Ambāssal, Wallo

Parchment, 33.5 x 23 cm., 172 ff. (numbered 1 to 170 with numbers 78 and 126 given to two leaves), 2 cols., 28-33 lines, (f. 118ab: 21-22 lines; f. 126a: 36 lines and 129b: 35 lines), 14th c.

ACTS OF SAINTS AND MARTYRS - HOMILIES - MIRACLES OF ST. GEORGE -  
TREATISE OF SEVERUS OF AŠMUNAYN

Ff. 1a-170b: Homilies and gadlāt for the month of Ḥedār.

The arrangement is similar to Wright (B.M.) CCLV.

- (1) Ff. 1a-15a: History of Habakkuk the Prophet [Nagar za-Enbāqom nabiyy].

(Probably for the 3rd of Ḥedār, ff. 1a-3a: partially stained), Wright (B.M.) CCLV, 1, p. 162.

(Ama [3] 1a-[Ḥedār, astare'yo[tu] 1a-Enbāqom, nabiyy ba-amān, ba-hagar enta semā Qarṭāsā, enza liqa pāppāsāt Abbā Remis [usually Abrimos and once Abzimos, f. 1a, probably a confusion of the Arabic letters for r and z]. Ba-ye'eti 'elat, a'erafa we'etu nabiyy, wa-ba'alussa emmert, ama 20 wa-4 1a-warḥa Genbot, ba-salāma Eg", amēn. Wa-em-deḥra sabaka abuna wangēlawi Māreqos ...)

- (2) F. 15a: A brief Synaxary mention of Eleazar, the son of Aaron. Wright (B.M.) CCLV, 2, p. 162.

(Wa-ba-ye'eti 'elat, gadla Al'āzār, walda Aron; wa-terakkeb nagaro ba-westa Orit. Sebḥat la-Egzi'abḥēr la-'ālama 'ālam, amēn)

- (3) Ff. 15a-41b: Homily of Theophilus, Patriarch of Alexandria, on the Virgin Mary and the place where the Holy Family stayed during their flight to Egypt.

(For the 6th of Ḥedār). The occasion for reading this homily is the same as in Wright (B.M.) CCXIV, 2, 1 and CCXVI, 2. This may be true of their content, too, but not of their incipit. Theophilus bases his homilies on the vision he saw when he visited the place, Q<sup>Wes</sup>q<sup>Wām</sup>. The upper, outside corner of ff. 15-20 and 23 and the entire outside column of ff. 21-22 have been cut off.

(Neqaddem ba-rade'ēta Eg" neṣeḥef dersān za-qeddus, wa-ḥeruy, wa-bezu [sic] Tēwofelos, liqa pāppāsāt za-'abbāy hagar Eleskendereyā, ṣalotu tahallu meslēna, amēn, za-darasa ba'enta Egze'etena qeddest neṣeḥt Dengel Māryām, wa-ba'e[nta] bēt ḥaba ḥadarat [mes]la fequr Waldā, I[yyasus] Krestos, ba-gadā[m ba-ad]bāra Q<sup>Wes</sup>, [sic], wa-ka[ma kona] meṣ'atomu ...)

The vision, in which St. Mary relates her life story, was reported by Gērelos, who heard it from Abbā Tēwofelos.

(Ana Gērelos, enza aḥawwer mesla Abbā Tēwofelos, liqa pāppāsāt, samā'ku anani zanta nagara ba-ḥabēhu wa-ṣaḥafkewwo ...), f. 41a.

- (4) Ff. 41b-52b: Homily on the Finding of the Cross by Queen Helena (For Helena [ba-Ellēni negešt], i.e. for the 8th of Hedār). The content of this homily is similar to that of EMML 1763, ff. 23a-27a. See also Wright (B.M.) CCLV, 4, p. 162.  
(Nagara astar'eyota Masqalu 'ābiyy maḥeyawi la-Egzi'ena wa-Amlākena, I" K", ama samunu la-Hedār, ba-mawā'ela QWastantinos, neguš 'ābiyy, mahayyem hēr. Wa-wadaya Eg" westa lebbā la-emmu, Ellēni qeddest, ḥellinā samāyāwē, kama teḥšeš wa-tā'mer effo kona tašaggewotu la Egzi'ena ...)
- (5) Ff. 52b-72a: Miracles of St. George [Ta'ammerihu la-Giyorgis]. (For the 7th of Hedār). Wright (B.M.) CCLV, 5, p. 162.
- (a) Ff. 52b-55a: Martyrdom of St. George.  
EMML 1366 (4).  
(Neqaddem neḥḥaf ḥayla wa-ta'ammera za-gabra Eg" la-samā'tu qeddus Giyorgis. Wa-em-dehra tafāṣṣama sem'u amše'u šegāhu westa Ledā hagaru wa-ḥanaṣu bēta krestiyān ...)
- (b) Ff. 55a-72a: Eleven miracles, numbered 1 to 4, and 7 to 12 with the one after the 4th unnumbered.
1. Building of the church of St. George by Endereyās, f. 55a.  
EMML 1302-3 (2).
  2. How a man possessed by an evil spirit was cured by St. George when his church was consecrated by a bishop. f. 56a.  
EMML 1302-3 (3).
  3. The Jew who used magic [šerāy] for burglary, f. 57b.  
EMML 1302-3 (4).
  4. Nāṭālis, the son of Niqoreyos [EMML 1302-3 (6): Niqodimos], who was a leper, f. 58b.
  5. The son of Saqrātis, who was possessed by an evil spirit, f. 60a.
  6. The man who stole some of the vow money of the church, f. 61a.
  7. Awheyos, the governor, who was ordered by Diocletian to destroy the church of St. George, f. 61b.  
EMML 1366 (1).  
(... Anše'a Deyoqelṭeyānos 'elew ṣabā'ita, wa-šēma makWannena za-semu Awheyos ...)
  8. Awlogis, the rich man from Antioch, f. 63a.  
EMML 1366 (2) (a).
  9. The greedy and merciless priest who served the church of the martyr during the reign of Emperor Constantine, f. 65b.  
EMML 1366 (2) (b).
  10. The construction of a church in Ledā in the name of the martyr, f. 68b.

11. Bifān, the rich man, and his wife, who had a child called George (Giyorgis), f. 70a.  
EMML 1366 (2)(d).
- (6) Ff. 73a-84b: Homily on the Four Living Creatures by John (Chrysostom), Patriarch of Constantinople.  
(For the feast day of the Four Living Creatures). Wright (B.M.) CCLV, 7, p. 162.  
(Dersān za-bezu' wa-qeddus Yoḥannes, liqa pāppāsāt za-Q'wastā[n]ṭineyā, ba'enta 4 Ensesā 'abbayt, ma[n]fasāwiyān, a[ma] 8 la-Ḥedār ... Ama tase'elewwō liqāwent wa-šeyyumān wa-yebēlewwo: Asteyanna em-naq'ā māy ...)
- (7) Ff. 84b-123a: Treatise of Severus, Bishop of Aṣmunayn, on the Council of the 318 (Fathers) [Nagar ba'enta māḡebar (sic) šalastu me'et 'āššartu wa-sammantu, za-Abbā Sāwīros].  
EMML 1399 (1) and Wright (B.M.) CCLV, 8, p. 162.  
(a) Ff. 84b-86a: Introduction.  
(Ama 9 la-Ḥedār, baṣṣa male'ekteka ...)  
(b) Ff. 86a-91b: First section: Interpretation of Old Testament prophecies concerning the Orthodox Faith.  
(Qādāmi nagaru. 'Equm za-em-Beluy, em-Addām eska ...)  
(c) Ff. 91b-98b: Second section: Interpretation of the Faith of the Apostles with the prophesying of the prophets.  
(Kāle't. Nagara fekkārē hāymānotomu la-abaw Ḥawāreyāt enta zēnawu bātti westa 'ālam, mesla tenbita nabiyyāt ...)  
(d) Ff. 98b-107a: Third section: On the causes of the council and of the religious disputes.  
(3. Nagar za-māḡebar, za-kama kona mekneyāta bātti ...)  
(e) Ff. 107-123a: Fourth section: The teachings of the Fathers before the schism.  
(Rābe'. Nagara temherta abaw qaddamt, šeyyumān em-qedma yetfalaṭ hāymānotu)
- (8) Ff. 123a-132b: Homily on the Archangel Michael, by the Patriarch of Antioch.  
(For the feast day of St. Michael, i.e., the 12th of Ḥedār).  
The name of the Patriarch is not mentioned, but, according to Wright (B.M.) CCLV, 9, p. 163 and Conti Rossini (Manoscritti), p. 613: Severus.  
(Dersān em-ašuru wa-sanuyu la-Ḥedār, za-darasa liqa pāppāsāt za-Anšokeyā ba'enta liqa malā'ekt Mikā'ēl wa-afqerotu la-sab'; wa-tanāgara ba'enta sanbat qeddest, esma ḡābaru ba'āla Mikā'ēl qeddus ba-ye'eti 'āmat mesla 'elata sanbat; wa-kā'ba tanāgara ba'enta Mātēwos nagd wa-be'esitu wa-weludu, za-kama amnu ba-Egzi'a beḡer ba-se'lata Mikā'ēl ...)
- (9) Ff. 132b-139b: Martyrdom of Menas.  
(For the feast of Menas, i.e. the 15th of Ḥedār).  
EMML 1479(19) and Wright (B.M.) CCLV, 10, p. 163.

- (Ama 10 wa-5 la-Ḥedār, sem' za-qeddus wa-bezu' şenu' mastagādel samā't, bezu' Minās .... Zentu qeddus samā't, bezu' Minās, za-beḥēra Gebş enta semā Qēṭbā)
- (10) Ff. 139b-149b: Martyrdom of Cosmas and Damian and their brothers.  
(For the feast day of Cosmas and Damian, i.e. the 22nd of Ḥedār). Wright (B.M.) CCLIII, 19, p. 160.  
(Ama 20 wa-2 la-Ḥedār, sem'omu la-qeddusān samā'tu la-Egzi'ena wa-Madḥanina I" K", Qosmos wa-Dimeyānos wa-aḥawihomu, ella faşşamu gadlomu ba-salāma Eg", amēn. Wa-ama kona ba-mangeštu la-Diwa qelṭeyānos ...)
- (11) Ff. 150a-155a: Admonition of Severus of Aşmunayn to the clergy.  
(For the feast of the Elders of Heaven, i.e. the 24th [here also the 27th] of Ḥedār). Wright (B.M.) CCLV, 13, p. 163. For a similar, but different, homily, see EMML 1763 (72).  
(Ama 20 wa-7 la-Ḥedār, tagśāş la-kāhnāt za-darasa ab qeddus, Abbā Sāwīros, ēppis qoppos za-Samēnon, şaḥāfi Gebşāwi, ama 20 wa-4 la-Ḥedār za-yetnabbab ... O-abaw kāhnāt, kiyākemu wa-lakemu enagger kama tā'meru makāno la-sem za-tasamaykemu ...)
- (12) Ff. 155a-164a: Combat of Mercurius.  
(For the feast day of Mercurius, i.e. the 25th of Ḥedār).  
No divisions as in EMML 1497 (25).  
(Ama 25 la-Ḥedār, sem' za-bezu' wa-qeddus Marqoreyos, şalotu tahallu meslēna, amēn. Wa-ama kona ba-mawā'elihi la-Dakkiyos wa-Halāniwos, nagašta 'ābbay hagara Romē, ḥabru ba-aḥadu mekr wa-ba-aḥadu qāl kama yāgabberewwomu la-k'wellomu ella westa mangelstomu ...)
- (13) Ff. 164a-170b: Martyrdom of James Intercisus [Yā'eqob gemud].  
EMML 1479 (27).  
(Ama 20 wa-8 la-Ḥedār, sem' za-qeddus gemud mastagādel, Yā'eqob, za-rakabo, [or: za-Rakabo?] za-tafaşşama sem'u ba-medra Fārs ba-hagar enta semā Balqā ba-mangešta Fārs, ba-mawā'ela Sardā neguş. Wa-we'etu Krestiyānāwi, ye'ammen ba-Krestos ...)

Ff. 166a-170b: Stained with water.

The colophon in an 18th c. hand on f. 72b is partially erased.

([...] zanta maşḥafa iyyāwşe'u em-Makāna Māryām [...] wa-emmahi gazā'i wa-şeyyuma medr, wa-emmahi qasa gabaz ...)

Makāna Māryām is apparently an auxiliary/a daughter church of Ḥayq Eşti-fānos.

Ff. 82b-83a, 128b-129a, 152b-153a, 155b and 166b-167a filmed twice.

Ff. 127b-128a filmed three times.

## Monastery of Ḥayq Eṣṭifānos, Ambāssal, Wallo

Parchment, 29 x 26, 131 + 1 f., 2 cols., 30-32 lines, 16th c.

## ACTS OF SAINTS

Ff. 1a-131a: Acts of Saints [Gadla qeddusān].

- (1) Ff. 1a-6b: Combat [gadl] of Aaron the Syrian.

(For the feast day of Aaron in Genbot, i.e. the 21st of Genbot).

M. Chaîne (D'Abbadie), no. 63, 3 (f. 207), f. 42.

(Ba-sema Ab ... Ṣaḥafna gadlo la-bezu' wa-la-qeddus Abbā Aron Soreyāwi, ṣalotu wa-barakatu yahallu lā'ela Māteyās aṣḥafihu, wa-lā'ela Yesḥaq eḥuhu, wa-lā'ela Sirāk ṣaḥafihu ... Seme'u, aḥāweya wa-abaweya, engerkemu, l e [?] be'esi za-semu Yoḥannes, wa-sema hagaru Emud, wa-sema be'esituni Māryām ...)

- (2) Ff. 6b-10b: Combat of Martianus [Gadla Abbā Mardalē].

(For the 21st of Genbot)

The family background of this saint, who entered the monastic life when he was young--10 years old--and who, after 27 years in a monastery (Synaxary: Dabra Tābot Noḥa) in Caesarea [Qisāreyā]), spent his life wandering through 160 countries [ahgur, f. 10a], is not given in this gadl. He died in a church in a land called 'Amd, f. 10a.

(Ba-sema Ab ... Wa-ba-rade'ētu neṣeḥef gadla Abbā Mardālē qeddus .... za-faṣṣama gadlo ama 20 wa-l la-warha Genbot. Kona westa l em-adbār manakosa falāsi za-semu Abbā Mardalē; esma kona bāḥetāwē, wa-nawā ḥadaga 'ālama wa-'araqa la-amleko Eg" ...)

- (3) F. 11a: One column of a history of Arsāneyos.

Reported by his disciple Dānyāl. Apparently a fragment from the sayings of the Desert Fathers. Full text:

([...] westētu nakaya la-aragāy. Wa-albeyakē lita ḥaba zentu maḥqeda, wa-iyyeḥawwer ḥabēhu. Wa-zēnawa Abbā Dānyāl ba'enta Arsāneyos mamheru, yebē: Kona makWannen egalē, nawā maṣ'a ḥaba qeddus Arsāneyos, wa-amṣe'a ḥabēhu maṣeḥafa za-hallo westētu te'ezāza be'esi za-em-zamadu; za-nawā falasa wa-ḥadaga lottu resta 'abbāya fadfāda, wa-amṣe'a meslēhu. Wa-soba re'eyā aragāy, faqada kama yestēṭṭā. Wa-wadqa zekku makWannen westa makayadu, wa-yebēlo: Ana aḥaśśeś emennēka kama itestēṭṭā, kama iyyemut. Wa-awseḥ Arsāneyos, enza yebl: Ansa nawā motku em-qedma zekku be'esi ba-zaman nawwiḥ. Wa-zentussa motakē ye'ezē, wa-anakē ḥayyoku. Wa-fannawo wa-inaś'a emennēhu mentani. Tafaṣṣama zēnātiḥu la-qeddus Arsāneyos, ṣalotu tebṣeḥanna la-kWellena la-'ālama 'ālam, amēn wa-amēn.)

Colophon: (Wa-aṣḥafo abuna, ab kebur, Abbā Salāmā, pappasena [sic], berhānā, wa-māḥetotā, wa-be'lā, wa-mazgabā, wa-kebrā la-beḥēra Itēyoppeyā ...)

- (4) Ff. 11a-15b, 96ab and 16a-20a: Homily of John, Bishop of Axum, on the glory of St. Yeshaq/Abbā Garimā.  
(For the 17th of Sanē - Abbā Garimā). Chaîne (D'Abbadie), no. 89, p. 58; Wright (B.M.) CCLXXVIII, 2, p. 185; and Conti Rossini, "L'Omilia di Yohannes, vescovo di Aksum, in onore di Garimā," Actes du XI<sup>e</sup> congrès intern. des orient., Paris 1897, pp. 139-177.  
Born to Masfeyānos, King of Constantinople [Masfeyānos neguša Rom], Yeshaq ascended the throne and ruled for seven years, at which time the hermit, Abbā Panṭalēwon [za-ṣomā't], summoned him to a monastic vocation. He came to Ethiopia, where he took the monastic habit from Panṭalēwon and met Abbā Liqānos of Constantinople, Abbā Yem'atā of Qoppeyāt [Conti Rossini: Qoseyāt], Abbā Ṣeḥmā of Antioch, Abbā Gwebbā of Cilicia, Abbā Afṣē of Asia (Minor), Abbā Maṭā' of Rome [Romeyā] and Abbā 'Oz from Caesarea. Abbā Yeshaq was later named Garimā because Panṭalēwon found him formidable [garamkanni]. The story begins with an introduction in which the bishop tells how he kissed the legs of a woman who was being beaten naked out of contempt for womanhood and St. Mary, a story which is usually told about Nestorius and St. John Chrysostom (Zotenberg, 132, 1, p. 198). In this homily Yem'atā and Maṭā' are the names of two saints and not two names of the same saint, as Dillmann suggests, "Zur Geschichte des Axumischen Reichs im vierten bis sechsten Jahrhundert," Abhandlungen der Königl. Ak. der Wissenschaften, Philos.-histor. Kl. (1880), p. 24, n. 2.  
(Ba-sema Ab ... lā'elēhu tawakkalku wa-kiyāhu tasaffawku ... Dersān za-darasa qeddus Yohannes, ēppis qoppos za-Aksum, ba'enta 'ebayu wa-kebru la-qeddus Yeshaq, wa-yebē: Seme'u, o-aḥāw fequrān, za-enaggerakkemu. Re'iku be'esita enza yezabbeṭewwā ...)
- (5) Ff. 21a-28b, 97ab, 29a-33b, 98ab and 34a-43b: Miracles of St. Sinuthius the Archimandrite, entitled Gadla Abbā Sinodeyos (else-Sinodā and Senudeyos), written by his disciple, Abbā Awsā.  
(For the 7th of Ḥamlē - Sinodeyos). Probably Hammerschmidt (Tānāsee 1:), no. 44-II, p. 186.  
1. F. 21ab: Introduction.  
The introduction contains also teachings and sayings of the saint.  
(Ba-sema Ab ... Zentu gadl qalil em-[naga]r wa-ḥaylāt wa-mankerāt za-abuna qeddu[s], nabiyy, arsematraydis, Abbā Sinode[yo]s, za-we'etu behil re'esa manakosāt [bā]ḥetāweyān, ṣaḥafomu ba'enti'ahu ra[d]'u, qeddus Abbā Awsā ...)
2. Ff. 21b-23a: Abbā Sinodā in Akhmīm.  
(Yebē: Konat hagar enta semā Salālo, enta em-manbara Setlāni em-dawala Akhmīm, 'abiyy hagar, wa-kona qeddus Abbā Sinodā zarā'i wa-ḥarāsi, wa-kona lottu abāge'ā ... )

3. Ff. 23ab: Abbā Sinodā rebukes Bāṭros (also Baṭros) for having a wife unlawfully.  
(Wa-kona be'esi, maṣi'o ḥaba abuna, qeddus Abbā Senudeyos, l 'elata, za-semu Bāṭros, wa-faḡada kama yensā' barakato ...)
4. Ff. 23b-24a: The story of a murderer who came to confess to Abbā Sinodā.
5. F. 24ab: The visit of Abbā Sinodā to Constantinople with Patriarch Gērelos because of Nestorius.
6. Ff. 24b-25a: The saint speaks to Our Lord concerning water for a dry river bed.
7. F. 25a: The staff of the saint turns into a fruitful tree.
8. Ff. 25a-26b: The teachings which the saint heard from Our Lord.
9. F. 26b: The saint feeds the people of Akhmīm during a famine.
10. F. 26b: Our Lord asks the saint to build a church in his name.
11. Ff. 26b-27a: The man from Behensā who wanted to receive money from the church of the saint, while hiding his 120 dinārs.
12. F. 27ab: The man from Qamṭanas whom the saint refused to bless.
13. Ff. 27b-28b: The merchant of Akhmīm whose property was stolen.
14. Ff. 28b, 97ab and 29a: The visit of the saint to Emperor Theodosius, called here Tādēwos (f. 28b) and Tāwdāseyos (f. 97b).
15. F. 29ab: The visit of a demon in disguise.
16. F. 29b: The doubt of Yunes, the disciple of Abbā Magdarā (also Mardarā), about the righteousness of the saint.
17. Ff. 29b-30a: The visit of the saint to the palace of Theodosius to complain against the mistreatment ['amaṣā] of the population by officials.
18. F. 30a: The saint rebukes a respected bishop [baṭriq] when at the imperial palace.  
See the preceding entry.
19. F. 30ab: The imprisonment of the prefect of Akhmīm who embezzled the revenues of the government.
20. Ff. 30b-31a: The man from Akhmīm who slapped the saint when he rebuked him for mistreating his subordinate.
21. F. 31ab: The saint goes to Asiut to destroy the idol worshipped there.
22. F. 31b: The saint offers wine to those who were visiting his monastery to celebrate a feast.
23. F. 31b: How the saint made Kāseyos, the heathen, dumb when he blasphemed.

24. F. 31b: The invaders who came from the northeast [mas' ].
25. Ff. 31b-32a: How the saint permitted a layman to serve in the church till the monks complained.
26. F. 32a: How the saint permitted the reader in church to read from the Scripture beyond what was assigned for the day.
27. F. 32ab: How the tears of the prophet Jeremiah fell like rain on the head of a deacon who was reading the book of the prophet.
28. F. 32b: How the prophet Ezekiel, who was walking with the saint, stopped to listen to his book, which a monk was reading at that time.
29. F. 32b: The monk who fell asleep before finishing the book of the prophet Micah.
30. Ff. 32b-33a: The monk whom the saint asked to leave the monastery because of his impious deeds.
31. F. 33ab: How the level of the river Nile fell below normal because of a drought.
32. Ff. 33b and 98a: The prophets, John the Baptist, Elijah and Elisha, visited the spiritual children of the saint. The monks greeted them, saying, Marheba hawesa.
33. Ff. 98ab: The saint visits the saints, including Yunes Sayeh ( يونس ), at which time the dead come out of their graves and salute him, saying, Marheba hawesa.
34. F. 98b: The monks send Yosab to the saint, who did not want to see anybody while he was in seclusion.
35. Ff. 98b and 34a: The saint goes to Asiut to destroy an idol from the house of Kasāyes.
36. F. 34a: The saint at the Council (of Ephesus), that met because of Nestorius.
37. F. 34ab: The young monk who was thinking of going back to his relatives because he could not stand the hardships of the monastic life.  
He died and went to God.
38. F. 34b: The prefect [makWannen] who wanted help from the saint when he went to make war with Maqārebā, "neighborhood" (?).
39. Ff. 34a-36b: How the iron idol of Akhmīm and its demon were struck by fire from heaven.
40. Ff. 36b-38b: The prisoner from Akhmīm who sought help from the saint.
41. Ff. 38b-40a: St. Paul appears to the saint in a dream.
42. F. 40ab: The saint rebukes a monk who was trying to interpret the sound of a crow [qWā' ].
43. Ff. 40b-41a: Our Lord appears to Abbā Senuthius and raises a potter from the dead to speak to the saint.
44. F. 41ab: The old priest who confessed his sins when he was on his death bed.

45. F. 41b: The camel [naqaw] which refused to give milk to her foal.
46. Ff. 41b-42a: Abrides, the infidel ruler, who attempted to force a daughter of a helpless [nadāy] man.
47. F. 42ab: The poor man who came to the saint with his children for help.
48. Ff. 42b-43b: Conclusion, including the story of the death of the saint.  
(Nāhu ye'ezē nagarnākemu weḥuda em-ta'ammerāt za-abuna qeddus, nabiyy, ḥawāreyā (f. 43a) [wa-sabā]ki wa-lā'k, bak<sup>w</sup>r wa-dengel, qasi[s] ba-amān, arsamatryādās, Abbā Senude[yo]s; nagarku ella re'iku ba-'ayneya wa-samā'ku ba-ezaneya ...)
- (6) Ff. 44a-55a: Combat of Abbā Kiros.  
(For the 8th of Ḥamle - Abbā Kiros). Wright (B.M.) CCLXXVII, 1, p. 184.  
([Ba]sema Ab ... Neqaddem ba-rade'ēta Eg" neṣeḥef gadla za-qeddus wa-[bezu]' Abbā Kiros, ṣalotu wa-barakatu te[hē]llu ... Wa-nabara diba manbera abuhu Yonāni ...)
- (7) Ff. 56a-75b: Combat of Simeon Stylites the Younger, "the Wonderworker" [Gadla Abbā Sem'on 'Amdāwi].  
(For the 3rd of Naḥasē - Abbā Sem'on).  
The story is told by one of his disciples called Enṭons.  
([Ba]-sema Ab ... Newaṭṭen ba-rade'ēta [Eg"] wa-šannāy ba-tasakāteyotu ba-ṣeḥifa gadl wa-šāmā za-qeddus wa-bezu' Abbā Sem'on za-'Amd, za-em-dassēta Soreyā, za-zēnawanna bātti aḥadu em-ardā'ihu za-semu Enṭons)
- (8) Ff. 76a-95b and 99a-106a: The Dabra Ḥayq Version of the Combat [gadl] of Abuna Takla Hāymānot.  
(For the 24th of Naḥasē). This gadl does not follow strictly either of the two gadlāt of the saint (Dabra Libānos and Waldebbā) published by E. A. Wallis Budge, The Life of Takla Hāymānôt, London (1906). See also EMML 1758 and 805 and 806. This history of the saint, which is more realistic than the two mentioned above, is most probably the origin of the Synaxary entry and of "Il 'Gadla Takla Hāymānot' secondo la redazione waldebbana," edited by Conti Rossini in Memorie della Reale Accademia dei Lincei, ser. 5, vol. 2, no. 1 (1896), pp. 97-143.
1. Genealogy of Zar'a Yoḥannes or Ṣaggā Za'ab, father of Abuna Takla Hāymānot (f. 76a).  
Unrelated to the rest of the text. Its text is given here in full:  
(Ba-sema Ab wa-Wald wa-Manfas Qeddus, aḥadu Amlāk.  
Neqaddem ba-rade'eta Egzi'ena I" K" neṣeḥef gadla [Abuna Ta]kla Hāymānot, za-yetnabbab ama 20 wa-4 la-warḥa Naḥasē, ba-sema Eg", enza yekadden la-k<sup>w</sup>ellu, amēn wa-amēn. Wa-hallo 1 be'esi za-semu Zar'a Yoḥannes

em-azmāda abuhu, wa-semu Ṣaggā Za'ab enta mangala emmu, wa-hagara azmāda abuhu za-yessammay Bāhṛa Qagā, enta medra Amḥarā. Wa-feṣratussa qadāmi za-waṣ'a em-medra Gebṣ mesla Esrā'ēl. Wa-em-ze ge'za emenna Bāhṛa Qagā ba-mawā'ela manglestu la-Degnā Zān, em-qedma manglesta ZagWay, wa-baṣṣa medra Sēwā enta hagara Ṣelāles, enta tessammay medra Zorārī. Zentu be'esi za-kona em-zamada Ḥarb Gesē, walda Ḥeywata Bena, walda Masqal Bena, walda Yeśśāhalanna, walda Berhāna Masqal, walda Ḥezba Qādes [for: Qaddes ?], walda Zapharba G'wasś, walda Abbā Yedlā, ellu emmuntu emenna feṣratomu kāhnāt emmuntu ella waṣ'u em-Gebṣ mesla Esrā'ēl westa medra Iteyoppeyā, wa-nabaru medra Dāwent, enta mangala 'arabihā la-medra Amḥarā, enta tessammay makāna Bāhṛa Qagā. Wa-em-ze fannawo neguś medra Sēwā la-Abbā Yedlā, kama yeqaddes ḥezba wa-yāṭmeq.)

2. Genealogy of Abuna Takla Hāymānot, f. 76a.

This differs slightly from the preceding genealogy.

(Ba-sema Ab" ... Wa-tanše'a [sol]bēhā Abbā Yedlā wa-naś'a tāboto, wa-kWello šer'ātāta, wa-newāya qeddesāt, wa-maṣāḥefta menbāb, wa-naś'a qasāwesta wa-diyāqonāta; wa-holqomu [sic] la-'abbayta kāhnāt ella maṣ'u meslēhu la-Abbā Yedlā, wa-kona hWelqomu 100 wa-50, ella yenabberu mangala kWergWānē. Wa-kama-ze maṣ'a mesla zentu kWellu kebr 'abiyy ba-beḥēra Sēwā, wa-nabara wa-hanaṣa makāna ba-medra Zorārē. Wa-nabara heyya enza yemēher ḥezba wa-yāṭammeq ba-sema Krestos; wa-yāṭammeq ba-aḥatti 'elat ba-bba 10,000 wa-1000. Wa-kama-ze nabara Abbā Yedlā. Wa-em-ze falasa manglest em-Esrā'ēl westa bēta ZagWay. Wa-amēhā walada Abbā Yedlā, ama manglesta ZagWay, waldo la-Abbā Ḥeywatena Baṣeyon ... la-Abbā BakWra Ṣeyon ... la-Ḥezba Qaddes ... la-Berhāna Masqal ... la-Masqal Bena ... la-Ḥeywat Bena ... la-Zar'a Yoḥannes, za-we'etu Ṣaggā Za'ab, wa-Ṣaggā Za'ab walado la-Takla Hāymānot ...)

3. The first invasion of Motalamē of Dāmōt, whose mother was Esladanē, f. 77a.

(... Wa-em-dehra-ze, tanše'a ba-manglesta ZagWay Motalamē za-hagara Dāmōt, za-tasayma ba-faqādu ...)

4. The birth of the saint nine months after his mother's return from Motalamē and his baptism with the name of Takla Yoḥannes, f. 78b.

5. The saint is ordained deacon, f. 79b.

6. The marital life of the saint, f. 80b.

The saint had at first rejected marriage when it was suggested to him by his father, but since monasticism was not known in Shoa at that time, the suggestion of his father prevailed [wa-ba'enta zentu mo'a mekra abuhu]. He slept with her only three nights [wa-isakaba meslēhā za-enbala 3]

'elat], f. 82a. This story is mentioned very vaguely in the Dabra Libānos version where, contrary to what is told here, she dies before his parents.

(... Wa-qeddusessa, la-emma rakaba ba-we'etu mawā'el za-yemarreho westa menk<sup>W</sup>esennā, emma itakehlo la-abuhu aḥdegoto ba-menteni. Wa-em-dehra ḥedāṭ mawā'el, a'etawa lo(f. 81a)ttu be'esita abuhu la-waldu, Feśšeḥa Ṣeyon, wa-gabra kabkāba ba-kama šer'āta Ḥawāreyāt wa-qaddasā kahen [sic] la-bēta krestiyān lā'ela [inserted] mar'āwi wa-mar'āt la-ḥegga sabsāb neṣuḥ, enza iyyesmer waldu za-enbala faqādu ...)

7. The love story between the saint and the prostitute, f. 80b. When the parents of the saint, and later his wife, died, he became acquainted with a prostitute, with whom he fell in love. But God saved him from the temptation because the day she offered intimacy was the Sabbath [sanbat], a day on which it is forbidden for Christians, and especially for the clergy, to have sexual pleasure. The postponed appointment, too, was cancelled because the saint encountered and was frightened by magicians who were out at midnight when he was going to her in the dark. Neither of the other two versions have this story. However, EMML 2134, f. 34a, does have part of it.  
(... Wa-hallawat ba-ye'eti hagar be'esit zammāwit, wa-tāsagger sab'a ba-tersita zemmutā. Wa-la-qeddusenni taḥayyeṭo watra kama tāwdeqqo westa ekayā, wa-tese'emo watra ba-ekay, wa-we'etuni yese'emā ... Wa-em-ze tebēlo ... Ana afaqqerakka ... wa-yebēlā: Wa-anahi afaqqerakki ... Wa-yebēlā qeddus: Sanbat yom, esma iyyekawweno la-Krestiyānāwi tawsebo [sic] ba-'arb, wa-rabu', wa-ba-ṣoma 40, wa-ba-'elata eḥud ...)
8. The call of the saint to the apostolic life, f. 82b.
9. The evangelization of the land of Katatā beyond the river Tay, f. 83b.
10. The confrontation with the ruler [mak<sup>W</sup>annenomu ṭaḥafazaz] called Der'ā Asged, f. 85b.  
The ruler [Ṣaḥafā te'ezāz ?] was finally baptized and renamed Ba'amina Krestos (his wife, Akroseyā, and his children, Sāmu'ēl and Beneyām).
11. The call of the evangelist to go to Dāmōt, f. 86b.
12. The saint in Wifāt, f. 86b.
13. The saint comes to Adāmo through Wērāgē, Wid and Satālā, f. 87b.  
The saint heals the ruler and baptizes him and renames him Gabra Wāḥed (and his wife Walatta Wāḥed). His name was previously Qafara Wedm Labodameh (ff. 88a and 90a).
14. The confrontation between Motalamē, King of Adāmo, whose mother was Elasdeyā, and the martyrs of Mālbaradē, f. 88a.

15. The King is healed and baptized and is renamed Feśseḥa Seyon, f. 90a.

The King then releases prisoners taken from the King of Ethiopia. The twelve prisoners are renamed after the names of the Apostles and are sent out to evangelize.

(... Wa-yebē Motalamē: Qasisāta q<sup>Wesq</sup>Wāsāta ella zēwawna em-negusa Iteyoppeyā amse'ewwomu. Wa-wahabewwo la-qeddus ...), f. 91a.

When the saint inquires if there was also any tābot taken booty, the prisoners answer saying that the King had taken one which he made a head support [ter'as]. The saint is surprised about the tābot, because it was of Abrehā and Aṣbehā and had been consecrated by Abbā Salāmā.

(Wa-naś'a [i.e., Motalamē] em-ḥaba 'arātu wa-fannawa lottu [i.e., to Takla Hāymānot]. Wa-rakaba malke'a enza yebl: Iyyasus walda Egzi'abḥēr ḥeyāw. Zentu tābot za-Abrehā wa-Aṣbeḥa, za-qaddaso Abbā Salāmā, pappas, [sic] Kaśātē Berhān za-hagara Iteyoppeyā ...), f. 92a.

16. The saint returns to his home land, f. 93b.

Here he casts out the evil spirit from the woman who had attempted to seduce him after the death of his wife.

17. The saint proceeds to the Monastery of Baṣalota Mikā'ēl in Amharā, f. 93b.

This Baṣalota Mikā'ēl should not be confused with the Baṣalota Mikā'ēl who lived during the reign of Emperor 'Amda Seyon, who is also called Baṣalota Mikā'ēl za-Gaseččā (EMML 2134, f. 168a).

18. The saint proceeds to Ḥayq Eṣṭifānos, f. 99a.

19. The saint in Dabra Dāmo, f. 100a.

20. The saint returns to Shoa (spelled Sēwā) through Ḥayq, f. 100b.

21. The saint teaches in Mugar (Qo'āt), and Zemā, f. 100b.

22. The saint in Gerāreyā, Engalgā, and Asbo, f. 101a.

23. List of his principal ['abbaytomu] followers, f. 102a: Abbā Ēlsā', Abbā Zēnā Māreqos, Abbā Tomās, Abbā Sem'on, Abbā Tasfā Ḥezān, Abbā Yetbārak, Abbā Ēleyās, Abbā Krestos Bēzāna; Abbā Masqal Mo'a, Abbā Krestos Mo'a, Abbā Tasfā Šellus, Abbā Fileppos, Abbā Anoreyos, Abbā Tādēwos, Abbā Ēwestātēwos, Abbā Iyyoseyās, Abbā Adḥāni, and Abbā Māreqos.

24. The saint goes into seclusion, f. 103b.

(Wa-qoma sab'atta 'āmata, wa-emennēhon arbā'ta 'āmata enza iyyesatti māya ...)

25. The complaint of his disciples against the animals that devastate their plantation, f. 104a.

The saint first says, "We came to them; they did not come to us." But when he sees with his own eyes how a monkey [qard] attacks a nun [maballat] and takes what she has in

her hand, he binds all animals under a ban, to be released only when he absolves and blesses everybody on the day of his death.

26. The saint goes to his rest, f. 104b.

27. The pact [kidān] which the saint receives from Our Lord, f. 105a.

(9) Ff. 106b-131a: The Life and Miracles of Abbā Barsomā, the naked [‘eruq].

(For the 5th of PagWmen - Abbā Barsomā)

He is known in Egypt as al-‘Uryān.

(a) Ff. 106b-112b: The life of the saint.

(Ba-sema Ab ... Newaṭṭen ba-rade’ēta Egzi’ena I" K", maḥāri wa-mastašāhl, za-hallo mesla Abuhu em-qedma azmān ... kama nāṭayyeqqemu gadlo la-abuna kebur, mamher fessum, bezu’āwi, neṣuḥ, wa-le’ul, wa-nequh, wa-teguh, wa-ḥeruy, be’esē Eg" za-ba’amān, Abbā Barsomā, ‘eruq em-lebs medrāwi wa-labāsē berhān. Seme’u, nekset lakemu weḥuda za-gabra Eg" ba-edawihu mankerāta ...)

(b) Ff. 112b-131a: The 34 miracles of Abuna Barsomā.

1. The saint feeds his many visitors with a small quantity of bread, f. 112b.

(Ta’ammerihu la-Abuna Barsomā. Soba tagābe’u wa-baṣṣu bezuḥān ḥezb westa we’etu menēt kama yaḥawweṣewwo la-Abuna ...)

2. The man who was suffering from fear, f. 113a.

3. The woman whose child died in her womb, f. 114a.

4. The hemorrhaging woman, f. 114a.

5. The layman who had a daughter possessed by evil spirits, f.

6. How the saint invoked St. George to heal a man who was not attending his preaching with the rest of the faithful, f. 115a.

7. The man from Sebrā whose only son fell sick, f. 115b.

8. The man from Mēnētelmerā whose only son, Ṣaḥyun, fell sick, f. 116a.

9. Demetrey, who was sent to the saint with a silk cloth from the King, who wanted help against King Nāser, f. 116b.

10. The assault of King Nāser, f. 117a.

11. Yesḥaq, the son of Sāney, the scribe [em-welud’a ṣaḥaft], who fell sick, f. 118a.

12. The Arab whom an Egyptian intoxicated so as to steal the 600 dinārs which he had for his pilgrimage to Mecca, f. 119a.

13. Sarfaddin, son of one of the scribes [em-weluda ṣaḥaft], who was removed from his position [še’ura em-šimatu], f. 119b.

14. How the saint treated the serpent [arwē/kayesi] with water, f. 120a.
15. How the saint invoked Mercurius, the martyr, to heal a man who was unable to attend his preaching with the rest of the faithful, f. 120b.
16. How the prayer of the saint saved the monastery from an attack by a certain species of animal [ba-kama arwē 'abiy, ba-amsāla nagē, wa-a'eyentihu qayyeḥ kama dam, wa-aṣṣrāsihu wezu'at em-afuhu] while the guard ['aqqābe anqas], Fiḡeṭor, and ten strong monks were watching all night with clubs in their hands, f. 121a.
17. The pilot whose boat sank while he was transporting wheat from Mamfaluṭ to Cairo [Mesr], f. 121b.
18. The man who went to visit his estate and found, through the direction of the saint, that a family who was working for him was starving, f. 122b.  
 (... Wa-hallo l be'esi em-ṣaḥaft za-yessammay ṣaḥāfē selār, wa-ḥora ba-aḥatti haḡar kama yer'ay medra enta tessamay Menyetben Yekasib. Wa-ḥora ba-fenot za-yābaṣṣeḥ Dabra Šā'rān ...)
19. The man who testified to the doubting gathering about the holiness of the saint by telling them how the saint saved his life when a huge serpent attacked him on his way to visit the saint, f. 123a.
20. How the saint restored the health of a young man from Cairo who refused to marry so as to live in celibacy, f. 123b.
21. The Moslem [em-weluda Aggār] who heard about the holiness of the saint from a man who saw the saint in light like an angel [re'ikewwo em-azaqt kama 'amd ba-amsāla mal'ak 'abiy], f. 124a.
22. The magistrate of Cairo whose beautiful daughter had a defective foot [zewwest egarihā em-karśa emmā, wa-kona šena rā'eyā šannāy], f. 125a.
23. The man from the Egyptian King's army [em-šarāwita neguśa Mesr] who killed his wife, having failed to understand the warning of the saint, "Guard your mare" ['eqab anesteyāwita faraseka], f. 126a.
24. The Moslem [em-weluda Aggār] who went to the saint with a Christian weaver to intercede with the saint for his daughter, who had a defective leg [walatt zewwest em-karśa emmā], f. 126b.
25. The woman who lost her sight weeping over her dead husband and son, f. 127a.
26. How the saint restored the sight of his disciple, Gabre'ēl, f. 127a.

27. The Moslem magistrate [em-mak<sup>w</sup>ānenta weluda Aggār], who saw the saint in a dream while he was suffering from a pain in his lower extremities [wa-rakabo dawē wa-ḥamma egarihu wa-ḥaq<sup>w</sup>ēhu], f. 127b.
28. A man called [Wa]dih, who suffered from fever [nadād] for two and a half years, f. 128a.
29. How the saint prophesied to Abbā Ba'amin that he would be Patriarch of Alexandria, f. 128a.
30. The penitent who was advised by the saint to go to the church of St. Mercurius and worship before the icon of the martyr, f. 128a.
31. The Egyptian general [masfen em-sarāwita neguša Mesr] who threatened to behead Abbā Barsomā if the saint did not answer all his questions, f. 128a.
32. The King of Egypt hangs his general at the gate of Zawilā for killing a Christian, f. 128b.
33. How the saint killed a serpent [kayesi] which endangered the life of a woman and her son, f. 128b.
34. The saint prayed over the wife of a pious man and his son who had died after being kicked by a mule, f. 129a.
35. Conclusion: The death of the saint, f. 129a.

(Wa-gabra Eg" ta'ammerāta bezuḥa ba-eda zentu ab ella albomu h<sup>w</sup>elqa ...), f. 129a.

(Wa-soba faṣṣama zentu ab qeddus gadlo šannāya, em-dehra 80 wa-1 'āmat, esma nabara westa bēta abuhu 20 wa-5 'āmata, wa-ba-lā'ela Edwāt ba-hagara Mesr 30 wa-5 'āmata, wa-ba-bēta krestiyānu la-Marqoreyos samā't 5 'āmata, wa-ba-Dabra Šā'rān 10 wa-6 'āmata ...), f. 129b.

(Wa-soba sam'a egzi'ena liqa pappāsāt, Abbā Yoḥa (f. 130b)nnes, maṣ'a, wa-meslēhu qasāwest wa-diyāqonāt ...), f. 130ab.

(Wa-kona 'eraftu la-zentu ab qeddus, Abbā Barsomā, em-5 la-pāg<sup>w</sup>mēn, ba-taṣāmēta samā'tāt, ba-1033 la-samā'tāt neṣuḥān [= 28th of Aug. 1317 A.D.], ṣalotomu wa-ṣalota zentu ...), f. 131a.

Varia:

- (1) Verso of the first foreguard leaf: Fragment from an horologium (for the night hours), mostly I Cor. 15, 51-58). The commemoration day of saints that have no gadl here are noted in the margins: Abunāfer, 16th of Sanē, f. 11a; Musē Ṣallim, 24th of Sanē, f. 20b; [Ma]qālis (?), 17th of Ḥamlē, f. 21b; Besoy, [1]8th of Ḥamlē, f. 44a; Ephrem the Syrian, 15th [of Naḥasē], f. 55b; Ēwoparāqseyā, 2nd of Naḥasē, f. 55b; Abrehām

kāle', 5th of Naḥasē, f. 75b; and Bisāreyos, 25th of Naḥasē, f. 106a.

Copied by Sirāk for Māteyās, "whose brother is Yesḥaq," f. 1a and passim.

Note of ownership by the Monastery of Ḥayq, f. 55a.

F. 131b: blank.

Ff. 127a-131a stained with water but legible.

Ff. 64b, 74b-75a and 96a filmed twice.

F. 65a filmed three times.

## Monastery of Ḥayq Eṣṭifānos, Ambāssal, Wallo

Parchment, 22 x 18 cm., 249 + 1 ff. (numbered 1 to 247, with number 175 being given to three leaves), 2 cols., 20 lines, reign of Zar'a Yā'eqob (1434-1468) (see entries (3) and (14)).

## HOMILIES IN HONOR OF THE ANGELS

Ff. 2a-247b: Homilies in honor of the Angels [Dersāna malā'ekt].

(1) Ff. 2a-62a: Homily [dersān] in honor of St. Michael.

EMML 1841 (1).

(i) Ff. 2a-3a: Introductory prayer.

(a) F. 2a: The opening prayer [Basema Ab].

(b) Ff. 2a-3a: Ritual before reading the homily.

(Neṣeṣeḥef maṣeḥafa tagāneyo ba'enta 'ebayu  
la-Mikā'ēl, liqomu ...)

Indicated are: the Our Father; the Nicene Creed;  
a hymn to the Angels, Mikā'ēl, liqa malā'ekt,  
sa'al ba'enti'ana, wa-qeddus Gabre'ēl ...; and  
greetings to the saints (Eg" nagša), Salām lakemu,  
māḥebara malā'ekt.

(ii) Ff. 3a-15b: The homily.

(Ba-sema Ab ... Dersān za-Mikā'ēl, liqa malā'ekt,  
re'esomu [la-ḥay]lāta samāy teguhān, mal'ak  
serawihomu la-berhānāwiyān ella še'ulān ba-nadda  
esāt, [matan]bel la-zamada eg<sup>w</sup>āla emaḥeyāw qedma  
manbaru la-Eg", za-seyyum diba a'elāf feśśuḥan ...  
(f. 3b) ... Wa-soba yese'elo Mikā'ēl la-Eg" ba'enta  
k<sup>w</sup>ellu feṭrat ...)

(iii) Ff. 16a-62a: Miracles.

(a) F. 16ab: Introduction.

(Ba-sema Šellus qeddus ... Newaṭṭen ba-rade'ēta  
Eg" ba-ṣeḥafa [sic] zēnā ta'ammerihu la-mal'ak  
kebur Mikā'ēl ... amēn. Yebē: 'Abiyy Eg",  
we'etu sebbuḥ wa-ṭeqqa le'ul diba k<sup>w</sup>ellu  
feṭrat ...)

(b) Ff. 16b-62a: Miracles of St. Michael.

The first twelve miracles are those commonly found  
in the Dersāna Mikā'ēl distributed over the twelve  
months of the year. The rest are taken from  
gadlāt.

1. The Egyptians whose boat was troubled by a  
strong wind, f. 16b.

Strelcyn (Accademia), no. 2, 2, c, p. 4.

2. The peasant who was told by the angel in a  
dream to go fishing, f. 17b.

Strelcyn (Accademia), no. 2, 4, b, p. 5.

3. The peasant who once neglected the feast of St. Michael, f. 18b.
4. The generous man who became a paralytic [maṣāg<sup>We'</sup>], f. 19a.  
Strelcyn (Accademia), no. 2, 5, b, p. 5.
5. The rich woman who spent all her money on physicians who could not cure her skin disease [zelgāsē], f. 20a.  
Strelcyn (Accademia), no. 2, 6, b, p. 6.
6. The rich pagan [aramāwi] from Rome who hired a Christian to serve him, f. 21b.  
Strelcyn (Accademia), no. 2, 7, b, p. 6.
7. The nobleman from Rome whose wife was sterile, f. 24a.  
Strelcyn (Accademia), no. 2, 8, b, p. 6.
8. The sick Jew who was healed in the new church of St. Michael in Cyprus, f. 25b.  
Strelcyn (Accademia), no. 2, 9, b, p. 7.
9. The man with evil spirit who came to the church of St. Michael during the consecration of the church, f. 27a.  
Strelcyn (Accademia), no. 2, 10, b, p. 7.
10. The blind man whose sight was restored, f. 28a.  
Strelcyn (Accademia), no. 2, 11, b, p. 8.
11. The rich family of Dorotheus and Theopista in Sak<sup>Wā</sup>, who, because of famine, had nothing to offer on the feast day of St. Michael, f. 29a.  
Strelcyn (Accademia), no. 2, 12, b, p. 8.
12. The lazy man who used to pray before the icon of the angel, asking for the fulfillment of his needs, f. 31b.  
Strelcyn (Accademia), no. 2, 13, b, p. 9.
13. How the angel helped Sts. Andrew and Bartholomew to sail to Macedonia, f. 34a.  
This miracle is taken from the Gadla Hawāreyāt. See Wallis Budge, The Contendings of the Apostles, volume I (text) (1899), pp. 164-165.
14. How the angel preserved Sts. Andrew and Bartholomew from being killed by demons, f. 35a.
15. The people of Syria who placed a naked prostitute at the gate of their city to scare away Sts. Peter and Thaddeus, f. 36b.  
See Wallis Budge, ibid., pp. 300-302.
16. How the angel was sent to destroy the evil spirit in response to the prayers of Sts. Peter and Thaddeus, f. 37b.

17. How St. Michael was sent by the Lord to raise St. George from the dead, f. 38a.  
Strelcyn (B.L.) 15, 2, 4.
18. How the angel blinded Diocletian when he ordered the destruction of the church of St. George in Galilee, f. 38b.
19. How the angel Michael helped Sts. Theodore the Anatolian and Claudius, f. 39b.  
Taken from the Gadla Tēwoderos Banādlēwos.  
See M. F. Esteves Pereira, "Gadla Tēwoderos seu Martyrium S. Theodori Anatolii ..." in Acta Martyrum III (CSCO, vol. 37, Script. Aeth, t. 20, [1962]), p. 132.  
(...[Wa-kā'ba] ṣawwe'omu neguś la-Tēwoderos wa-la-Galawdēwos [sic], wa-yebēlo neguś la-Tēwoderos Manādeleyos: Neśe'o ...)
20. How the angel extinguished the fire that was to burn Mercurius the Martyr, f. 40a.  
Taken from the gadl, EMML 1833 (12).
21. How the angel made water spring up in the church of St. Menas when the churchgoers were thirsty, f. 41a.  
Taken from the miracles of Abu Minas, EMML 1827 (10) 19.
22. How the angel appeared to Abbā Nob, when the child was in prison, to strengthen him in his combat and tell him to go to the ruler and accept suffering, f. 42a.  
See his gadl, EMML 1826 (19).  
(... Wa-enza yeṣēlli Abbā Nob, wa-nāhu mal'ak, liqa malā'ekt Mikā'ēl, warada em-samāy wa-abrehā la-makān ...)
23. How the angel crowned Abbā Nob at the end of his martyrdom, f. 42b.  
See his gadl, ibid.
24. How the angel encouraged Abaskiron in his combat, f. 43b.  
See his gadl, EMML 1826 (15) and 1827 (8) [Abeskeros].  
(... Wa-em-[de]hra mawā'el, naṣṣaru ḥarā za-westa mendāda belanē enka ba-lēlit ...)
25. How the angel untied Abbā Nob in prison and protected him with his wings, f. 44b.  
See miracles 22 and 23 above.  
(... Wa-yebēlo la-neguś 1 em-ḥarāhu: O-egzi'eya neguś, hallo heṣān westa bēta moqeh ...)

26. How the angel strengthened Abbā Nob in his martyrdom, f. 46a.  
See miracle 25 above.  
(... Wa-yebēlo Qebreyān, mak<sup>W</sup>annen, la-Abbā Nob: Wa-ye'ezēni sem'anni, wa-zebāḥ wa-śu' ...)
27. How the angel helped Giyorgis Ḥaddis in his combat, f. 47a.  
EMML 1827 (11).  
(Wa-azzaza mak<sup>W</sup>annen yeffaḥ [sic] wa-yessaqal westa mangan, wa-yezzabaṭ ...)
28. How the angel healed the body [śegāhu] and the eyes [a'eyyentihu] of Abbā Nob and broke the iron box [sabara tabota (sic) ḥaṣṣin] of his imprisonment, f. 48b.  
See miracle 2 above.
29. How the angel helped Abbā Nob in the boat, f. 49b.  
See the preceding miracle.
30. How the angels delivered Abbā Nob from being cooked in boiling tar and oil, f. 50b.  
(Wa-azzaza mak<sup>W</sup>annen Armāneyos kama yāmṣe'u maṣṣuta za-ḥaṣṣin, kama yedayewwo la-Abbā Nob. Wa-wadayu westētū taya, wa-fisā, wa-zayta wa-'arara, wa-afleḥewwomu eska ...)
31. How the angel helped the soul of Abakarazun (the Egyptian) ascend to heaven, f. 51b.  
Probably taken from his gadl, Hammerschmidt (Ṭānāsee 1:), no. 44, IV, p. 187.
32. How the angel baptized Christina, f. 52b.  
Taken from the martyrdom of the saint, EMML 1826 (22).
33. How the angel strengthened Abbā Hirudā in his martyrdom, f. 53b.  
There is a gadl of this saint; see Conti Rossini (Manoscritti), p. 618, where the name is spelled Hērodā.  
(... Wa-hallo [sic] qeddus Hirudā samā't ba-lebbu, enza yebl: Etnāśśā' wa-aḥawwer kama ek'aw dameya ba'enta sema Egzi'eya I" K". Wa-enza we'etu yeḥēlli ba-za-kama-ze ḥellināt, wa-nāhu liqa ...)
34. How the angel appeared to Giyorgis Ḥaddis while he was in prison, f. 54a.  
See miracle 27 above.

35. How three visitors, one of whom was the Angel Michael, appeared to Giyorgis Ḥaddis to strengthen him in his combat, f. 55a.  
See miracle 34 above.
36. How the angel delivered a handkerchief [mandil] to Giyorgis Ḥaddis, with which the martyr covered himself, f. 56a.  
See the preceding miracle.
37. How the angel took Basilides to the third heaven, f. 57a.  
Taken from his gadl, see "Gadla Fāsīladas seu Martyrium Sancti Basilidis" edited by F. M. Esteves Pereira in Acta Martyrum I (CSCO, vol. 37, Script. Aeth., t. 20 [1962]), pp. 26-27.  
(... Wa-kona Fāsīladas yetaggeh ba-lēlit wa-yeṣēlli ba-dengāzē 'abiyy wa-ga'ār ba-westa lebbu ...)
38. How the angel baptized Basilides in the sea of life [baḥra ḥeywat], f. 58a.  
Taken from his gadl, like miracle 37 above.  
See his gadl, ibid., pp. 30-31.
39. How the angel appeared to Basilides and untied his hands when he was taken captive by boat to North Africa, f. 59b.  
Taken from his gadl, like miracles 37 and 38 above. See his gadl, ibid., pp. 41-42.
40. How the angel delivered Basilides from the wheel [mank<sup>W</sup>arākert] on which he had been hanged, f. 61a.  
Taken from his gadl, like miracles 37-39 above. See his gadl, ibid., pp. 42-43. The name of the ruler [mak<sup>W</sup>annen] is given here as Maṣurs, but this is not mentioned in the edited version.

- (2) Ff. 62a-66b: Homily on the importance of celebrating the feast days of the angels and of St. Mary.

Wright (B.M.) CCXXVI, 2, p. 150.

(Seme'u, k<sup>W</sup>ellekemu, ḥezba Krestiyān, maḥayyemnān wa-maḥayyent, [sic] itāstane'esu gabira ba'elomu [sic] wa-tazkāromu la-ellu 9 liqāna malā'ekt teguhān. Iyyemsalkemu qalila wa-nestatu [sic] gabira tazkāromu la-ellu liqāna mala'ekt [sic] teguhān, mala'ekt [sic] keburān. Bā'leni wa-nadāyeni, gebaru tazkāromu. Bā'leni [sic] ba-bezuḥ mabale't [sic] wa-ba-bezuḥ setē eska albeso eruqān. Wa-nadāyeni itebal: Esma ana nadāy, wa-ment [sic] egabber tazkāromu, albey [sic] ansa em-newāya zentu 'ālam. Wa-nedāyani [sic] iyyethāṭā' bek [sic] gabira tazkarumu [sic] māya q<sup>W</sup>arira, wa-aḥmālata [sic] gadam [sic]

ella yetballe'ā, ella ikonā marira, wa-ferayāta 'ezaw ba-bba-gizēhomu ella ikonū[?] semura. Wa-ferayāta medrehi hallawu bezuḥan ella yesēsseyewwomu [sic] nadāyana [sic] 'ālam, ella iyyezzerre' [sic] ba-eda sab' mawāti dekum, wa-yebaqqWelā ba-seltāna Eg" ba-haql wa-ba-gadam [sic], wa-hWelqomussa itekahal [sic]. Wa-za-na'ammeressa semātihomu nenaggerakkemu ella yebaqqWelu ba-kWellu medr; wa-maṣeḥaf yesammeyo kWe'nt, ze-we'etu ṣaze'at sādā, sisayomu [sic] la-gadamāwiyān [sic] ...)

See also EMML 1841 (2). This homily is found almost word for word in the Maṣeḥafa milād of Emperor Zar'a Yā'eqob edited by K. Wendt in CSCO, vol. 221, scr. aeth., t. 41 (1962), pp. 20-21.

- (3) Ff. 67a-106b: Homily in honor of St. Gabre'el [Dersān za-Gabre'el, liqa malā'ekt] also called Maṣeḥafa weddāsēhu la-liqa malā'ekt (sic), f. 76a.

(a) Ff. 67a-76b: The homily.

Included is a review of the missions of the angel as preserved in Ge'ez literature.

Dillmann (B.M.) XLII (ff. 1-8), p. 48.

Strelcyn (Accademia), no. 40, I, I, a, p. 118 and EMML 1480-1.

(Ba-sema Ab ... Dersān za-Gabre'el, liqa malā'ekt, fessuhā gaṣṣ em-ella [sic] yetaggehu malā'ekt qeddusān, abśārē fesseḥa wa-ḥassēt la-kWellu 'ālam, sabākē ṣaḥay [ṣaḥāya?] ṣedq wa-ṣawārē zēnā ...)

This homily has so far remained anonymous, but from the colophon that describes the composer or the one who commissioned its composition, as an ecclesiastical official with (family and) children, and from the other short colophons of the manuscript it may be concluded that it was composed at the residence of Qasis Ḥaṣay Zakkāreyās of the court of Emperor Zar'a Yā'eqob (1434-1468). It should be remembered that this homily is also included in the famous codex, EMML 1480. See also (14) below.

(Wa-litani la-ḥaṭe' za-ṣaḥafkewwā la-zātti maṣeḥaf, maṣeḥafa weddāsēhu la-liqa mala'k [sic] Gabre'el, kama yekunkemu marḥa, kama tegbaru ba'alo, se'alu lita ... Wa-yerde'anni ... ba-kama we'etu rad'omu la-ella kamāya em-qedmēya, ba-kWellu lebbomu la-ella yāmalleku kiyāhu ... kama yerasseyanni dellewa la-gabira te'ezāzātihi wa-'aqiba fetḥu ... lita la-gabreka Zakkāreyās [for: Zakkāreyās], wa-mesla kWellomu daqiqu la-'ālama 'ālam amēn), f. 76a.

- (b) Ff. 76b-106b: Miracles of St. Gabriel.

1. The homily of the priest Archelaus on St. Gabriel. Introduced here as the first miracle, f. 76b.

(Ba-sema Ab ... Dersān za-qeddus Gabre'el ama ba'ālu za-yetnabbab. Šamra Egzi'ena I" K" kama

- eḥor abyāta krestiyānāt qeddusāt ella  
ḥanaṣat Ellēni negešt ...)
2. The digger who was bitten by a snake with horns [kayesi za-diba re'esu aqrent], f. 78b.
  3. The mason who was struck by a big rock [‘abiyy ‘ebn], f. 79b.
  4. The masons who erected the pillars in the church of St. Gabriel, f. 80b.  
Strelcyn (Accademia, no. 40, I, I, b, p. 118.
  5. The story of Absārit, the magician who seduced the princess, f. 80b.  
This story is taken from the homily by John, or Yohannes Ela-Eskenderos which otherwise is attributed to Alexander or Awfrē, Bishop of Fayyum; see EMML 1311-2 (2) and 3 (2). See also the miracle numbered 22nd below.
  6. How Awr(es), the son of Absārit the magician by the princess, who later became a bishop--Bishop Aw[re]--built a church for St. Gabriel, f. 82b.  
The story is a continuation of the preceding miracle.
  7. Continuation of the story of Awr(es) and the building of the church, f. 83b.  
In this story the angel visits the King, the grandfather of Awr(es).
  8. How the angel visited the Queen, grandmother of Awr(es), concerning the building of the church, f. 84b.  
Continued from miracles 6 and 7 above.
  9. How Satan attempted to stop Awr(es) from building the church, appearing to him in the likeness of a man, f. 86a.
  10. How Satan attempted again to stop Awr(es) from building the church, this time appearing to him in the likeness of an old monk, f. 87b.
  11. The digger of the church who was bitten by a snake with two horns [kayesi ... za-bottu kel'ēta aqrenta], f. 90b.  
This story is basically the same as the one which is numbered miracle 2 above.
  12. The mason who was struck by a big beam [gWeda (sic) ‘ez ‘abiyy], f. 91b.  
There is no basic difference between this miracle and the one in number 3.
  13. How the man who was paralyzed by an evil spirit was healed when the bishop was serving in the church of the angel, f. 93a.

14. Barādeyos, also called Abrādeyos, who gave the angel as his guarantor when he borrowed 100 gold dinārs from a rich man, f. 94a.
15. The story of Barādeyos/Abrādeyos continued as the 15th miracle, f. 95b.
16. The merchant Filasforos who was on a boat that was endangered by a strong wind, f. 98a.
17. The sculptor who stole some of the gold which Filasforos gave him to make a statue of St. Gabriel, f. 99a.
18. How sight was given to a small child who had been born blind, f. 100a.
19. The party given by Awṭerābeyos and his wife Qisāreyā to the builders of the church, f. 101a.
20. How the angel delivered Joseph and Nicodemus from the persecution of Herod, f. 103b.
21. How the angel helped Akāweh in his combat, f. 104a. Consists of only a title and a short homily on the importance of celebrating the feast day of the angel. No story has been taken from the gādī of Akāweh of Fayyūm.
22. The conclusion of the homily by Yoḥannes Ela-Eskenderos, f. 104b.  
The story in the homily was received from Bishop Awr(es) himself.

(... Ana, Yoḥannes Ela-Eskenderos, za-halloku etqanay westa zentu dabr, ayde'ānni zēnā zentu ab qeddus, ēppis qoppos Abbā Awer [also Awres], k'wello gebr [sic] za-rakabo wa-za-re'ya ...)

The colophon on f. 106ab is basically a copy of the one found on f. 76ab, part of which is shown in (3) (a) above.

(Ba-sema Ab ... amēn. Wa-litani o [sic] aṣḥafkewwā [on f. 76a: za-ṣaḥafkewwā], ana nadāy, Zakkareyās, [sic] kama yekankemu [sic] marḥa, kama tegbaru ...)

- (4) Ff. 106b-120a: Homily [dersān] in honor of the Twenty-Four Elders of Heaven.

- (a) Ff. 106b-117a: The homily.

The homily is based on Rev., chapters 4 and 5, on the Synodicon [MS: Didesqeleyā] and on the Maseḥafa kidān. This homily is not the "Discourse of Severus of 'Ashmūnain" catalogued by Wright (B.M.) CCLV, 13, p. 163.

(Ba-sema Ab ... Dersān za-20 wa-4 Kahnāta [sic] Semāy, liqānāt keburān, za-yetnabbab ama 20 wa-4 la-warḥa Hedār, ba-salama [sic] Eg" Ab ... amēn. Seme'u, o-māhebara Bēta Krestiyān, 'ebayomu wa-kebromu 20 wa-4 [sic] Kahnāta [sic] Semāy keburān ...)

- (b) Ff. 117b-120a: One miracle of the Twenty-Four Elders of Heaven.

1. How the stolen cross of gold and silver belonging to to the church of Our Lady Mary was found.  
(Tarakba tersitā la-Egze'etena Māryām, masqala warq wa-berur), f. 119b.  
Colophon, f. 120a (Za-aṣṣafku zanta maṣṣafafa, ana, Zakkareyās [sic] ...).
- (5) Ff. 120b-136b: Homily in honor of the Four Living Creatures [Dersān za-Arbā'ettu Ensesā].  
(Ba-sema Ab ... Dersān za-4 Ensesā le'ulan [sic], kirubēl ella sergewān ba-kebr wa-ba-'ebay, za-yetnabbab ama 8 la-warḥa Hedār, ba-salāma Eg" ... amēn. Seme'u wa-a'emeru, o-māḥebara Bēta Krestiyān, emma-ṣaḥefta [sic] ḥegg ...)  
Masāḥefta ḥegg is the favorite name by which the eighty-one canonical books are referred to at the court of Emperor Zar'a Yā'eḡob. The Book of Enoch (f. 129a), the Maṣṣafafa kidān (f. 129b) and the Synodicon (MS: Didesqeleyā) (f. 136a), are among the books quoted in this homily.
- (6) Ff. 137a-166a: Homily [dersān] in honor of St. Raphael the Archangel.  
(a) Ff. 137a-153b: The homily.  
The homily is based on Tobias, chapters 5 to 14, and on the Book of Enoch.  
(Ba-sema Ab ... Dersān za-yetnabbab ama 3 la-warḥa Pāg<sup>w</sup>mēn, za-kama aḡyawo wa-fawwaso la-Tōbit, walda Geba'ēl, za-Ashēl we'etu Rufā'ēl em-ella yetaggehu mala'ekt [sic] qeddusān, za-re'eyo Hēnok, walda Yārēd ...)
- (b) Ff. 153b-166a: Miracles of St. Raphael the Archangel:
  1. Tā'odoseyos [MS: Tā'oyuseyos] and Danāseyos, the bricklayers [ella yegabberu ṭuba], f. 153b.
  2. The church of the Angel built on the back of a whale [diba zabāna 'anbari 'abiy], f. 157b.
  3. Patriarch Theophilus who was brought out of the coffin after three days in a tomb, f. 160a.
  4. How the angel saved the custodian of the church ['aqqābē bēta krestiyān], f. 159a.
  5. How the angel delivered a child from an animal that looked like a water buffalo [ba-ar'ayā ḥarmāz], f. 163b.
  6. How a king was saved from a whale by the prayer of the angel, f. 164a.
  7. The people of Q<sup>w</sup>ez, who planned to seize the property of the church of the angel, f. 164b.
  8. How the deacon who was reading the Book of Revelation for the Queen was thrown into the sea, f. 165a.
- (7) Ff. 166a-179b: Homily in honor of St. 'Urā'ēl the Archangel. Based on I Ezra [Sutu'ēl], f. 166a, Jubilees [Kufālē], f. 174b, the Maṣṣafafa kidān, f. 174b and Enoch [Hēnok], f. 76a.

(Ba-sema Ab ... Şahafna dersāna za-yetbbab [sic] ama [20] wa-1 la-warḡa ḡamlē ba-ba'āla 'Urā'ēl ... mal'ak 'abiyy wa-qeddus, za-tafannawa em-ḡaba 'Ezrā nabiyy ...)

This homily has passages that are strikingly similar to passages in the "Homily on the glory of Saturday" by Emperor Zar'a Yā'eqob, EMML 1480, ff. 96b-106a and in the *Meseḡafa milād*.

(Seme'ukē, o-ḡezba Eg", za-kama nagaro Eg" la-Ezrā nabiyy meṡtiro ḡebu'a, maṡi'o ḡabēhu ba-amsāla Urā'ēl mal'ak, ba-kama nagaro Wald qadāmi la-Musē meṡtiro, tamasiilo ba-amsāla mal'aka gaṡṡ, ba-kama ṡeḡuf ba-maṡeḡafa Kufālē ... Wa-la-Egze'etenahi Māryām astar'ayā ba-'amsāla qeddus Gabre'ēl mal'ak ...), f. 174b.

- (8) Ff. 179b-190b: Homily in honor of St. Sureyāl the Archangel. EMML 60, ff. 67a-75b.

(Ba-sema Ab ... Dersān za-yetnabbab ama 20 wa-7 la-warḡa Terr, ba-ba'āla qeddus Aselyēreyēl, ze-we'etu Sureyāl, liqa malā'ekt, tenbelennāhu ... Zentu we'etu Sureyāl, liqa malā'ekt, za-tafannawa em-ḡaba Eg" ḡaba Noḡ, walda Lāmēk ...)

- (9) Ff. 190b-200a: Homily in honor of St. Fānu'ēl the Archangel. EMML 60, ff. 59a-66a.

(Ba-sema Ab ... Ama 3 la-warḡa Tahśās [sic], ... amēn. Zentu we'etu Fānu'ēl, liqa malā'ekt 'abiyy wa-kebur, za-ba'enti'ahu wa-ba'enta kāle'anihu liqāna mala'ekt [sic] yebē Hēnok ...)

Emperor Zar'a Yā'eqob's favorite quotation from the *Book of Jubilees* is quoted also here.

(Ba-kama yebēlo mal'aka gaṡṡ la-Musē ba-qāla Eg" enza yebli: Şahaf k'wello nagara feṡrat, kama ba-sadus 'elat faṡṡama Eg" Amlāk k'wello gebro wa-k'wello za-faṡara, wa-asanbata ba-'elata sabe't [sic], wa-qaddasā la-k'wello 'ālamāt ...), f. 192a.

- (10) Ff. 200b-218a: Homily in honor of St. Afnin the Archangel. EMML 60, ff. 10a-26b and 1841 (10).

(Ba-sema Şellus qeddus. Dersān za-yetnabbab ama ba'ālu la-liqa malā'ekt Afnin, 'abiyy wa-kebur, ama 8 la-warḡa ḡedār ... amēn. Zentu we'etu 'Ufānin, liqa malā'ekt, za-yebawwe' wa-yewazze' emenna bēta seḡhatiḡu la-Eg", wa-ya'aqqeb manbara seḡhatiḡu mesla Rufā'ēl wa-Kirubēl, ba-kama yebē Hēnok)

- (11) Ff. 218b-226a: Homily in honor of St. Raguel the Archangel. EMML 60, ff. 3a-9a and EMML 1841 (11).

(Ba-sema Ab ... Neṡeḡef dersān za-yetnabbab ama 1 la-warḡa Maskaram, ba-ba'āla Rāgu'ēl, aḡadu em-ella yetaggehu mala'ekt [sic] qeddusān, za-ba'enti'ahu [yebē (omitted also in EMML 1841, f. 182b)] Hēnok: Rāgu'ēl, 1 emenna mala'ekt [sic] qeddusān za-yetbēqqalo la-'ālam wa-la-berhānāt. Wa-kā'ba yebē Hēnok ...)

- (12) Ff. 226a-237b: Homily in honor of St. Sāqu'ēl the Archangel. Based on Hēnok, f. 226a, Ezekiel, f. 231b and *Kufālē*, f. 229b. See also EMML 60, ff. 76b-86b and 1841 (12).

(Ba-sema Ab ... Dersān za-yetnabbab ama 5 la-ḥamlē, ba-ba'ālu la-Sarāqā'ēl yom. Ze-we'etu Saqu'ēl [sic], mal'ak 'abiyy, liqa mala'ekt [sic], 1 em-ella yetaggehu ... ba-kama yebē Hēnok)

- (13) Ff. 237b-246b: Homily in honor of the ordinary angels.

See also EMML 60, ff. 27b-37a and 1841 (13).

(Ba-sema Ab ... Dersān za-a'elāf qeddusān mala'ekt [sic], za-[ye]tnabbab ama [10] wa-3 la-warḥa ḥedār ... Seme'u, o-me'e[ma]nān, em-maṣṣḥafa heggū la-šellus qeddus Amlākena 'ebaya kebromu la-teguhan malā'ekt bezuḥān ella iyyeth<sup>W</sup>ellaq<sup>W</sup>a [sic], sabbāḥeyān emmuntu za'enbala armemo. Esma yebē Hēnok ...)

- (14) Ff. 246b-247b: Colophon.

(Aṣḥafkewwā [sic] la-zātti maṣṣḥaf, ana, Zakkareyās [sic] meskin / walda Gabra Alfā, kahen [sic] / wa-walda Gabra Krestos fattātē Q<sup>W</sup>erbān / ba-temehertomu ḥeṣun / wa-ba-ṣalotomu ṣewen / ye'banni [sic, EMML 1841, f. 205a: ye'qabanni] em-ṣab'a Saytān / ...)

(La-zātti maṣṣḥaf wahabku, ana Za[kkā]reyas, [la-ṣey]yon Māryām [EMML 1841: la-ḥaymata Māryām], la-[maqābe]ra abaweya, kama yekunnomu taz[kāra] ...)

Copied carelessly by Bartalomēyos. In addition to his carelessness the phonological system of his non-Semitic mother tongue interferes significantly.

The ecclesiastical official (he asks for prayer that God may help him, as he has helped those like him, so that he may keep the commandments of God and his justice, f. 76a), who has children and whose style is similar to those works of Emperor Zar'a Yā'eqob, is most probably Qasis Ḥaṣay Zakkāreyās of the court of Emperor Zār'a Yā'eqob (1434-1468). In fact this Dersāna malā'ekt is most probably one of the šer'atāt mentioned in the chronicle of the Emperor as having been established by Zar'a Yā'eqob to celebrate the feasts of the angels. The text given in (2) above and the following quotation from his chronicle are strikingly alike, J. Perruchon, Les Chroniques de Zar'a Yā'eqob et de Ba'eda Māryām, Paris (1893), p. 76:

Wa-ba'āla Mikā'ēleni šar'ā la-lla-warḥu, wa-la-k<sup>W</sup>ellomu liqānāt, wa-la-Kāhnāta Samāy, wa-la-4 Ensesā, la-Nabiyāt wa-la-Ḥawāreyāt, kama yegbaru ba'ālomū ba-wehiba meṣwāt, wa-ba-a'erego mašwā't, wa-la-reḥubān ba-aṣgebo ḥebest, azzaza wa-kartasa westa maṣṣḥeftihu qeddusāt.

With this text all the literature of the šer'at for observing the holy days as laid down by the Emperor are accounted for except for the Prophets [Nabiyāt]; the Tomāra tesbe't in EMML 1480 represents the šer'at for the Apostles [Ḥawāreyāt].

Probably copied at the residence of the Qasis Ḥaṣay. See also (3) (a) above.

Owned also by Abuna Zagiworgis, f. 246b.

Ff. 236a-247b slightly darkened with water.

Ff. 4b-5a, 163b-164a and 205b-206a filmed twice.

## Monastery of Hayq Eṣṭifānos, Ambāssal, Wallo

Parchment, 21.5 x 19 cm., 203 + 3 ff., 2 cols., 22 lines, 17th c.

## ISAAC OF NINEVEH - PHILOXENUS OF MABBUG

- 1) Ff. 1a-112b: The Monastic Writings of Isaac of Nineveh [Mār Yesḥaq]. Wright (B.M.) CCCXXXI, II, p. 220; Zotenberg (N.B.), no. 114, p. 131, and Grébaut (Griaule) I, pp. 112-123.
- (Ba-sema Ab ... Zentu maṣeḥaf za-yenagger qālāta za-abuna terura [(sic) for: terufa] megbār, manfasāwi, qeddus wa-feṣṣum, Mār Yesḥaq, ṣalotu ... Ba'enta terg<sup>W</sup>amē bāhlāt za-ya'āttet ṣelmata em-hellināt wa-yaḥabarret ṣelmata zāhlāt emenna albāb, za-targ<sup>W</sup>amā Gabra Egzi'abḥēr, walda Fādel, walda Gabra Egzi'abḥēr, diyāqon, em-lessāna ṣer' ḥaba lessāna 'Ārabi, enza yahāššes 'asba em-ḥaba Eg" le'ul, wa-rabāḥa tenbelennāhu la-qeddus, wa-faṣṣemota faqādu la-Egzi', kebur manfasāwi, kebura zamad, aba mawi', Nasr Nikifur, walda Pētros, El-Qabqalis, la-yāneḥ Eg" ...)
- (1) Section One [Anqaṣ qadāmāwi], f. 2a.  
(Yebē qeddus: Nafs enta tāfaqqero la-Eg" le'ul yekawwen rakibā 'eraftā wa-tadlāhā bottu ba-bāḥtitu, la-za-lottu sebḥat ...)
- (2) Section Two [Anqaṣ dāgemāwi], f. 10b.  
(Ba'enta hukata malā'ekt ella yetḥawwasu westētena em-mangala maggebotu la-Eg", wa-yetfēnnawu la-rad'ēta nafs ...)
- (3) Section Three [Anqaṣ sāles], f. 20b.  
(Ba'enta za-ba'amān teḥetennā wa-meḥrat, wa-ba'enta 2 ma'āregāt. Za-yedeḥez ba-ment-ni em-ḥaṭi'at, ye'emmer ḥaba dekām ṭabāye'āwi; esma Eg" ...)
- (4) Section Four [Anqaṣ rābe'], f. 29a.  
(Estegubu' ba'enta tase'elo wa-tasaṭṭewo, ḥatatā ba-ay mā'esar yet'assar lebb kama iyyeruṣ ḥaba ekayāt ...)
- (5) Section Five [Anqaṣ 5], f. 40a.  
(Ba'enta ṣer'āta gadl za-menk<sup>W</sup>esennā wa-makfaltātihā ba-fenot za-yedallu, wa-ba-effo wa-ba-ay gaṣṣ yetwāladā megbāra terufāt ba-baynātiḥomu ...)
- (6) Section Six [Anqaṣ 6], f. 41a.  
(Ba'enta makfalta ṣab' enta tewazze' [altered into: tema"] em-ḥaba ṣalā'i ḥaba ella yaḥawweru westa fenot g<sup>W</sup>aṣṣāg<sup>W</sup>eṣ, enta tele'1 em-k<sup>W</sup>ellu 'ālam. Esma ṣalā'ina mastaqāren ba'enta qen'ātu ...)
- (7) Section Seven [Anqaṣ 7], f. 47a.  
(Yenagger ba'enta fennā enta emennēhā yerakkeb sab' rabāḥa ba-qaribotu ḥaba Eg" le'ul ba-lebbu, wa-mekneyāt za-ba-amān enta tāqērreb ba-ḥebu' ...)
- (8) Section Eight [Anqaṣ 8], f. 50a.  
(Yenagger qāla maṣeḥaf amlākāwi za-yāgabber lā'ela nesseḥa za-zekur ba'enta dekāma sab' kama iyyethāg<sup>W</sup>alu, wa-nāmaṣṣe' em-ḥaba taṣāhelotu la-Eg" ...)

- (9) Section Nine [Anqaṣ 9], f. 52a.  
(Yenagger fennā enta bātti yet'aqqab šena gadl za-manakosāt wa-ar'ayā kewwānēhu, sebhat la-Eg" le'ul. Maftew la-manakos kama yekun ...)
- (10) Section Ten [Anqaṣ 10], f. 53a.  
(Ba'enta tawāleto za-yemaṣṣe' la-ella yaḥawweru ba-fenota armemo za-ta'azzaza em-Eg", lottu sebhat. Esma yeddāddaḡomu qWaṣira gaṣṣ wa-taḥānqo nafsāwi ...)  
This section has a subdivision marked by "chapter" [me'rāf] on f. 53b.  
(Me'rāf za-yenagger nagara ba'enta ella yārammemu wa-mā'ezē yewaṭṭenu ...)
- (11) Section Eleven [Anqaṣ 10 wa-1], f. 54b.  
(Ba'enta kama maftew la-gabra Eg" le'ul yezzanas em-'ālamāweyāt wa-yeqneṣ ḥaba ḥāsīsota re'esu, wa-ba'enta kama we'etu iyyerakkeb ṣedqa la-emma ḥādga astabqWe'o, fariho emenna zentu gebr ...)
- (12) Section Twelve [Anqaṣ 10 wa-2], f. 56a.  
(Ba'enta za-zzizi'ahu [sic] tasfā ba-Eg", le'ul we'etu, za-yedallu nessaffawo la-Eg", lottu sebhat. Wa-mannu we'etu za-yessēffawo ba-fenota 'ebad ...)
- (13) Section Thirteen [Anqaṣ 10 wa-3], f. 58b.  
(Ba'enta manneno 'ālam wa-reḥiq em-taqārebota sab'. Em-kamassa afqarna, o-arkān [sic], kama negWyay em-'ālam wa-netnākaron la-megbārātihi ...)
- (14) Section Fourteen [Anqaṣ 10 wa-4], f. 60b.  
(Ba'enta kama yebaḡWe'o la-sab' armemo wa-aṣre'o em-astahamemo, wa-kama bawi' wa-waṣi' yekawwenomu ḥaḡWla, wa-kamāhu za-ta'ehza ba-megbārāt ...)
- (15) Section Fifteen [Anqaṣ 10 wa-5], f. 62a.  
(Ba'enta fenot enta tāqērreb ḥaba Eg" le'ul wa-tāstare'i la-sab' ba-gabira tegāhā lēlit te'emt, wa-kama ella yaḥawweru ba-zātti ḥurat yessēsayu zaqāwe'a ba-kWellu mawā'el ...)
- (16) Section Sixteen [Anqaṣ 10 wa-6], f. 65a.  
(Ba'enta megbārāt mennunāt, ba-ay gebr itethāddag wa-ba-ment tethaddag. Amṭāna hallawa be'esi ...)
- (17) Section Seventeen [Anqaṣ 10 wa-7], f. 68b.  
(Ba'enta 'āqiba lebb wa-ḥalleyo qaṭṭin. La-emma halloka bāhetitaka ba-westa ba'āteka, zammer watra ...)
- (18) Section Eighteen [Anqaṣ 10 wa-8], f. 69b.  
(Ba'enta te'emerta gabira feqru la-le'ul. Esma feqra Eg", lottu sebhat, mewweq tenadded westa ṭabāye' ...)
- (19) Section Nineteen [Anqaṣ 10 wa-9], f. 70a.  
(Ba'enta za-zza-zī'ihu [sic] megbāra terufāt, wa-za-ikona kamāhu. Ṣemmunāssa emmu la-qeddesennā)
- (20) Section Twenty [Anqaṣ 20], f. 71b.  
(Ba'enta ṣom zawatr, wa-ba'enta kama yedallewo la-be'esi yāṣne' 1 makāna, wa-ba'enta za-yetwallad emenna ellu ...)

- (21) Section Twenty-One [Anqaş 20 wa-1], f. 77a.  
 (Ba'enta armemo wa-şemmāwē. Armemossa za-zalf wa-āqiba şemmāwē yekawwen em-ellu 3 tamakneyotāt ...)   
 This section has a subdivision marked by me'rāf, "chapter," on f. 77b.  
 (Me'rāf. Ba'enta hukata šegā tāhetā[wi]t enta temaşe' afe'a em-ħellināt, ella yemaşe' em-mangala astaṭ'emo ḥesemt, enta tetḥawwak mesla neddat wa-lāhb ...) )
- (22) Section Twenty-Two [Anqaş 20 wa-2], f. 79b.  
 (Ba'enta šotā makarāt za-zza-zī'ahon, wa-kama ella yet'ēggašu lā'elēhon ba'enta šedq yeddēllawu ba-astaṭ'emo ...)   
 This section has a subdivision marked by me'rāf, "chapter," on f. 82a.  
 (Me'rāf. Ba'enta te'ebit. Makarāssa enta temaşe' em-mangalā ḥadigota feqra Eg" ...) )
- (23) Section Twenty-Three [Anqaş 20 wa-3], f. 84a.  
 (Ba'enta terg'wāmē şawāteu za-terufāt, wa-ment ḥāyly za-lalla 1 emennēhomu, wa-ba-ment yetfallaṭ ...) )
- (24) Section Twenty-Four [Anqaş 20 wa-4], f. 85b.  
 (Ba'enta neşḥa šegā, wa-neşḥa nafs wa-neḥa [sic] ḥellinā. Neşḥa šegāssa ...) )
- (25) Section Twenty-Five [Anqaş 20 wa-5], f. 86a.  
 (Za-yenagger qālāta kāle'āta za-eweqt. Hāymānotessa [sic] ye'eti anqaşa meštirāt enta tetra'ay ...) )
- (26) Section Twenty-Six [Anqaş 20 wa-6], f. 86b.  
 (Ba'enta nesseḥa. Nesseḥassa tawehbat la-sab', şaggā em-dehra şaggā ...) )
- (27) Section Twenty-Seven [Anqaş 20 wa-7], f. 88a.  
 (Ba'enta bezḥā wa-meṭṭānēhā la-a'mero wa-meṭṭānēhā hāymānot [sic]. A'merossa ḥaba 2 fennā ...) )
- (28) Section Twenty-Eight [Anqaş 20 wa-8], f. 90a.  
 (Yenagger ba'enta fekkāreyāt wa-te'ezāzāt baq'wā'eyāt za-melet ṭebaba manfas ...) )
- (29) Section Twenty-Nine [Anqaş 20 wa-9], f. 96a.  
 (Ba'enta ḥellinā qadāmāwi wa-daḥārāwi. Esma ḥellinā qadāmāwi za-yahadder westa sab' ...) )
- (30) Section Thirty [Anqaş 30], f. 97a.  
 (Ba'enta gebr dāgemāy za-yetrakkab ba-westa be'esi. Esma yetrakkab em-dehra zentu gebr kāle' gebr, wa-we'etu ...) )
- (31) Section Thirty-One [Anqaş 30 wa-1], f. 97b.  
 (Ba'enta tawāleṭo maşā'eyāt ba-westa nafs ba-gizē şelmat wa-berhān ba-kel'ēhomu, wa-ba'enta tafāleso za-yemaşe' kā'ba em-yamān wa-şagām ...) )
- (32) Section Thirty-Two [Anqaş 30 wa-2], f. 98b.  
 (Yenagger me'rāfāta ne'usāta enta tagābe'at ba'enta fekkāreyāt za-zza-zī'ahon, wa-zātti baq'wē'ēt la-aḥsemota qen'ātu ...) )

- (33) Section Thirty-Three [Anqaš 30 wa-3], f. 104a.  
(Ba'enta hellināt ekkuyāt ella yemašše'a ba-gebr em-mangala  
ḥakēt za-yekawwen em-qedmēhon. Esma bo em-sab' ella yerē'eyu  
...)
- (34) Additional section on silence [armemo], f. 109a.  
(Ba-sema Ab ... Dersān em-qāla qeddus Māri Yesḥaq ba'enta  
ḥuratā la-armemo. Afqerrā la-armemo, o-eḥuya, ba-ta'āqēbo  
...)
- 2) Ff. 112a-203b: Philoxenus of Mabbug [Filekseyus].  
EMML 1387-1.  
(Ba-sema Ab ... Ewēṭṭen ba-ḥāyla Eg" wa-ba-šena habtu šēḥifa  
astagābe'o ze-mašēḥaf, wa-we'etu kefl qadāmi za-em-tase'elotāta  
zēnāhomu la-abaw Gebzāweyān, za-šāḥafo qeddus Filekseyus Soreyāwi,  
ēppis qoppos za-Manbag ...)
- (1) Section One [kefl qadāmi], f. 112a.  
(Ba'enta za-kama yehēyyes šer'āta beḥtewennā em-šer'ata māḥebar  
...)
- (2) Section Two [kefl dāgem], f. 125a.  
(Yebēlu aḥāw: Targum lana qāla Abbā Maqārs ...)
- (3) Section Three [kefl šāles], f. 131a.  
(Yebēlu aḥāw: Esma Pāwlos Ḥawāreyā yeb1: Tafāqero iyyāwaddeq  
gemurā ...)
- (4) Section Four [kefl rābe'], f. 135a.  
(Wa-we'etu daḥāri za-em-zēnāhomu la-bāḥetāweyān enta šēḥeft  
westa Mašēḥafa gannat em-kefl daḥari, za-šāḥafo Palādeyos  
...)
- (5) Section (Five): On devotion, f. 148b.  
(Ba'enta šalot, wa-tazakkerō wa-tegāh. Yebēlu aḥāw: Esma  
Arsāneyos kona ba-layāleya eḥudāt ...)
- (6) Section (Six): On rules of combat, f. 154a.  
(Ba'enta šer'āta tagādelot. Yebēlu aḥāw: Esma Abbā Pēmēn ...)
- (7) Section (Seven): On love and compassion, f. 162a.  
(Qāl ba'enta feqr wa-meḥrat. Yebēlu aḥāw: Ba'enta mentenu  
tamalḥat 'ayna zekku rad' ...)
- (8) Section (Eight): On modesty, f. 166a.  
(Ba'enta teḥetennā. Yebēlu aḥāw: Esma qeddus Enṭoneyos yebē  
...)
- (9) Section (Nine): On how to resist impurity, f. 170b.  
(Qāl ba'enta taqātelo zemmut. Yebēlu aḥāw: Kona qatla  
zemmut ...)
- (10) Section (Ten): On repentance, f. 174b.  
(Ba'enta nesseḥa. Yebēlu aḥāw: Esma 2 aḥāw gab'u westa 'ālam  
...)
- (11) Section (Eleven): On miracles, f. 177b.  
(Ba'enta megbārāta ta'ammerāt. Yebēlu aḥāw: Ba'enta mentenu  
Abbā Maqāreyos ...)

- (12) Section (Twelve): On divine visions, f. 179a.  
(Ba'enta rā'eyāt amlākāweyāt. Yebēlu aḥāw: Esma yebē Aragāwi,  
za-we'etu Enṭoneyos ...)
- (13) Section (Thirteen): On acts of supererogation, f. 182a.  
(Qālāta abaw ba'enta kWellu gebrāta tereft. Yebēlu aḥāw:  
Yebē Abbā Ēleyās ...)

Copied for Beṣṭāwros, f. 1a.

Ff. 166b-167a: filmed twice.

## Monastery of Ḥayq Eṣṭifānos, Ambāssal, Wallo

Parchment, 19 x 17.5 cm., 163 ff. (numbered 1 to 72 with the leaf after f. 50 unnumbered and numbers 120 to 129 omitted from the series), 2 cols., 19 lines, 17th c.

THE BOOK OF THE WISE PHILOSOPHERS - AMHARIC TREATISE ON THEOLOGY -  
IMAGES - GADLA NA'AKK<sup>W</sup>ETO LA'AB - HOMILIES AND MIRACLES  
OF THE ARCHANGELS

- 1) Ff. 3a-36b: The Book of the Wise (Philosophers) [Maṣḥafa ṭabibān].  
EMML Nos. 1107 and 1158-2.  
(Ba-sema Eg" maḥāri wa-mastaśahl, newaṭṭen ba-ṣḥifa Maṣḥafa ṭabibān, za-tanāgaru bātti la-lla-l-l emennēhomu ba-amṭāna kehilotu. Yebē ṭabib: Warēzā ṭabib yehēyyes em-'abd aragāwi)  
In the colophon the work is called Maṣḥafa ṭebab, f. 36b.
- 2) Ff. 37a-56a: Amharic treatise on the theology of the Trinity in the form of questions and answers.  
Ullendorff (Bodleian), nos. 79 (MS. Clarke Or. 39), p. 19, and 83 (MS. Aeth. g. 2); and Dillmann (B.M.), no. XVIII, 6, p. 22. The Amharic shows archaic features including those described in my article, "Some Archaic Features of Amharic," Proceedings of the Fifth International Conference of Ethiopian Studies (forthcoming).  
(Hāymānot la-mayakkas [sic] ya-hāymānot ammalālas eddiḥ [sic] ba-mān tāmalkāllah ba-Eg" ...) )
- 3) Ff. 56a-57a: Genealogy of St. Mary starting from Adam.  
Cf. Strelcyn (B.L.) 39, 3, 1, p. 56.
- 4) Ff. 57ab and la-2a: Image [malke'] of Ēwostātēwos.  
(Ba-sema Ab wa-Wald wa-Manfas Qeddus za-nāmallekomu neḥna / ba-tawāḥedo wa-teślest enbala nufāqē emuna / nāhu waṭanku za-weddāsēka dersāna / aśergewānni [sic] bāḥettu rade'ētaka senduna / Mā'eqaba Egzi' ṣādeq wa-kāhen abuna / salām la-ṣensateka ...) )
- 5) Ff. 58a-118a: Combat [gadl] of Na'akk<sup>W</sup>eto La'ab.  
EMML 1356.  
(Ba-sema Eg" qadāmāwi ... amēn. Neqaddem ba-rade'ēta Eg" ba-śannay weṭnatu wa-bezu' habtu wa-ba-ṣḥifa gadlu la-zēnā śannāy la-abuna, makbeba nagaštāt, Na'akk<sup>W</sup>eto La'ab ...) )
  - (1) Ff. 58a-113a: His life.
  - (2) Ff. 113a-117a: Miracles of Na'akk<sup>W</sup>eto La'ab.
    - (a) The punishment of God inflicted on the Egyptians who did not bring a present, as usual, to King Na'akk<sup>W</sup>eto La'ab, f. 113a.
    - (b) The wicked man from the land of the Afrengi who accused Na'akk<sup>W</sup>eto La'ab of taking the tābot of Zion when he fled from the King, f. 115a.
  - (3) F. 117ab: Memorial of the death of Neṣeḥt Māryām, wife of the King (f. 117a), and of Markizā, his mother (f. 117b).
  - (4) Ff. 117b-118a: Colophon.

- 6) Ff. 118a-130a (for 120a): Image [malke'] of the Three Holy Kings of Zāg<sup>wē</sup>.  
 ('Ewaṭṭen ansa māhelēta malke'ekemu ba-zammero / wa-'ādi la-ṭā'mu em-ṭā'ma ma'ār za-afqaro / Yemreḥa Krestos Lālibalā Na'akk<sup>wē</sup>eto La'ab ba-amāḥbero / mannu em-sab' nabābi za-iiyyānakker ankero / zēnā gadlekemu soba sem'ā wa-labbawa gabro / Salām salām la-zekra semekemu ba-aṭayyeqo / enza aqērreb lakemu māhelēta sebḥat ba-qāla masanqo / ...)
- 7) Ff. 130a-132b: Image [malke'] of St. Michael, Ba-malakota Ab.  
 Chafne (Répertoire), no. 5, p. 190.  
 (Ba-malakota Ab wa-Wald wa-Manfas Qeddus ezēnnu / bez'āna Mikā'ēl mal'aku westa zi'aya la-lla-zamanu / ...)
- 8) Ff. 133a-134a: One Miracle of St. Michael.  
 Strelcyn (Accademia), no. 2, 2, b. and c., p. 4.  
 (1) Introduction, f. 133a.  
 (Ba-sema Ab ... Neqaddem ba-rade'ēta Egzi'ena la-ṣeḥifa ta'ammerihu la-kebur Mikā'ēl ... amēn. Yebē: 'Abiyy we'etu Eg" wa-ṭeqqa le'ul wa-sebbuḥ diba k<sup>wē</sup>ellu feṭrat ...)  
 (2) The Egyptians whose boat was troubled by a strong wind, f. 133b.  
 Strelcyn (Accademia), no. 2, 2, c, p. 4.
- 9) Ff. 134a-140b: The homily of Demetrius Patriarch of Alexandria for the feast day (12 Hedār) of St. Michael.
- 10) Ff. 140b-157b: Miracles of St. Michael.  
 (1) The peasant who was instructed in a dream by the angel to go fishing, f. 140b.  
 Strelcyn (Accademia), no. 2, 4, b, p. 5.  
 (2) The peasant [wa-yegabber gebra māḥeras] who once neglected the feast of St. Michael, f. 141b.  
 Strelcyn (Accademia), no. 2, 3, (b), p. 5.  
 (3) The generous man who became a paralytic [maṣāg<sup>wē</sup>'], f. 142a.  
 Strelcyn (Accademia), no. 2, 5, b, p. 5.  
 (4) The rich woman who spent all of her money on physicians ['aqqābē šeray] who could not cure her skin disease [zelgāsē], f. 143a.  
 Strelcyn (Accademia), no. 2, b, p. 6.  
 (5) The rich pagan [arami] from Rome who hired a Christian to serve him, f. 144b.  
 Strelcyn (Accademia), no. 2, 7, b, p. 6.  
 (6) The nobleman from Rome whose wife was sterile, f. 146a.  
 Strelcyn (Accademia), no. 2, 8, b, p. 6.  
 (7) The sick Jew who was healed in the new church of St. Michael in Cyprus, f. 147b.  
 Strelcyn (Accademia), no. 2, 9, b, p. 7.  
 (8) The man with the evil spirit who came to the church of St. Michael during a mass service, f. 149a.  
 Strelcyn (Accademia), no. 2, 10, b, p. 7.  
 (9) The blind man whose sight was restored, f. 149b.  
 Strelcyn (Accademia), no. 2, 11, b, p. 8.

- 11) Ff. 150b-153b: Anonymous homily for St. Michael.  
The beginning (one line) is incomplete.  
([Seme'u?], Krestiyān, wa-naşşeru, aḥaweya wa-fequrāneya, ebayo wa-hallo [sic] wa-mankero za-gabra liqa malā'ekt Mikā'ēl la-ella yese'elewwo ba-şeqiq ḥabēhu ...)
- 12) Ff. 153b-157b: Miracles of St. Michael.
  - (1) The rich family of Dorotheus and Theopista in Sakwā, who, because of famine, had nothing to offer on the feast day of St. Michael, f. 153b.  
Strelcyn (Accademia), no. 2, 12, b, p. 8.
  - (2) The lazy man who used to pray before the icon of the angel to be supplied with his needs, f. 155b.  
Strelcyn (Accademia), no. 2, 13, b, p. 9.
- 13) Ff. 157b-159b and 171b-172a: Image [malke'] of the Paraclete.  
Strelcyn (B.L.), 43, 1.  
(Amda dammanā za-marāḥkomu la-abaw / Parāqliṭos mannā wa-māya seti [sic] za-badw / Parāqliṭos ṣaḥay neguṣa berhānāt šergew / Parāqliṭos abreh lebbonāya ba-berhāneka fennew / wa-lesḥata afuya qesem Parāqliṭos šew / ...)  
The strophes for the parts of the body are sometimes introduced with esagged and sometimes with salām.
- 14) Ff. 160a-165a: Homily of the priest (later bishop) Archelaus for St. Gabriel.  
EMML 1311-2 (2).  
The homily is introduced as a miracle [ta'ammer] and is divided into five parts: ff. 160a, 161a, 162a, 163a and 164a.  
(Ta'ammerihu la-liqa malā'ekt qeddus Gabre'ēl, ama ba'alu za-yetnabbab, ba-salāma Eg", amēn. I ta'ammerihu la-Egzi'eya, liqa malā'ekt Gabre'ēl qeddus. Šamra Egzi'ena I" K" kama eḥor ḥaba ab [sic] abeyāta krestiyānāt qeddusāt ...)
- 15) Ff. 165b-170a: Two miracles of St. Raphael.
  - (1) The two bricklayers, Theodosius and Dionysius, f. 165a.  
EMML 1835, f. 153b.
  - (2) The church of St. Raphael built on the back of a whale [diba zabāna anbari], f. 168b.  
EMML 1835, f. 157b.
- 16) Ff. 170a-171a: List of the Synaxary entries for St. Michael as in his Dersān from 12 Maskaram (Isaiah) to 12 Naḥasē (Emperor Constantine).

Varia:

- (1) F. 172a: A note recording how the thatch of the church of St. Stephen of the Monastery of Ḥayq was replaced with corrugated iron [qorqorro].
- (2) F. 172b: A note on the introduction of the office of Patriarch to Ethiopia.

The information contained in these two entries, varia (1) and (2), is incorporated in a single entry in 1844, varia (2). That it is repeated several times is interesting; see also EMML 1767 varia (1) and (2) and EMML 1934 varia (2).

Copied by several hands, including those of Makayada Krestos, f. 36b, and Tanše'a Krestos, f. 117b, for Takla Hāymānot, f. 60b and passim.

F. 1a blank.

Ff. 3b-4a, 51b-51a bis, 65b-66a and 146b-147a filmed twice.

Monastery of Ḥayq Eṣṭifānos, Ambāssal, Wallo

Parchment, 19 x 21 cm., 50 ff. + 1 ff., 2 cols., 16-18 lines, 18th c.

## GADLA GIYORGIS OF GĀSEḤḤĀ

Ff. 1a-50b: Combat [gadl] of Abbā Giyorgis of GāseḤḤā.

Giyorgis was a famous teacher [sabāki], writer [darāsi], and musician [māḥelētāy], who lived during the reigns of Emperors Dāwit I (1382-1413) and Yesḥaq (1414-1429). He is mostly remembered for having composed the Maṣḥafa sa'atāt or the Horologium of the Ethiopian Church and the Maṣḥafa meṣṭir, a refutation of many heresies. EMML 204 is apparently a direct copy of the original Maṣḥafa sa'atāt of the author, which is still preserved in GāseḤḤā. See also Taddesse Tamrat, Church and State in Ethiopia 1270-1527 Oxford (1972), p. 223, n. 4. For his Maṣḥafa meṣṭir, see EMML 1831. Abbā Giyorgis died between 1424-1426. For more about the saint, see Taddesse Tamrat, *ibid.*, pp. 222-225 and 302. However, the time in which the saint flourished has yet to be established. The abbreviated chronicle of Ethiopia edited by R. Basset under the title "Études sur l'histoire d'Ethiopie," JA, ser. 7, vol. XVII (1881), p. 324, mentions him (Abbā Giyorgis ba'āla sa'atāt) as having lived during the reign of Emperor 'Amda Ṣeyon (1314-1344), but on p. 326 as during the reign of Emperor Zar'a Yā'eqob (1434-1468). The way Zar'a Yā'eqob mentioned him in his Maṣḥafa berhān, Conti Rossini and L. Ricci (ed.) in CSCO, vol. 261, Script. Aeth., t. 51 (1965), p. 131 (Giyorgis kāhen za-yetba'as ba'enta geṣṣāwē Ṣellāsē), gives the impression that he lived during the reign of Emperor Yesḥaq and during his own time, which is also the view of Dillmann, "Über die Regierung, insbesondere die Kirchenordnung, des Königs Zar'a-Jacob," Abhandlungen der Akademie der Wissenschaften zu Berlin II (1884), p. 8. However, the Giyorgis mentioned there so casually could be the heretic mentioned with Zamikā'ēl in the Miracles of Mary, Ta'ammera Māryām, Addis Ababa (1961 E.C.), pp. 132-136, and E. Cerulli (Il libro), pp. 107-9. One of the miracles of the Archangel Urā'ēl (e.g. EMML 1942, ff. 63b-67b) is a history of the saint, and it is apparently from this source that at least part of the material on him in the introduction of the Ge'ez and Amharic Maṣḥafa Sa'atāt edited by Alaḳā MakWannen Salomon et al., Addis Ababa, (1952 E.C.), pp. 5-8, is taken. According to it, Abbā Giyorgis was born to a ruler of Tegrē. It is obviously wrong to assume that he was the son of Ḥezba Ṣeyon who was, as also Dillmann thinks, his spiritual father. It is not in the tradition of the Ethiopian church that saints or monks speak of their fathers by blood, but of their spiritual or pedagogical fathers. See, for example, the colophon of EMML 1840, ff. 295a-296a, where another student calls himself a son of Ḥezba Ṣeyon.

In this gadl, the following works are attributed to the saint:

Hoḥeta berhān, f. 14a; mentioned also in EMML 1601, no. 592.

For the text, see EMML 2193.

Argānona weddāsē, f. 18b; see also Strelcyn (Rylands), no. 24, remark 4 on p. 69.

Weddāsē Masqal, f. 19a; attributed to him also in EMML 1601, no. 230.

Maṣḥafa seḅḥat za-ma'alt wa-za-lēlit, called also Maṣḥafa berhān, f. 19a. This is probably the Horologium or Maṣḥafa sa'atāt, which is also sometimes called Gebra lēlit; see Maṣḥafa Sa'atāt, (ed.) Alaḳā Mak'Wannen Salomon, loc. cit.

Ṣalota fatteto, i.e., eucharistic or anaphoral prayer. This is understood by Alaḳa Mak'Wannen et al., loc. cit., as a fraction prayer, which is the current meaning of the term, but I believe it to be a reference to anaphoras composed by the saint and more specifically to Ma'āzā qeddāsē (see EMML 1159 (17) (b), and Liḳa Ṭabbabt Aklila Berhān Walda Qirqos, "Zēnā maṣḥafta berānnā," Proceedings of the Third International Conference of Ethiopian Studies II, Addis Ababa [1964], p. 136) and to another anaphora of Our Lady Mary ascribed to Gregory, (e.g. Berlin MS. Or. Oct. 2168, ff. 153a-158b; see Hammerschmidt, Studies in Ethiopic Anaphoras, Berlin, 1961, pp. 23 and 25, and EMML 1687, ff. 133a-138a; 1891, ff. 157b-162b; and 2969, ff. 159b-165a. EMML 1601, no. 143, ascribes another anaphora, a certain Qeddāsē Egzi' to Abbā Giyorgis.

Fekkārē hāymānot, f. 28b; mentioned also in EMML 1601, no. 108, but as anonymous.

Maṣḥafa meṣṭir, f. 32a.

British Museum MS Or. 792, f. 2b, attributes the composition of the daily prayer called Na'akk'wetakka, to Abbā Giyorgis of Gāseččā.

See Wright (B.M.) CCCLXXVII, 2, p. 286.

EMML 1601 attributes to Abbā Giyorgis the following:

Weddāsē Hawāreyāt (no. 279).

Egzi'abḥer nagśa śāles (no. 285).

Heywata Māryām (no. 521).

Maṣḥafa Egze'etena Māryām (no. 522).

Esēbbeḥ ṣaggāki (no. 569).

Weddāsē Māryām (no. 587).

Mazmura Māryām (no. 588).

He is also most probably the author of Māḥelēta 'enzirā seḅḥat, mentioned anonymously in EMML 1601, no. 595; edited by Marcus van den Oudenrijn, Helenae Aethiopum reginae quae feruntur preces et carmina (CSCO, vol. 208, Script. Aeth., t. 39, Louvain (1960); also found in EMML 1736-15. Furthermore, he seems to have translated into Ge'ez some foreign works, including the Athanasian creed, Wright (B.M.) CCCLXI, II, 23, pp. 274-5. In addition, Abbā Giyorgis of Gāseččā, together with Marqorēwos, the chief clerk at the court of Emperor Zar'a Yā'eqob, is a good candidate for the authorship of many anonymous hymns to St. Mary.

- (1) Ff. 1a-46b: The life [gadl] of the saint.

(Ba-sema šellus qeddus, samāya samāyāt za-iiyāgammero wa-zabāna Kirub za-iiyēšawwero ... amēn. Newaṭṭen enka ba-rade'ēta Eg" wa-šannāy tasanā'ewotu kama neṣṣaf gadlo wa-terāfātihi, ṭā'ma qālu wa-sā'se'ē [sic] kanāferihu, la-Abuna Giyorgis, labbāwē Eg", dengel wa-neṣuḥ ...)

The gadl mentions two incidents of religious controversies in which Abbā Giyorgis had to defend the Orthodox Faith.

- (a) A Jew [Ayhudāwi rekus] denied Christ's divine sonship. The Jew was executed by the order of the King (Yesḥaq) when he lost his case, f. 22a.  
(b) Bitu/Bētu denied the coming of the Father and the Holy Spirit with the Son when he comes for the second time to judge the living and the dead. Abbā Giyorgis was flogged, beaten till his teeth fell out and banished when he won his case. Abbā Giyorgis has a chapter against Bitu/Bētu in his Maṣḥafa meṣtir.

The date of his death needs investigation.

(Ama 1 la-warḥa Tammuz ba-ḥaššāba Rom, wa-ba-Qebṭi Abib, wa-ba-Arabi Du'l Qa'ad, wa-ba-Ge'ez ama 7 la-Ḥamlē; ba-6000 wa-850 wa-7 em-abuna Addām ba-ḥaššāba Rom, wa-ba-ḥaššāba Iteyoppeyā ba-6000 wa-910 wa-7).

7 Ḥamlē 6917 = 1 July 1425 A.D. Its accuracy is challenged by those who arranged the copying of the gadl (Wa-nehnassa nebl ...), f. 24a.

- (2) Ff. 46b-50a: Image [malke'] of Giyorgis of Gāseččā.

(Yetfēššāḥ lessāneya ba-ṣedqa zi'aka zalfa / enza ayadde' seḫatika tarafa / Giyorgis za-konka la-ḥellinā kWellu maṣḥafa / esma konku ḥarasāwē ba-garāhta zi'aka 'erfa / heṭṭata weddāsēka Ezra [for: ezrā' ?] za-yefarri elfa / salām la-zekra semeka melu'a ṣaggā wa-mogas / ...)

- (3) F. 50b: Salām to Abbā Giyorgis of Gāseččā.

Poorly legible.

(Amda Iteyoppeyā [.....])

Copied for the Monastery of Ḥayq as arranged by a certain Abuna Fiṣeṭor and by the diligence of Sena Dengel.

(Tafaṣṣama Gadla Abuna Giyorgis ama 10 wa-5 la-warḥa Hedār ba-gizē 9 sa'āt; nāhu fannawna lakemu Gadla Abuna Giyorgis la-dassēta feqr ba-te'ezāza Abuna Fiṣeṭor wa-ba-tegāhu la-Sena Dengel, faqido kama yebšāḥ ḥabēkemu ...), f.

Varia:

- (1) F. 50a: A genē (wāzēmā) of Sena Dengel sent as a greeting with the manuscript.

## Monastery of Ḥayq Esṭifānos, Ambāssal, Wallo

Parchment, 28.5 x 25 cm., 410 + 2 ff., 3 cols., 30 lines, 17th-18th c.  
 (The note that states that the manuscript was a donation of Emperor Galāwdēwos, [f. 1a], is erroneous.)

## OLD TESTAMENT SCRIPTURES

- 1) Ff. 1a-48b: Ge'ez commentary on the Octateuch ascribed to John Chrysostom [Ḥatatā Orit za-targ<sup>W</sup>amo Yoḥannes Afa Warq].  
 Compiled by Abbā Feśšeḥa Gabra Egzi'abḥēr.  
 Individual items are raised and commented on under the titles ḥatatā and fekkārē.

(Kefl qadāmāwi [there are no other keflāt in the manuscript] za-Yoḥannes Afa Warq, za-astagābe'o qasīs kebur Abbā Feśšeḥa Gabra Egzi'abḥēr, wald šannāy, yemḥarro Eg", amēn. Wa-zentu maṣeḥaf yāzēkker bezuhā tase'elotāta wa-qālāta wa-fekkārēyāta 'emuqāta em-maṣeḥafa Orit, wa-Nabiyāt, wa-Nagašt, wa-em-Iyyob šādeq, wa-em-Maṣeḥafa Salomon ṭabib, wa-fekkārē Mazmura Dāwit, wa-Wangēl, wa-em-Male'ekta Pāwelos, wa-em-Ḥawāreyā, wa-em-Maṣeḥafa Gebromu la-Ḥawāreyāt, wa-ba'enta meṣwāt za-tefadaffed em-šom wa-šalot, ba-salāma Eg", amēn. Ḥatatā em-Orit. Ba'enta ment mekneyāt la-za-ba'enti'āhā aqdāma Eg" faṭira šelmat em-berhān. Fekkārē. Wa-mekneyātussa ...)

Colophon, f. 48b.

- 2) Ff. 49a-410b: Old Testament scriptures.
- (1) Ff. 49a-76b: Genesis.
  - (2) Ff. 77a-101a: Exodus.
  - (3) Ff. 101a-120a: Leviticus.
  - (4) Ff. 120a-146a: Numbers.
  - (5) Ff. 147a-170b: Deuteronomy (in 115 chapters).
  - (6) Ff. 171b-187a: Joshua.
  - (7) Ff. 187a-202b: Judges.
  - (8) Ff. 203a-205a: Ruth.
  - (9) Ff. 206a-227a: I Samuel [Nagašt qadāmāy].
  - (10) Ff. 227a-244b: II Samuel [Nagašt kāle' ].
  - (11) Ff. 245a-265b: I Kings [Nagašt šāles].
  - (12) Ff. 266a-285a: II Kings [Nagašt rābe' ].  
 F. 285ab: Chronology of the Kings of Israel and Judea.
  - (13) Ff. 286a-300b: Job.
  - (14) Ff. 301a-305a: Hosea.
  - (15) Ff. 305a-308b: Amos.
  - (16) Ff. 308b-311a: Micah.
  - (17) Ff. 311a-312b: Joel.
  - (18) Ff. 312b-313a: Obediah.
  - (19) Ff. 313a-314a: Jonah.
  - (20) Ff. 314a-315a: Nahum.

- (21) Ff. 315a-316b: Habakkuk.
- (22) Ff. 316b-317b: Zephaniah.
- (23) Ff. 317b-318b: Haggai.
- (24) Ff. 318b-323b: Zechariah.
- (25) Ff. 323b-325a: Malachi.
- (26) Ff. 326a-354b: Isaiah.
- (27) Ff. 355a-382a: Ezekiel.
- (28) Ff. 383a-397a: Proverbs:
  - (a) Ff. 383a-394b: Messālēyāta Salomon.
  - (b) Ff. 394b-397a: Tagśāša Salomon.
- (29) Ff. 397a-402a: Ecclesiastes.
- (30) Ff. 402a-410b: Wisdom of Solomon.

Varia:

- (1) F. 146b: List of names of those responsible for monthly services (in the monastery). Since the names include high dignitaries, it can be assumed that these are persons who hold lands of the monastery in lieu of service.
- (2) F. 205b: A record of the settlement of a dispute on land ownership between Binor Sayfu and Alaqa Walda Šellāše, during the rulership of Rās Walda Gabre'el.
- (3) F. 205a: Inventory of church furnishings, including books, of Makāna Samā't after the fire during (the rulership of) Grāzmāč Mānnāmno (esāt ka-fagga ba-h'wālā ba-Grāzmāč Mānnāmno gizē h'welq'wa newāy za-Makāna Samā't).
- (4) F. 205a: History of the making of a bell [marawwāt].
- (5) F. 205b: A note on the land holding bought by Marqoreyos Šāhlu.
- (6) F. 205b: A note on the land sold by Ato Enqulāl during the reign of Emperor Takla Hāymānot (II?) (1769-1777).
- (7) F. 205b: A note on a land transaction, during the reign of Emperor Takla Hāymānot, from the children of Ato Addām to Kabtē Walda Giyorgis.
- (8) F. 205b: Land transaction from Ato Mar'awi to Wayzaro Qašālā.
- (9) F. 205b: Land transaction from Arka Mar'awi to Šāhlu.
- (10) F. 205b: Inventory of church furnishings including books of Makāna Samā't when the Alaqa was Gabra Māryām. In the list of books a Malke'a Hawāreyāt is included.
- (11) F. 205b: A list of church furnishings donated to (the church of) Galāwdewos by Alaqa Gabra Māryām.
- (12) F. 325b: A list of names responsible for monthly service (in the monastery). For details see varia (1) above.

Copied by Gabre'el, Ēleyās and Tasfā Šeyon (f. 382a) for Lebsa Krestos, f. 48b, 382 and passim.

F. 382b blank.

Ff. 1b-2a, 12b-13a, 115b-116a, 218b-220a, 241b-242a, 249b-250a, 254b-255a, 265b-266a, 302b-303a and 312b-313a filmed twice.

## Monastery of Hayq Estifānos, Ambāssal, Wallo

Parchment, 34 x 24 cm., 296 ff., 2 cols., 25 lines, ca. 1400 A.D. (Prayer for 'Aqqābē Sa'at Šaraqa Berhān, f. 35a, 148b and passim)

## ACTS OF SAINTS AND MARTYRS

Ff. 30-294b: Acts of Saints [Gadla samā'tāt] and homilies for the month of Yakkātīt called Māṣehafa Yakkātīt, f. 295a.

- (1) Ff. 3a-13b: Combat of Paul, the first hermit [Gadl za-qeddus Abu Pāwli], by Athanasius, Patriarch of Alexandria.

(For the 2nd of Yakkātīt)

A few lines of the 2nd column of f. 3a are damaged through erasure.

(Ba-sema Eg" faṭāri, ḥeyāw, nabābi; bārek Egzi'o. Gadl za-qeddus Abu Pāwli, qadāmēhomu la-bāḥetāwiyān em-deḥra Ēleyās nabiyy wa-Yoḥannes Maṭmeq, lak'ā abuna qeddus Atnāseyos, liqa pāppāsāt za-Ela-skendereyā, ba-'elata tazkāru, wa-we'etu ama 2 emenna warḥa Yakkātīt; rabāḥ wa-tabāleho la-za-yesamme'ā, ba-salāma Eg", amēn. Kona ba-we'etu azmān, emqedma yāstar'i bezḥāta amleko diba medr ...)

- (2) Ff. 13b-35a: History of St. Longinus the Abbot of Dabra Māḥew [Gadl za-qeddus Abu Langinos, Nebura Ed za-Dabra Māḥew].

(For the 2nd of Yakkātīt), EMML 1826 (3).

(Ba-sema Eg". Gadl za-qeddus, feṣsum la-k'wellu terufāt, Abu Langinos, za-emur nebura ed za-Dabra Māḥew, za-arte'a te'ezāzāta Wangēl mesla abuhu manfasāwi, Abu Loqeyos ...)

- (3) Ff. 36a-46a: History of the hermit Abbelo.

(For the 5th of Yakkātīt), EMML 141 (5).

When St. Basil of Caesarea was in Egypt to visit St. Athanasius, the former raised the question as to who was the greatest among the hermits. In the discussion Pāk'wmis, Enṭons and Amoni were mentioned, but the angel decided that the greatest was Abbelo; Abbelo (also Abbalu) calls Pāwli "my son," f. 45a. The story is told in party by Athanasius himself.

- (a) Ff. 36a-43a: The history.

(Ba-sema Ab ... Em-5 la-warḥa Yakkātīt, la-abawina qeddusān Atnāseyos, liqa pāppāsāt za-Elaskendereyā, wa-Bāsleyos, wa-tazkāra qeddus ab, Abbā Abbelo, za-yemassel malā'ekta. Mankera nagara kašata lomu Eg" ama 'elata tazkāru, wa-we'etu 5 la-warḥa Yakkātīt ... Wa-kona soba tala'āla mā'ebala bāḥr lā'ela k'wellu 'ālam ...)

- (b) Ff. 43a-46a: The teachings of Abbā Abbelo.

(Zentu temehert wa-nagara ḥeywat za-ab, Abbā Abbalu, mesla daququ, soba a'emara gizē felsata mawā'eliḥu wa-yehor ...)

- (4) Ff. 46a-50b: Homily by Gērelos, Patriarch of Jerusalem, on the carrying and presentation of Our Lord Jesus Christ by Simeon.

- (For the 8th of Yakkātīt), Wright (B.M.) CCCXXXVII, IV, p. 225.  
 (Ba-sema Ab ... Dersān za-daraso qeddus Gērelos, liqa pāppāsāt za-Iyyarusālēm, za-kama tawakfo Sem'on la-Egzi'ena I"K", wa-šoro kiyāhu lā'ela mazrā'tu, wa-a'odo ḥaba mešwā' ... Yebē fenta nāgaru: Tafasšēhi ...)
- (5) Ff. 50b-58a: Homily by Bishop Matthew, the martyr, on the carrying and presentation of Our Lord by Simeon.  
 (Probably to accompany the preceding entry)  
 (Ba-sema Ab ... Dersān em-qāla qeddus Mātēwos, ēppis qoppos samā't, za-anbaro ba'enta ba'atu la-Egzi' ḥaba tābot, wa-tawakfo Sem'on lottu em-dehra 40 'elat em-ledat qeddus. Yebē qeddus: Ewēṭṭen ekset qāla ...)
- (6) Ff. 58a-148a: Combat of Barsomā the Syrian, by two of his disciples, Sāmu'el, the priest, and Rudā.  
 (For the 9th of Yakkātīt). Probably related to Wright (B.M.) CCCXXXVII, III, p. 225, Chaîne (D'Abbadie), no. 32, 3, p. 19 and EMML 141 (6).  
 (Ba-sema Ab ... Neqaddem ba-rade'ēta Eg" le'ul neṣṣaf gadla abuna qeddus, Māri Barsomā Soreyāwi, za-Dabra Basmul za-Qalāwdeyā, ṣaḥafewā 2 em-arde'tu za-we'etomu ...), f. 58a.  
 (... ba-Romāyesṭi, wa-tatargwama em-lessāna 'Ebrāyesṭi ḥaba nagara Romāyesṭi, wa-em-lessāna Romāyesṭi ḥaba nagara Ṣer' ...), f. 58b.
- (7) Ff. 149a-223a: Combat of Severus, Patriarch of Antioch, by "St. Athanasius" [Gadlu la-ab kebur, Sāwiros, liqa pāppāsāt za-Anṣokiyā].  
 (For the 14th of Yakkātīt), Wright (B.M.) CCCXXXVII, V, p. 225 and Chaîne (D'Abbadie), no. 31, 7, p. 20. Edited by Edg. J. Goodspeed, "The Conflict of Severus Patriarch of Antioch," *Patrologia Orientalis* IV (1907), pp. 591-718.  
 (Ba-sema Ab ... Bārek, Egzi'o. Newēṭṭen ba-rade'ēta Eg" wa-ba-šannāy šer'ātu ṣeḥifa za-tarakba emenna gadlu la-ab kebur, Sāwiros, liqa pāppāsāt za-Anṣokiya, za-tagādala ba'enta hāymānota ortodokseyā, em-za ṣaḥafo ab qeddus, Atnāseyos ... Mannu enka za-iiyanakker la-mestirāta zentu ab 'abiyy, Sāwiros, soba tanabba bātti ...)
- (8) Ff. 224a-264a: Combat of Paphnutius the Egyptian hermit [Gadl za-abuna qeddus Abbā Babnodā], by a certain Abbā Belo.  
 (For the 15th of Yakkātīt)  
 (Ba-sema Ab ... Ama 10 wa-5 la-Yakkātīt, gadl za-abuna qeddus Abbā Babnodā qasis, re'esa bāḥetāwiyān qeddusān za-Dabra Ne'us, za-taḥanša lā'ela sema qeddus Abbā Sinodā ba-westa Qazirata Baḥrānā, ṣaḥafā be'esi ṣādeq za-semu Abbā Belo soba tase'elewwo abawina ṣādqān, esma emmuntu ya'ammeru gebro ... O-fequran, yedallu lā'elēna kama naḥalli wa-nekset lakemu gadla abuna qeddus, Abbā Babnodā ...)

- (9) Ff. 264a-271a: Martyrdom of Enṭons Ḥaddis Qorasāwi.  
(For the 25th of Yakkātīt), Chaîne (D'Abbadie), no. 179, 8,  
p. 107.

This young Arab [warēzā] was converted to Christianity because of a miracle he saw in a church in the Monastery of Mār Tēwoderos in Elnayrab in the region of Damascus, when he was there to persecute the Christians. He shocked his people when he appeared to them in a monastic habit and said to them: "I am a Christian, a believer in my Lord Christ; now you may do (to me) whatever you wish." [Ansa Krestiyānāwi mahayyemn ba-Egzi'eya Krestos, wa-za-tefaqqedukē ye'ezē gebaru] (f. 268b). He was martyred during the reign of Hārūn al-Rašīd but ba-warḥa sawāl ba-'amat 430 wa-4 za-mawā'ela Aggār (f. 271a), which would make the date of his martyrdom September/October 1043 A.D.

(Ba-sema Ab ... Zātti gadla samā't Enṭons Ḥaddis, za-kona samā'ta ba-hagara Reqā ama 20 wa-5 la-warḥa Yakkātīt ... Kona Enṭons kebur be'esi Qorasāwi em-keburāna 'Arab, za-yeblewwo Rewḥ, walda Ḥatem, walda Beḥērāwi, walda 'Āmar, walda Ḥaṭṭāb, wa-kona samā'ta ba-lā'ela eda neguś Aron Ersid. Wa-mak'wannen we'etu amēhā lā'ela 'Arab. Wa-kona zentu warēzā em-sab'a Bēryā wa-kona lottu newāy ba-hagara Damāsego, esma kona yemaṣṣe' we'etu ḥaba Damāsego, wa-hallo bezuhā mawā'el [sic] za-yahadder westa makān za-yeblewwo Elnayrab, le'ul lā'ela ṣenfa falag, ba-menēta qeddus Mār Tēwoderos, samā't buruk. Wa-kona zentu warēzā bezuhā te'egelt westa bēta krestiyān ...)

- (10) Ff. 271b-294b: Four homilies by Ephrem the Syrian on Judgment and Repentance.

(For the four Sundays of the month of Yakkātīt).

(Dersān za-darasa qeddus Mār Ēfrēm Soreyāwi ba'enta k'wenanē wa-nesseḥa)

- (a) Ff. 271b-276a: Homily for the first Sunday (not thus indicated).

(Ba-sema Eg", Ab wa-Wald wa-Manfas Qeddus, aḥadu Amlāk. Dersān za-darasa ... Yeḥē: Ella yefaqqedu amlekoto la-Eg", yenṣe'u fariha Eg" westa albābihomu ...)

- (b) Ff. 276a-287b: Homily for the second Sunday.

(Ba-sema Ab ... amēn. Ye'ezēni, o-fequrāneya, yedallu kama netnāgar lā'ela nesseḥa wa-k'wenanē enta delut ...)

- (c) Ff. 287b-291a: Homily for the third Sunday.

(Ba-sema Ab ... Maṣ'a ḥaba Mār Ēfrēm be'esi wa-yebēlo: Ar'i lita, o-liqeya, ba-ment erakkeb nesseḥa ...)

- (d) Ff. 291b-294b: Homily for the fourth Sunday.

(Ba-sema Ab ... amēn. Afqero 'ālam yame'e'o la-Eg" ... esma we'etu yāngēggu lebba ...)

Colephon, ff. 295a-296a: The content of the manuscript is listed with five short prayers for 'Aqqābē Sa'āt Šaraqā Berhān, the owner of the manuscript.

(Ba-sema Eg". Zanta Maṣḥafa Yakkātīt za-aṣḥafā 'Aqqābē Sa'āt Śaraqa Berhān, walda Ḥezba Şeyon, walda Bakkimos, walda Krestos Tasfāna, walda Iyyasus Mo'a, zar'a abaw ḡēran ...)

Varia:

(1) Ff. 1a-2b: Fragment; Mat. 22, 2-44.

Ff. 223b and 296b: blank.

Ff. 32b-33a, 43b-44a, 65b-66a, 11b-112a and 237a filmed twice.

F. 236b and f. 237, col. 1 filmed three times.

## Monastery of Ḥayq Eṣṭifānos, Ambāssal, Wallo

Parchment, 40 x 20 cm., 206 ff. (numbered 1 to 206 with number 88 omitted from the series, 98 given to two leaves and 97 following 98), 2 cols., 20 lines, early 17th c.

## HOMILIES IN HONOR OF THE ANGELS

Ff. 3a-206b: Homilies in honor of the Angels [Dersāna malā'ekt].

See EMMML 1835.

(1) Ff. 3a-54a: Homily in honor of St. Michael [Dersāna Mikā'ēl].

(a) Ff. 3a-4a: Introduction: On the importance of reading the dersān.

Poorly legible, damaged with water.

(b) Ff. 4a-12b: The homily.

This is a review of the missions of the angel from literature, including the Old and New Testaments.

(Ba-sema Ab ... Dersān za-Mikā'ēl, liqa malā'ekt, re'esomu [la-ha]ylāta samāy teguhān, mal'āk šerawihomu la-berhānāwiyān ella še'ulā[n] ba-nadda esāt, matanbel la-zamada eg<sup>W</sup>āla emaheyāw qedma manbaru ...)

(c) Ff. 13a-50a: (40) Miracles of St. Michael.

For details see EMMML 1835 (1) (iii).

(Some leaves are lost.)

(2) Ff. 50a-54a: On the importance of observing the feast days of the angels, the Twenty-four Elders of Heaven, the Four Living Creatures and of St. Mary, concluded with a greeting to St. Michael.

EMML 1835 (2).

(Seme'u, k<sup>W</sup>ellekemu ḥezba Krestiyān, mahayyemnān wa-mahayyemnt, itāstane'eśu gabira ba'alomu wa-tazkāromu la-ellu 9 liqāna malā'ekt teguhān. Iyyemsālkemu qalila wa-nestita gabira ...)

There is similarity between this passage and the introductory part of the homilies by Zar'a Yā'eqob in honor of the Apostles, EMMML 1480, ff. 48a-96b.

F. 54a: Greeting [salām] to St. Michael.

(Salām laka, Mikā'ēl, mal'aka adḥeno / salām laka la-nadāy za-tet'ēyyano / ...)

(3) Ff. 54b-98a: Homily in honor of St. Gabriel [Dersān za-Gabre'ēl].

EMML 1835 (3).

(a) Ff. 54b-62b: Homily.

(Ba-sema Ab ... Dersān za-Gabre'ēl, liqa malā'ekt, feśśuḥa gaṣṣ em-ella yetaggehu malā'ekt qeddusān, abśārē feśśeḥa wa-ḥaśśēt ... Gabre'ēl we'etu za-kona faṣṣāmē tenbita nabiyāt ...)

(b) Ff. 62b-89a: 22 miracles of St. Gabriel.

Detailed in EMMML 1835 (3) (b).

- (4) Ff. 89a-100a: Homily [dersān] in honor of the Twenty-Four Elders of Heaven.  
(For the 24th of Hedār). EMML 1853 (4).  
(a) Ff. 89a-98b bis: Homily.  
(Ba-sema Ab ... Dersān za-20 wa-4 Kāhnāta Samāy, liqānāt keburān, za-yetnabbab ... amēn. Seme'u, o-māhebara Bēta Krestiyān, 'ebayomu wa-kebromu la-20 wa-4 Kāhnāta Samāy keburān ...)  
(b) Ff. 98b bis-100a: A miracle of the Twenty-four Elders of Heaven.  
Incomplete, one leaf is missing.  
See EMML 1835 (4) (b).
- (5) Ff. 100a-113a: Homily [dersān] in honor of the Four Living Creatures.  
(For the 8th of Hedār). EMML 1835 (5).  
(Ba-sema Ab ... Dersān za-4 Ensesā le'ulān, Kirubēl ella sergewān ba-kebr wa-ba-'ebay ... amēn. Seme'u wa-a'emeru, o-māhebara Bēta Krestiyān, em-maṣāhefta hegg 'ebaya kebromu la-ellektu 4 Ensesā, za-re'eyomu Hezqe'ēl nabiyy ...)
- (6) Ff. 113a-137b: Homily [dersān] in honor of St. Raphael.  
(For 3rd of PāgWmēn), EMML 1835 (6).  
(a) Ff. 113a-127a: Homily.  
(Ba-sema Ab ... Dersān za-yetnabbab ama 3 la-warḥa PāgWmēn, za-kama aḥyawo wa-fawwaso la-Ṭobit, walda Gabā'ēl ...)  
(b) Ff. 127a-137b: 8 miracles of St. Raphael.  
For details see EMML 1835 (6) (b).
- (7) Ff. 137b-151a: Homily [dersān] in honor of St. 'Urā'ēl.  
(For the 21st of Ḥamlē). EMML 1835 (7).  
(Ba-sema Ab ... Ṣaḥafna dersāna za-yetnabbab ama 20 wa-1 la-warḥa Ḥamlē ba-ba'āla Urā'ēl, 1 em-ella yetaggehu mal'ekt qeddusān, mal'ak abbiy wa-qeddus, za-tafannawa em-ḥaba Eg" ḥaba Ezrā nabiyy ...)  
This homily has passages that are strikingly similar to some passages in the "Homily on the glory of Saturday" by Emperor Zar'a Yā'eqob, EMML 1480, ff. 96b-106a, and in the Maṣḥafa Milād by the same; cf. EMML 1835, f. 174b.  
(... Seme'ukē, o-aḥzāba Eg", za-kama nagaro Eg" la-'Ezrā nabiyy meṣtiro ḥebu'a, maṣi'o ḥabēhu ba-amsāla Urā'ēl mal'ak, ba-kama nagaro Wald qadāmi la-Musē meṣtiro, tamasiilo ba-amsāla mal'aka gaṣṣ, ba-kama ṣeḥuf ba-Maṣḥafa Kufālē ... Wa-la-Egze'etenahi Māryām astar'ayā ba-amsāla qeddus Gabre'ēl mal'ak kama yābserrā šeggawēhu ...), f. 145a.  
The last sentence is, of course, quoted from the Maṣḥafa kidān.
- (8) Ff. 151a-160a: Homily [dersān] in honor of St. Sureyāl.  
(For the 26th of Ṭerr). EMML 1835 (8).  
(Ba-sema Ab ... Dersān za-yetnabbab 20 wa-6 la-warḥa Ṭerr ba-ba'āla qeddus Asleyēryer, ze-we'etu Sureyāl, liqa

- malā'ekt, tenbelennāhu ... amēn. Zentu we'etu Sureyāl,  
liqa malā'ekt, za-tafannawa em-ḡaba Eg" ḡaba Noḡ ...)
- (9) Ff. 160a-168a: Homily [dersān] in honor of St. Fānu'ēl.  
(For the 3rd of Tāḡśās), EMML 1835 (9).  
(Ba-sema Ab ... Neṣeḥef dersān za-yetnabbab ama ba'ālu  
la-Fānu'ēl, mal'ak 'abiyy, liqa malā'ekt ... amēn. Zentu  
we'etu Fānu'ēl, liqa malā'ekt 'abiyy wa-kebur, za-ba'enti'ahu  
wa-ba'enta kāle'anihu liqāna malā'ekt yebē Hēnok ...)
- (10) Ff. 168a-182b: Homily [dersān] in honor of St. Afnin.  
(For the 8th of Ḥedār), EMML 1835 (10).  
(Ba-sema Ab ... Dersān za-yetnabbab ama ba'ālu la-liqa  
malā'ekt Afnin, 'abiyy wa-kebur, ama ... amēn. Zentu  
we'etu Ufānin, liqa malā'ekt, za-yebawwe' wa-yewazze' emenna  
bēta sebḥatiḡu la-Eg", za-ya'aqqeb manbara sebḥatiḡu ...)
- (11) Ff. 182b-188b: Homily [dersān] in honor of St. Raguel.  
(For the 1st of Maskaram), EMML 1835 (11).  
(Ba-sema Ab ... Neṣeḥef dersān za-yetnabbab ... ba-ba'āla  
Rāḡu'ēl, aḡadu em-ella yetaggehu malā'ekt qeddusān, za-  
ba'enti'ahu [yebē] Hēnok: Rāḡu'ēl 1 emenna malā'ekt qeddusān  
za-yetbēqqalo la-'ālam ...)
- (12) Ff. 188b-197b: Homily [dersān] in honor of St. Sāqu'ēl.  
(For the 5th of Ḥamlē), EMML 1835 (12).  
(Ba-sema Ab ... Dersān za-yetnabbab ... ba-ba'ālu la-Sarāqā'ēl  
yom; ze-we'etu Sāqu'ēl, mal'ak 'abiyy, liqa malā'ekt, em-ella  
yetaggehu malā'ekt qeddusān ... amēn. Ba-kama yebē Hēnok  
ba'enti'ahu: Farāqā'ēl [sic] 1, emenna malā'ekt za-diba  
manāfeta [sic] egwāla emaḡeyāw za-manāfest yaḡāṭṭe'u ...)  
(Zentukeē Hēnok za-weddus ba-megbāru wa-wekuf maṣeḡafu ba-  
Maṣeḡafa Kufālē kefelt wa-ba-maṣeḡafa Ḥawāreyāt ...),  
f. 193a.
- (13) Ff. 197b-205a: Homily in honor of the ordinary angels [Dersān  
za-a'elāf qeddusān malā'ekt].  
(For the 13th of Ḥedār). EMML 1835 (13).  
(... Seme'u, me'emanān, em-maṣeḡafa ḡeggu la-Šellus qeddus  
Amlākena 'ebaya kebromu la-teḡuhān malā'ekt, bezuhān ella  
iyyethwēllaqu, sabbāḡeyān emmuntu ...)  
(... Esma konu 'aqabta la-kWellu feṭrat, ba-kama nagaro  
mal'aka gaṣṣ la-Musē. Esma yebē Maṣeḡafa Kufālē: Esma  
ba-'elata qadāmit faṭara ella male'eta [sic] medr wa-māyāta  
wa-kWello manfasa za-yetla'ak qedmēhu, wa-malā'ekta gaṣṣeni  
wa-malā'ekta qeddāsē ...), f. 199ab.  
Ff. 203a-206b: Slightly damaged with water.
- (14) Ff. 205a-206b: Colophon.  
See EMML 1835 (14).

Copied by Gabra Māryām (f. 206a). The rest of the colophon, which identifies Abuna Zakkāreyās as the donor, agrees almost word for word with EMML 1835. Zakkāreyās is most probably Qasis Ḥaṣay Zakkāreyās

of the court of Emperor Zar'a Yā'eqob.

The manuscript was bought by Nāzrāwi, ff. 12b, 89a and passim.

Ff. 1a-2a scrawls.

F. 2b: title: Dersāna malā'ekt.

Ff. 15b-16a, 75b-76a and 172b-173a filmed twice.

## Monastery of Ḥayq Eṣṭifānos, Ambāssal, Wallo

Parchment, 30 x 27 cm., 165 + 1 ff., 3 cols., 35-37 lines, 7155 A.M.  
(= 1662-3 A.D.).

## OLD TESTAMENT SCRIPTURES

Ff. 4a-164a: Old Testament Scriptures:

- (1) Ff. 4a-24b: Genesis.
- (2) Ff. 25a-42a: Exodus.
- (3) Ff. 42a-55b: Leviticus.
- (4) Ff. 55b-73b: Numbers.
- (5) Ff. 73b-90b: Deuteronomy.
- (6) Ff. 90b-102b: Joshua.
- (7) Ff. 103b-114b: Judges.
- (8) Ff. 115a-116a: Ruth.
- (9) Ff. 118a-121a: Hosea.
- (10) Ff. 121a-123b: Amos.
- (11) Ff. 123b-125b: Micah.
- (12) Ff. 125b-127a: Joel.
- (13) F. 127ab: Obediah.
- (14) Ff. 127b-128b: Jonah.
- (15) Ff. 128b-129a: Nahum.
- (16) Ff. 129a-130a: Habakkuk.
- (17) Ff. 130a-131a: Zephaniah.
- (18) F. 131ab: Haggai.
- (19) Ff. 131b-135b: Zechariah.
- (20) Ff. 135b-136b: Malachi.
- (21) Ff. 136b-137b: Symbolic interpretations of:
  - (a) Miṭata berhānāta samāy, f. 136b.
  - (b) Gebra dabtarā "Tabernacle," f. 137a.
  - (c) Bēta maqdas "Temple," f. 137a.
  - (d) Manbara Salomon "Throne of Solomon," f. 137b.
- (22) Ff. 138a-146a: Daniel.
- (23) Ff. 148a-164a: Ecclesiasticus [Sirāk].

Varia:

- (1) Ff. 1b: Record of the establishment of a feast day of the Patriarchs of the Old Testament. Mentioned in the document are Abbā Salāmā (not to be identified with the Metropolitan) and a certain Nagada Krestos, whose baptismal name was Marqorēwos. The record is a copy of an older document. It was copied in 7155 A.M. (= 1662/3 A.D.) by Faqāda Krestos, one of the copyists of the manuscript.
- (2) Ff. 1b-2a: A record of land grant by Emperor Tēwoderos I (1413-1414) for the memorial feast of the Old Testament Patriarchs,

copied in the same hand as varia (1) above. The information concerning the production of the manuscript is rather interesting.

(La-zentu maṣṣḥaf za-aṣḥafo ba-śimata peppesennāhu Tanše'a Krestos wa-ṣaḥafihuni Faqāda Krestos) "The one who had this book copied was Tanše'a Krestos when he was a bishop; and the copyist was Faqāda Krestos."

It is possible, however, that the bishop referred to was not Tanše'a Krestos, but someone else whose name the copyist inadvertently omitted: (ba-śimata peppesennāhu [la ...]). The continuation of the note is dated in the reign of Bakkāffā (1721-1730). The copyist then concludes by listing the books he has copied (for the church). The note, due to erasure, is in most cases very difficult to read.

- (3) F. 2b: Names of Old Testament personalities, children of famous families, kings, rulers, etc.
- (4) F. 2b: The meaning of the word orit.
- (5) F. 146b: 13 lines from the history of Susanna, Dan. 13.
- (6) F. 164b: Inventory of church furnishings, including books, made on Genbot 29, 1952 E.C. (June 6, 1960 A.D.). Included in the list of books are:

Gadla Eṣṭifānos.

Šer'ata Bēta Krestiyān.

Sebteyānos (sic), probably EMML 1946.

Dersāna asgabe'ot (sic), probably EMML 1763.

Marḥā ewwer, probably EMML 2063.

Dersāna malā'ekt, EMML 1835 or 1841.

Dersāna sanbat.

Copied by many hands, including that of Fequra Māryām (f. 90b). The manuscript was purchased by Tādēwos, f. 73b; prayers for him 55b, for his son Walda Dāwit, f. 116a and for his father Naq'ā Tebab, f. 164a.

F. 3b: Title and identification of the manuscript.

Ff. 3a, 116b-117b, 147ab and 165ab blank.

Ff. 24b-25a, 50b-51a, 98b-99a, 123b-124a and 135b-136a blank.

## Monastery of Hayq Estifānos, Ambāssal, Wallo

Parchment, 30 x 19 cm., 131 ff., 2 cols., 34-39 lines (ff. 91b-92a: 49 lines), 14-15th c.

## SYNODICON

Ff. 3a-130b: Synodicon [Sinodos].

Incomplete. See EMML 1189.

- (1) Ff. 3a-39b: Decrees of the Apostles.

EMML 1189 (a) (1).

- (a) Introduction and index of decrees, f. 3a.

(Ba-sema Ab ... Neqam [sic] ba-rade'ēta Eg" wa-ba-šannāy  
hebrat ba-šeḥifa Sinodos za-abaw Ḥawāreyāt qeddusān,  
za-šar'u la-arte'o Bēta Krestiyān qeddest ...)

- (b) The decrees, 71 in number, f. 4b.

This section is traditionally quoted by its incipit,  
Tafaššeḥu weludena.

The decrees between numbers 37 (f. 16b) and 41 (f. 24a) are  
a series of short prayers and are not numbered. Additional  
prayers are indicated at the end: (Ṣalota nagh. Qadā[mi]  
enza Nā'akk<sup>Weto</sup> wa-Ṣawātewhi ba'enta duyān anbeb), f. 39b.

- (2) Ff. 39b-46a: Decrees of the Apostles given through Clement.

EMML 1189 (a) (2).

- (a) Introduction and index of decrees, f. 39b.

(Ba-sema Ab ... Sinodos za-Bēta Krestiyān za-wahabewwā  
Ḥawāreyāt ba-eda Qalēmenṭos qadimu, za-la'akewwo ...)

- (b) The decrees, 56 in number, f. 39b.

The index of decrees has 58 with number 57 given to two  
decrees.

- (3) Ff. 46b-56b: Decrees [Abṭelisāt] of the Apostles as reported  
by Clement for St. Peter.

81 in number, EMML 1189 (a) (5).

This section is traditionally referred to by the name Abṭelisāt.

(Ba-sema Ab ... Zātti ye'eti sinodos za-Ḥawāreyāt qeddusān,  
wa-ye'eti zēnawa Qalēmenṭos ba'enta Pēṭros, mamheru, wa-  
ye'eti tessammay Ebleṭesāt ... Ebṭelis 1: Yenaggeranna  
ba'enta za-yedallu sefna yahallewu ēppis qopposāt ...)

- (4) Ff. 56b-62b: Decrees of St. Peter given to Clement when he  
asked him.

Not numbered but clearly divided.

- (a) Introduction, f. 56b.

(Ba-sema Ab ... Neqaddem neṣṣaf [ba-'enta] ḥayl wa-ta'ammer  
[za-ar'aya] Eg" la-be'zu' Pēṭros, re'esa Ḥawāreyāt,  
za-tawaffaya em-ḥaba liqu marāḥuta ṣedq, kama yeftāḥ  
... O-waldeya Qalēmenṭos, ba-kama anta ye'ezē tessē'alanni  
lita, ana amēhā tasa'alkewwo la-Egzi'eya wa-Amlākiya)

- (b) That the clergy should not make accusations against their colleagues before rulers, f. 56b.  
(Nagar za-Qalēmentos. Eppis qoppos, wa-emmahī qasis, wa-emmahī diyāqon, za-yāstawāddi bišo ba-‘amaṣā ḥaba nagašt wa-makwānent ...)
- (c) A letter concerning baptism, f. 58a.  
The letter (anonymous) is presumably a reply to a question concerning the baptism conferred by dissidents.  
(La-fequrān aḥaw. Feṣṣeḥā ba-medra kWellena halliwana, fequrān aḥaw, anbibana maṣeḥaf za-tafannaw em-ḥabēkemu ba’enta em-ḥaba ‘elewān za-yemasselomu taṭamqu, gabi’omu ḥaba enta lā‘ela kWellu Bēta Krestiyān enta ye’eti aḥatti, gebr yeṭṭamaqu ba’enti’ahomu la-elluhi ...)
- (d) Concerning charisms, ordinations and the ordering of the Church, f. 60a.  
(Ba’enta saḡgāt wa-śimatāt wa-ḥeggagā za-Bēta Krestiyān, šer‘at em-ḥaba Qalēmentos. Za-Eg" Madḥanina I" K" za-ba-śannāy amleko ...)
- (5) Ff. 63a-69b: Decrees of the Apostles as written down by Clement. 30 in number. EMML 1189 (a) (4).  
This section is traditionally quoted by its incipit, Em-deḥra ‘arga.  
(Zentu sinodos maṣeḥafa zēnāhomu la-Ḥawāreyāt burukān, em-deḥra ‘arga Egzi’ena wa-Amlākena Krestos, za-azzazu Sinodos, za-ṣaḥafa Qalēmentos ba’enta Ḥawāreyāt, ba-kama šar‘u la-Bēta Krestiyān ...)
- (6) Ff. 69b-70b and 79a-88b: Canons [qannonā] of the Apostles as reported by Clement. 80 in number. Incomplete at the end. EMML 1189 (a) (5).  
(Ba-sema Ab ... Zātti ye’eti sinodos za-Ḥawāt [sic] qeddusān, wa-ye’eti zēnawa Qalēmentos ba’enta Pētros, memheru, wa-ye’eti tessamay Ebleṭest [but the individual canons are called (qannonā)] ... Qannonā ba’enta śimata ēppis qoppos ...)
- (7) Ff. 71a-77a: Decrees of the Apostles as given individually or together.  
This section is traditionally referred to as Sem‘on qananāwi, EMML 1189 (a) (b).  
St. Simon the Zealot [qananāwi], f. 71a.  
Sts. Matthew and Simon, f. 72a.  
St. Paul, f. 72a.  
Sts. Peter and Paul, f. 72a.  
Sts. Paul and James, 3 in number, f. 72b.  
The Apostles, 15 in number, f. 73a.  
St. Paul, f. 75a.
- (8) Ff. 77a-78b and 89a-92a: Ordinances [šer‘at] of the Apostles sent to the Gentiles with Clement.

81 in number. The leaf that should follow f. 78 and precede f. 89 is missing.

EMML 1189 (a) (7).

(Šer'ata Ḥawāreyāt mesla Qalēmentos, za-tafannawa la-aḥezāb, ḥegga Bēta Krestiyānāt. Ēppis qoppos enka yessayam ...)

- (9) Ff. 92a-96b: Canons of the Council of Nicea.

EMML 1189 (b) (5).

(a) Introduction and index of canons, f. 92a.

(Zentu sinodos za-māḥebara qeddusān 310 wa-8 za-šar'u ba-Neqāyā, 20 qannonā ...)

(b) The canons, 20 in number, f. 92a.

- (10) Ff. 96b-110b: Decrees of the Council of Nicea.

EMML 1189 (b) (6).

(a) Introduction and index of decrees, f. 96b.

(Zentu sinodos za-318 retu'āna hāymānot za-šar'u ba-māḥebar 'abiy ...)

(b) The decrees, 84 in number, f. 98a.

- (11) Ff. 111a-121a: Decrees of St. Peter which he wrote to Clement.

EMML 1189 (a) (3).

(Zentu sinodos za-Qalēmentos, za-ṣaḥafa Pētros

rad', re'esa Ḥawāreyāt, za-nagara ba-Egzi'ena I" K".)

Some are unnumbered; and some others are numbered in a dis-

orderly fashion: 5th decree: f. 115a; 4th decree: f. 116a;

50th decree: f. 118a; 51st decree: f. 118a; 68th decree: f. 120a;

and 67th decree: f. 120b.

- (12) Ff. 121a-125b: Decrees of the Council of Neocaesarea [za-Nasāreyā].

EMML 1189 (b) (3); but here they are 20 in number.

- (13) Ff. 125b-126b: Decrees of the Council of Sardica [za-Sārdeqē].

Incomplete, only 9 of the decrees. EMML 1189 (b) (10).

- (14) Ff. 127a-130b: A collection of unnumbered penitential canons.

(Ba-sema Ab ... Ṣaḥafna qannonā za-yetnaggar la'ela k'wellu za-yetnassāḥ ba'enta ḥaṭi'atu, wa-emmani ba'enta Krestiyānāwi qatala, iyyāqlelu em-nesseḥahu. Qannonā. Emma-bo sab' za-qatala em-azmādiḥu)

#### Varia:

- (1) Ff. 1a-2b: Fragment from the Miracles of Jesus [Ta'ammera Iyyasus].

- (2) F. 131ab: Fragments from Acts of the Apostles, Acts 1, 10-20, 3, 2-5 and 3, 12-13.

Many folios are stained with water; ff. 41a and 126b-131b are partially illegible.

Ff. 10b-11a, 57b-58a and 98b-99a filmed twice.

## Monastery of Ḥayq Estifānos, Ambāssal, Wallo

Parchment, 29 x 24 cm., 220 ff., 2 cols., 30-32 (but mostly 31) lines, 16th c.

## ACTS OF SAINTS AND MARTYRS

Ff. 2a-220b: Acts of Saints and Martyrs [Gadla samā'tāt].

- (1) Ff. 2a-21b: Combat [gadl] of St. Anthony [Enṭons], the father of monasticism.  
Probably Wright (B.M.) CCLVI, 13, p. 165 and Chaîne (D'Abbadie), no. 31, 1, p. 19.  
([...Enṭo]ns šannāya qāḥwa gabarkemu [...] westa Gebš manakosāt za-we'etu [...] mesla kebr zāmākemu wa-[...] kemu menētāt wa-sema manakosāt ...)  
The right side of the first column is darkened. The gadl is apparently composed in response to a written request to the author to write the life of the saint (Ansa enza našā'ku mašeḥafa za-ṣaḥafkemu ḥabēya ...), f. 2a.  
Louis Leloir is apparently editing the text.
- (2) Ff. 22a-23a: History of Paul, disciple of Anthony.  
Paul [Pāwlos], the farmer, entered the monastic life at the age of sixty, when he discovered that his beautiful wife had a lover.  
(Za-Pāwlos rad'a Abbā Enṭons. Wa-we'etu ḥaqqalawi [sic] be'esī we'etu wa-tegbertu wafr wa-yawwāḥ ṭeqqa. Wa-awsaba be'esita šannāyta ṭeqqa wa-ekkit ba-gebra ge'ezā, wa-bezuḥa mawā'ela taḥaṭṭe' wa-te'ēbbes ...)
- (3) Ff. 23a-24a: The commandments of St. Anthony to his disciples.  
(Te'ezāza abuna qeddus Enṭons la-daququ, ṣalotu tahallu meslēna, amēn. Mannu yekl yetnāgar ba'enta temhertāt māḥeyawit za-la-abuna ...)
- (4) Ff. 25a-30a: Combat of St. Paul the first hermit [Gadla Pāwli], by St. Athanasius.  
(For the 2nd of Yakkātīt), EMML 1840 (1).  
(Ba-sema Eg" faṭāri, ḥeyāw, nabābi. Bārek Egzi'o. Gadla [sic] za-qeddus Abbā Pāwli, qadāmiḥomu la-bāḥetāwiyān em-deḥra Eleyās nabiyy wa-Yoḥannes Maṭmeq, lak'a abuna qeddus Atnāseyos, liqa pappasāt [sic] za-Elaskendereyā ...)
- (5) Ff. 30a-38b: History [gadl] of Longinus, Abbot of the Monastery of Dabra Māḥew.  
(For the 2nd of Yakkātīt), EMML 1826 (3) and 1840 (2).
- (6) Ff. 38b-42a: Combat [gadl] of Abbā Abbelo.  
(For the 5th of Yakkātīt), EMML 141 (5) and 1480 (3).  
Colophon, f. 42a: (Wa-yeṣaggewo Egzi'ena I" K" meslēhu kefla wa-resta la-abuna pappas [sic], Abbā Salāmā, ba-mangeṣtu mesla liqāna pappasat [sic] ...)
- (7) Ff. 42b-74b: Combat [gadl] of Abbā Barsomā the Syrian.  
(For the 9th of Yakkātīt), EMML 1840 (6).

- (8) Ff. 75a-101a: Combat [gadl] of Severus of Antioch, by "St. Athanasius."  
(For the 14th of Yakkātīt), EMML 1840 (7).
- (9) Ff. 101a-114b: Combat of St. Paphnutius [gadl za-abuna qeddus, Abbā Babnūdā].  
(For the 15th of Yakkātīt), EMML 1840 (8).
- (10) Ff. 114b-136b: Combat of St. Macarius [Gadla ab qeddus, Abbā Maqāreyos].  
(For the 27th of Maggābit).  
(Ba-sema Ab ... Newaṭṭen ba-rade'ēta Eg" wa-sena mesterkāb ṣeḥifa gadla ab qeddus, teruf, fadfāda bezu'āwi, kokab mabrehi westa aṣnāfa 'ālam, sadādi [for sadādē?] sayṭānāt wa-ṣenu' ba'enta gabira gadlāt wa-kaṣutāt, ab abaw neṣuḥān, mazgaba qeddesennā wa-menkWe[se]nnā ba-sebḥat wa-kebr, nabiyy ba-amān ḥawārē fenota tefṣeḥt, Abbā 'abiyy Maqāreyos ...)  
The inner edges of some folia are stained with water.
- (11) Ff. 136b-143a: Anonymous homily on Zosimus [Zowsimās], the Palestinian monk.  
(For the 9th of Miyāzyā)  
(Ba-sema Eg" faṭāri, ḥeyāw, tanāgāri. Neqdem ba-rade'ēta Eg" wa-ba-ḥirutu neṣḥaf zēnāhomu la-bezu'āwiyān abaw ḥeruyān Esrā'elāwiyān, barakatomu te'qabanna ... O-ḥezb neṣuḥān, seme'u zanta zēnā mankerta, wa-albo za-ya'abbi emennēhā wa-i-za-yetnākkarā ... Seme'u zanta zēnā 'abiyya wa-keberta wa-sebḥata, wa-za-mele't emenna kWellu terufāt manfasāwit, za-baqWā'it la-za-yesamme'ā wa-yegabber kiyāhā, za-mele't emenna kWellu tefṣeḥt wa-ḥaṣṣēt, za-kaṣata Eg" Amlāk ba-sāhlu wa-ba-mepratu la-ab qeddus, manakos neṣuḥ wa-masta'aggēs bāḥtāwi, Abuna Zowsimās, za-yenabber ba-gadāma Yordānos ...)
- (12) Ff. 143b-173a: Combat [gadl] of St. Theodore, disciple of Abbā Pachomius.  
(For the 2nd of Genbot)  
The story is reported to the anonymous writer by Abbā Horsebāsē, who knew Tēwoderos and Aṭrābis in person (f. 172b).  
(Ba-sema Ab ... Ama 2 la-Genbot, gadl za-Abuna qeddus Tēwoderos buruk, liqa manakosāt za-Dāwnāsā, rad'a Abbā PakWmis ... Wa-soba kona ba-sanuyu em-mawā'el em-za-a'erafa Abuna PakWmis, maṣ'u aḥaw ella fannawomu ḥaba Ansemnē kama yetqabbalewwo la-Abuna Aṭrābeyos, rakabewwo westa 'abiyy dawē ...)
- (13) Ff. 173a-179b: Combat of Macarius the priest of Alexandria [Gadla qeddus Abbā Maqārs].  
(For the 6th of Genbot)  
Narrated by an eyewitness (... wa-re'iku emenna megbārātiḥu ...).  
(Ba-sema Ab ... Neqaddem ba-rade'ēta Eg" neṣeḥef [sic] gadla qeddus Abbā Maqārs Eskenderāwi wa-zēnāhu ... Newaṭṭen enka neḥna ye'ezē tazkāra Abbā Maqārs ...)

- (14) Ff. 179b-189a: Homily and combat [dersān wa-gadl] of Yārēd, the musician.  
(For the 10th of Genbot)  
Edited by Conti Rossini, *Vitae Sanctorum Antiquiorum*, I. *Gadla Yārēd seu Acta Sancti Yārēd*, CSCO, vol. 27, script. aethiop., series altera, t. XVII, (1904), pp. 3-31.  
(a) Ff. 179b-183b: Homily [dersān].  
(b) Ff. 184a-187b: Combat [gadl].  
(c) Ff. 188a-189a: The two miracles.
- (15) Ff. 190a-193a: Anecdotes of St. Arsenius [em-zēnātihi la-qeddus Arsāneyos] taken from the *Maṣṣḥafa Barādisos*.  
(For the 13th of Genbot)  
Arsenius lived when Theophilus [384-412] was Patriarch of Alexandria.  
(Ba-sema Ab ... Ne'ehez ba-rade'ēta Eg" neṣṣaf za-yānabbero Maṣṣḥafa Barādisos em-zēnātihi la-qeddus Arsāneyos, za-yetnabbab ama 10 wa-3 la-warḥā Genbot ... amēn. Tabehla esma eḥ<sup>w</sup> maṣ'a ḥaba Arsāneyos wa-yebēlo: Esma ḥellināt ...)  
Colophon, f. 193a: (Wa-aṣṣafā abuna, ab kebur, Abbā Salāma pappasena, [sic] berhānā, wa-māhetotā, wa-be'lā, wa-mazgabā, wa-kebrā la-beḥera Iteyoppeyā ...)
- (16) Ff. 193b-203b: Homily by Athanasius, Patriarch of Alexandria, on Pachomius the Archimandrite.  
(For the 14th of Genbot)  
(Ba-sema Ab ... Dersān za-anbaro labāsē Amlāk, walda abaw ḥawā'eyāt, liqa ēppis qopposāt, bezu' Abbā Atnāseyos, baṭreyārḳ za-Ela-eskendreyā, za-darasa ba-'elata tazkāru la-be'esi nabiyy, mamhera ḥegg za-manakosāt, Abbā Pak<sup>w</sup>mis, aba māhebarāt, akko la-Dawnāsā bāhetitu, da'emu la-kWelluni 'ālam. Wa-soba sam'a za-kama a'erafa we'etu ...)  
Colophon, f. 203b: (Za-astahamama ba-a'elewotu abuna, Abbā Salāmā pappasena [sic], māhetot za-ba-amān wa-ṣewa lessuḥān, yemḥarro Eg" ...)
- (17) Ff. 203b-205b: History of John of the Golden Gospel [Zēnāhu la-ḥēr Abbā Yoḥannes ḥeruy, za-aṭraya Wangēla za-warq].  
(For the 17th of Genbot)  
(Ba-sema Ab ... Zēnāhu ... Wa-hallawa aḥadu be'esi ba-hagara Romē em-'abbayta neguś za-semu Kesnāfer, wa-be'esitu enta semā Enderonā. Wa-ba'l we'etu be'esihu ...)
- (18) Ff. 206a-210a: Combat [gadl] of Abbā Abrehām and Abbā Gargā, by Zakkāreyās, Bishop of Sekwā.  
(For the 18th of Genbot)  
(Ba-sema Ab ... Ama 'aśuru wa-samunu la-Genbot, gadl za-mele't kWellō mankerāta wa-fedfedennāta za-la-abawina za-ba-amān bezu'āwiyān, Abbā Abrehām wa-Abbā Gargā, manakosān lebusāna Manfas za-emenna dabr qeddus, Dabra Abuna Maqārs, za-we'etu madālewa albāb, laka'ā Abbā Zakkāreyās, ēppis qoppos za-hagara Sekwā; sa'alewwo aḥāw mafqareyāna Amlāk kama yegbar zanta, wa-kona 'eraftu ... amēn. Bezuḥa gizē kona ṣaḥafkemu ...)

- (19) Ff. 210b-220b: Combat [gadl] of Abbā Amoni of Dabra Tonā.

(For the 20th of Genbot)

(Ba-sema Ab ... Gadl za-qeddus wa-bezu' wa-teruf ba-k<sup>W</sup>ellu  
gebr, mastagādel taḥarāmi, baḥetāwi [sic] za-ba-amān, nabiyy,  
abuna Abbā Amoni za-Dabra Tonā, za-faṣṣama gadlo qeddusa ...  
K<sup>W</sup>ellu za-yefaqqed kama yaḥyaw ... Kona enza we'etu heḡān,  
za-we'etu be'esē Eg", Abbā Amoni ...)

Some saints without gadl or dersān are commemorated with their  
feast days indicated in the upper margins:

Awlogi anbasāwi, "Eulogius the friend of the lions, 11th  
of Yakkātīt, f. 74b.

Abunāfer, 25th (of Maggābit), f. 114a.

Askanāfer, 19th (of Maggābit), f. 114b. There are other  
notes on f. 114b, but they are not sufficiently legible  
for identification.

Ama 10 wa ... la-Maggābit, seddata

Ama 10 wa-5 gā[s ... Esken]deros, f. 136b.

Yohannes Afa Warq (John Chrysostom), 12th of Genbot, f. 189b.

Varia:

- (1) F. 1a: A rhyming hymn of 5 lines which is poorly legible.  
(Za-yeseḥeb kawākebta ba-zanabu ...)
- (2) F. 173a: The two entries, i.e. varia (1) and (2) of EMML 1837  
joined into a single note.

Copied by Sirāk for Māteyās (f. 23a) and Yesḥaq (210a).

Ff. 1b and 24b blank.

Ff. 97a, 129b-130a, 179b-180a filmed twice.

Ff. 178b-179a filmed three times.

EMML Pr. No. 1845  
Private library of Marigētā Ḥaddis Lessānu,  
quarter of Makākkalaññā, Addis Ababa

- 1) Ff. 1a-137b: Me'rāf.
- 2) Ff. 137a-139a: Times during the year when rogation prayers should be said [Qamara meḥellā].
- 3) Ff. 139a-140a: Schematic indication of Gospel lessons for different occasions during the year. -- 1930/6 A.D. (Haile Selassie I, Metropolitan Cyril V and Bishop Pēṭros, who was executed during the Italian occupation).

EMML Pr. No. 1846  
Private library of Marigētā Ḥaddis Lessānu,  
quarter of Makākkalaññā, Addis Ababa

- 1) Ff. 1a-14b: Selected phrases from the Zemmārē where the chant is variable [Anqasha zemmārē]. -- 20th c.

Private Library of Mamher Afa Warq Gabra Šellāsē,  
Enṭoṭṭo, Addis Ababa

Paper, 30.5 x 20 cm., 82 + 12 ff., 2 cols., 32 lines dated (ff. 1a and 2a)  
1937 E.C. (= 1944/5 A.D.).

AMHARIC COMMENTARY ON:  
ISAIAH, DANIEL AND JUBILEES

- 1) Ff. 2a-60b: Amharic commentary on Isaiah.  
There are the following gaps in the text:  
Ff. 27b-29b (Isa. 26,9-24); 40ab (Isa. 38,9-19); and 49a (Isa. 49,24).
- 2) Ff. 66b-77a: Amharic commentary on Daniel.
  - (1) Ff. 60b-63a: Introduction.
  - (2) Ff. 63a-64b: The book of Susanna.
  - (3) Ff. 64b-77a: Chapters 1-12.
  - (4) F. 77a: Chapter 13 or Bel and the Dragon.
- 3) Ff. 77b-81b: Amharic commentary on Jubilees 1,1-4,13.

Copied by the owner, Mamher Afa Warq Gabra Šellāsē (ff. 1a and 2a).

F. 1a: title and note of ownership by the owner.

Ff. 28a-29a, 68b and 82ab blank.

Ff. 45b-46a, 55b-56a and 59b-60a filmed twice.

Private library of Mamher Afa Warq Gabra Šellāsē,  
quarter of Enṭoṭṭo, Addis Ababa

- 1) Ff. 2a-112a: Filekseyus.
- 2) Ff. 112a-118b: Anaphora of the Virgin Mary by Cyriacus of Behensā  
[Qeddāsē Māryām].
- 3) Ff. 118b-119a: Amharic introduction to the Fetḥa nagašt. -- 1944  
E.C. (= 1951/2 A.D.).

Private Library of Mamher Afa Warq Gabra Šellāsē,  
Enṭoṭṭo, Addis Ababa

Parchment, 19.5 x 18.5 cm., 168ff., 2 cols., 18 lines, 19th c.

## ARAGĀWI MANFASĀWI

Ff. 4a-167b: The Writings of the Spiritual Elder (John Saba) [Aragāwi manfasāwi].

Wright (B.M.) LIV, 8, pp. 35-37; EMML 1387-4 and 1937.

(a) F. 4a: Introduction.

(Ba-sema Ab ... wa-ba-rade'ētu ewaṭṭen šəḥifa maṣəḥaf za-Aragāwi šādeq manfasāwi za-yebē ba'enta habtāt amlākāwiyāt, wa-ḥewwāšē šaggā enta yefēnnawā Eg" la-nuzāzē bāḥetāwiyān wa-la-tadlāhomu; wa-ba'enta rā'eyāt manfasāwiyāt wa-a'emero ḥebu'at; wa-ba'enta ḥellināt, wa-ḡab'a sayṭānāt wa-tagādelo za-yekawwen [MS. za-yekayewen] meslēhomu; wa-ba'enta faliṭa megbār za-šannāy wa-za-'ekkuy; wa-ba'enta šer'atāt, wa-megbār terufāt wa-šalotāt; wa-'ādi ba'enta a'mero Eg" wa-meštirāta 'ālam ḥaddis. Šalot. O-Krestos, Walda Eg" ḥeyāw, wa-kešet a'eyyenta lebbena kama nelabbu anbebo maṣāḥeftika, amēn. Anta ba-bayleka za-tānašše'omu ... amēn)

(b) Ff. 4a-101b: The 35 homilies [dersānāt].

Numbered irregularly and incorrectly.

- (1) (Ba'enta anqeho, wa-'uqābē wa-tarāḥeqo em-hakkāyān), f. 4a.
  - (2) (Ba'enta lebbāwē za-Manfas Qeddus), f. 9b.
  - (3) (Ba'enta rā'eyāt [sic] manfas enta tetwahab), f. 10b.
  - (4) (Ḥawwāšē ma'āreg qadāmāwit), f. 11a.
  - (5) (Ma'āreg mā'ekalāwit), f. 12a.
  - (6) (Ma'ārega feṣṣāmē), f. 13a.
  - (7) (Ba'enta sayṭāna zemmūt), f. 17a.
  - (8) (Ba'enta sayṭāna šarif), f. 21b.
  - (9) (Ba'enta ma'āt, wa-ba'enta zengā'ē wa-ba'enta te'bit), f. 24a.
  - (10) (Ba'enta feqr enta yāre'eyewwā malā'ekt neṣuḥān la-nequḥana lebb], f. 25a.
  - (11) (Ba'enta rā'eyāt manfasāwiyāt), f. 27a.
  - (12) (Ba'enta kama imaftew la-mannuhi yehmeyewwomu la-abaw qeddusān), f. 31b.
  - (13) (Ba'enta aḥāw ella ta'aḥazu), f. 33a.
  - (14) (Ba'enta šalot, wa-ba'enta ḥayla ṭabāye'āt manfasāwiyāt), f. 35a.
  - (15) (Ba'enta 'aqiba ḥellināt za-af'a wa-za-west, wa-ba-ment yet'aqqabu), f. 41a.
  - (16) (Ba'enta mot za-yekawwen em-faqāda zentu 'ālam, wa-ba'enta ḥeywat enta temaṣše' em-ḥaba Māḥeyawē 'ālamāt), f. 45a.
- This section has a question [ḥatatā], f. 45b, and an answer [tašawāwo (sic)].

- (17) (Ba'enta šena mogas em-ḥaba Eg [= Egzi'abḥēr]), f. 47a.
- (18) (Ba'enta a'mero habtāt ella yetwahabā em-Egzi'abḥēr), f. 48a.
- (19) (Ba'enta meṣṭira 'ālam ḥaddis), f. 49a.  
This section has a question [tase'elo], and an answer,  
f. 51a.
- (20) (Ba'enta ankerō astar'eyota sebḥata Egzi' ba-westa nafs).
- (21) (Ba'enta Šellus qeddus, enta ye'eti neṣṣārē akālāt za-  
yesaggedu lottu, wa-tetkaśat ba-meḥrat la-ḥellinā  
bāḥetāweyān), f. 52b.
- (22) (Ba'enta ḥabtāt za-Manfas Qeddus enta tetwahab la-ella  
yetnāzzazu ba-anbebota Egzi'abḥēr), f. 54b.
- (23) (Ba'enta ṭā'ma nuzāzē), f. 60a.
- (24) (Ba'enta guyay em-'ālam), f. 64a.
- (25) (Anqeho wa-wehiba mekr ba'enta nesseḥa nešeḥt), f. 66b.
- (26) (Ba'enta ta'āwqo astar'eyota Krestos Amlākena), f. 68b.
- (27) (Wa-lottu kā'eba dersān. 1 'eḡu em-aḡaw ṣaḡafa zanta  
wa-rassayo ba-qedmēhu), f. 70b.
- (28) (Wa-kā'ba za-Aragāwi qeddus la-za-ḥaśaśa eḡuhu emennēhu  
kama yāre'eyo za-kama effo yetkahal la-neśšeḥa, kama tānšeḥ  
wa-tāṭri nafs[a] enta qWaslat wa-rak<sup>W</sup>sat ba-ḡaṭi'at deḡra  
ledatā em-ṭemqata krestennā qeddest), f. 71b.
- (29) (Rā'ey za-astar'ayo la-aḡadu be'esi soba qarba kama yeqaddes  
meṣṭira), f. 77a.
- (30) (Wa-'ādi za-qeddus ba'enta fekkārē yebēlanni ba'enti'ahu),  
f. 78a.
- (31) (Ba'enta za-kama effo yekawwenomu ṣemmāwē wa-baq<sup>W</sup>e'ēta  
la-nesseḥa neḡuḡān, wa-za-kama yāṭaffe' hakēt la-ṣāmā  
menkusennā), f. 78b.
- (32) (Ba'enta feqr wa-ba'enta feqra Egzi'abḥēr, wa-em-aytē  
tetwaṭṭan ba-diba be'esi), f. 80a.
- (33) (Ba'enta anbebo za-astahamemo Egzi'abḥēr, wa-za-kama  
albo za-yālē'elo la-sab' ḡaba naṣṣerota le'ula sebḥat  
ba-za-yetfēśśāḥ bottu zalfa wa-yerēsseyo dellewa kama  
yekun māḡedara), f. 86a.
- (34) (Ba'enta naṣṣerota Egzi'abḥēr, wa-za-kama yetkahallo la-sab'  
ba-amṭāna ḡaylu re'eya zi'ahu), f. 89b.
- (35) (Ba'enta zammero wa-ṣāḡq ba-tazakkero Egzi'abḥēr), f. 98a.

(c) Ff. 101b-153a: 49 letters [Fennāwē male'ekt].

EMML 1937 (c).

With the exception of the 4th letter, all are numbered regularly and correctly. In Wright, *Ibid.*, p. 37, there are only 45.

- |           |         |     |         |
|-----------|---------|-----|---------|
| 1.        | f. 101b | 7.  | f. 109a |
| 2.        | f. 102b | 8.  | f. 110a |
| 3.        | f. 104b | 9.  | f. 110a |
| 4. [MS:3] | f. 105a | 10. | f. 110b |
| 5.        | f. 107a | 11. | f. 112a |
| 6.        | f. 108b | 12. | f. 114b |

- |             |                   |             |
|-------------|-------------------|-------------|
| 13. f. 115a | 26. f. 126b       | 37. f. 137b |
| 14. f. 115b | 27. f. 127a       | 38. f. 141b |
| 15. f. 118a | 28. f. 127b       | 39. f. 141b |
| 16. f. 118b | 29. f. 128a       | 40. f. 142a |
| 17. f. 119b | 30. f. 128b       | 41. f. 142a |
| 18. f. 121a | 31. f. 129a       | 42. f. 143a |
| 19. f. 123a | 32. f. 129b       | 43. f. 144a |
| 20. f. 123b | 33. f. 130b       | 44. f. 144b |
| 21. f. 123b | 34. f. 131b       | 45. f. 147a |
| 22. f. 123b | 35. f. 132b       | 46. f. 148a |
| 23. f. 124b | 36. f. 134a (with | 47. f. 148a |
| 24. f. 125b | three prayers:    | 48. f. 148b |
| 25. f. 126b | f. 137ab)         | 49. f. 149a |
- (d) Ff. 153a-166a: Three homilies on the heads of knowledge [ba'enta are'esta a'mero].
- (1) (Nāhu mašarata qālena Egzi'ena Iyyasus Krestos), f. 153a.
  - (2) (Em-kamassa manglesta Egzi'abḥēr hallawat ba-wesaṭēna), f. 160b.
  - (3) (Nāhu berhān za-albottu zamana), f. 164b.
- (e) Ff. 166a-167b: Correspondence with his brother.
- (1) The letter of the Spiritual Father to his brother, f. 166a. (Male'ekta Aragāwi qeddus ḥaba eḥuhu ba-šegā, za-hallo yenabber ba-Dabra Kenbeyos. A'mer, o-eḥweya, kama ṣaḥafku laka ...)
  - (2) The petition of Yoḥannes John, the brother of Aragāwi, to the readers of the writings which he had collected, f. 166b. (Se'lata eḥuhu ba-šegā la-qeddus Aragāwi, za-ṣaḥafā enza yāṭēyyeq za-kama effo kona mekneyāta ṣeḥfat la-zenta maṣeḥaf qeddus ...)

Varia:

- (1) F. 2a: Monastic rules uttered by one of the Fathers. (Yebē aḥadu em-abaw qeddusān: Tazakkiro daḥrita [sic] 'ālam, manakos eyyegbā [sic] diba azmādiḥu, wa-yehdeg abbāhu wa-emmo ...)
- (2) F. 2b: Introduction to the Aragāwi manfasāwi in a crude hand and in a crude Amharic.

Note of ownership by Afa Warq Gabra Šellāsē, f. 3b.

F. 1b: Notes on the Aragāwi Manfasāwi.

Ff. 1a, 3b and 168a blank.

Ff. 4b-5a, 17b-18a, 76a, 75b-76a, 86b-87a, 96b-97a, 105b-106a, 111b-112a, 113b-114a and 163b-164b filmed twice.

Private library of Mamher Afa Warq Gabra Šellāsē,  
quarter of Enṭoṭṭo, Addis Ababa

- 1) Ff. 2a-3b: Catalogue of heresies, in Ge'ez [Nagara seṭtatomu la-manāfeqān] (= EMML 1202-5 (7)).
- 2) Ff. 5a-116b: Spiritual writings of Isaac of Nineveh [Māri Yesḥaq].
- 3) Ff. 116b-117b: The second of the five chapters on the heresies found in the Mazgaba hāymānot (= EMML 1202-5 (6b)). -- 1946 E.C. (= 1953/4 A.D.).

Private Library of Mamher Afa Warq Gabra Šellāsē,  
Enṭoṭṭo, Addis Ababa

Paper, 19 x 12 cm., 254 + 12 ff., 2 cols. (3a-27b and 233ab: 1 col.), 35-38 lines (ff. 3a-38a: 18 lines, ff. 54b-56a: 35 and 54 lines, ff. 228b-232b: 52 lines and 235b-244b: 45-49 lines), dated (f. 254b) 16th (or 17th, not clear) of Yakkātīt, 1935 E.C. (= 23rd or 24th of Feb. 1943 A.D.).

AMHARIC COMMENTARY ON THE PSALTER

Ff. 3a-254b: Amharic commentary on the Psalter [Tergwāmē Dāwit].

- (1) Ff. 3a-207a: 151 Psalms of David.
- (2) Ff. 208a-233b: 15 biblical entries.
- (3) Ff. 235a-254b: Song of Songs of Solomon.

F. 1a: "Old (Testament)" [Beluy]; an erroneous title.

F. 2a: Note of ownership by the owner, Mal'aka Gannat Afa Warq Gabra Šellāsē.

Ff. 1b-2a, 207b and 234ab blank.

Ff. 19b-20a, 33b-34a, 58b-59a, 72b-73a, 77b-78a, 86b-87a, 100b-101a and 131b-132a filmed twice.

EMML Pr. No. 1852  
Enṭoṭṭo Kidāna Meḥrat (Church of the Pact of Mercy at Enṭoṭṭo),  
Addis Ababa

- 1) Ff. 3a-251b: Synaxary for the months from Hedār to Yakkātīt. --  
Early 20th cent.

EMML Pr. No. 1853  
Enṭoṭṭo Kidāna Meḥrat, Addis Ababa

- 1) Ff. 2a-252a: Synaxary for the months from Ḥamlē to Teqemt.  
Varia: Poetic colophon, Za-aqrabku māhlēta azakkirya, f. 252a; two land  
transactions, f. 252b. -- 23 Ḥamlē 1909 E.C. (= 30 July 1917 A.D.).

EMML Pr. No. 1854  
Enṭoṭṭo Kidāna Meḥrat, Addis Ababa

- 1) Ff. 1a-194a: Synaxary for the months from Maggābit to Sanē.  
Varia: Poetical colophon, Za-aqrabku māhlēta azakkireya, f. 194a. --  
Early 20th cent.

EMML Pr. No. 1855  
Enṭoṭṭo Kidāna Meḥrat, Addis Ababa

- 1) Ff. 3a-213a: Four Gospels (Matthew, f. 3a; Mark, f. 63a; Luke, f. 100a;  
John, f. 164a).  
Varia: Letter from the Eṣṣagē Gabra Manfas Qeddus concerning a land trans-  
action, ff. 1b and 2a; land transaction involving Empress Manan, f. 99b.  
-- 1913 E.C. (= 1920/1 A.D.).

EMML Pr. No. 1856  
Enṭoṭṭo Kidāna Meḥrat, Addis Ababa

- 1) Ff. 4a-212b: Four Gospels (introduction, etc., f. 4a; Matthew, f. 28a;  
Mark, f. 81a; Luke, f. 116a; John, f. 171a).  
Varia: Land transactions, ff. 1a, 24b-25b, 115b, 213a; land assigned to  
the Church of the Pact of Mercy, f. 1b. -- Reign of Menelik II (1865-1913).

EMML Pr. No. 1857  
Enṭoṭṭo Kidāna Mehṛat, Addis Ababa

- 1) Ff. 1a-102a: Gadla Takla Hāymānot.
- 2) Ff. 102b-103b: Genealogy of St. Takla Hāymānot.
- 3) Ff. 104a-106b: 8 miracles of St. Takla Hāymānot.
- 4) Ff. 106b-109b: Malke'a Takla Hāymānot (Chaine, no. 211).
- 5) F. 110b: One miracle of St. Michael the Archangel.

Numbers 88 and 90-99 were skipped in the numbering of the leaves. -- 16  
Terr 1954 E.C. (= 24 January 1962 A.D.).

EMML Pr. No. 1858  
Enṭoṭṭo Kidāna Mehṛat, Addis Ababa

- 1) Ff. 1a-164a: Missal (office prayers, f. 1a; ordinary of the Mass, f. 22a; Anaphoras of the Apostles, f. 55b, our Lord Jesus Christ, f. 67b, the Virgin Mary by Cyriacus of Behensā, f. 71a, John the Evangelist, f. 81b, the 318 Orthodox Fathers, f. 91b, John Chrysostom, f. 99b, James of Sarug, f. 105b, Basil, f. 112b, Athanasius, f. 124a, Dioscorus, f. 136a, Cyril, f. 138b, Gregory (I), f. 146a, Epiphanius, f. 153a, Gregory II, f. 160b).

Varia: Diagram of the eucharistic fraction, f. 165b.

Number 121 was skipped in the numbering of the leaves. -- 1936/41 A.D.  
(no name for the Emperor is given, but the Patriarch is Cyril and the Metropolitan is Pēṭros).

EMML Pr. No. 1859  
Enṭoṭṭo Kidāna Mehṛat, Addis Ababa

- 1) Ff. 5a-125a: Missal (office prayers, f. 5a; ordinary of the Mass, f. 18a; Anaphoras of the Apostles, f. 44a, our Lord Jesus Christ, f. 52a, the Virgin Mary by Cyriacus of Behensā, f. 55a, John the Evangelist, f. 64a, Dioscorus, f. 71a, John Chrysostom, f. 73a, Epiphanius, f. 77b, the 318 Orthodox Fathers, f. 83a, James of Sarug, f. 91a, Basil, f. 96b, Athanasius, f. 103b, Gregory (I), f. 112b, Cyril, f. 117b, Gregory II, f. 122a).

Numbers 88 and 101 were skipped in the numbering of the leaves; 100 was given to two successive leaves. -- 1930/50 A.D. (reign of Haile Selassie I [1930-1974] and the patriarchate of Cyril V [1929-1950]).

Church of Kidāna Mehṛat [Ḥamara Noh], Enṭotto, Addis Ababa

Parchment, 26 x 19.5 cm., 172 + 2 ff., 2 cols., 17 lines, early 20th c.

DERSĀNA KIDĀNA MEḤRAT - ZĒNĀ FELSATĀ -  
MALKE'A KIDĀNA MEḤRAT - SAYFA ŠELLĀSĒ

- 1) Ff. 5a-80b: Homiliary of the Pact of St. Mary on the 16th of Yakkātīt [Dersāna Kidāna Mehṛat] with the Book of the Dormition.  
Arranged for the days of the week.

(1) Ff. 5a-16b: Monday.

(Ba-sema Ab ... Ba-sema Eg" Ab la-ḥeywata 'ālam za-faṭarā / wa-ba-sema Eg" Wald em-zamada egwāla emaḥeyāw za-abdarā kama yekun bakwā / wa-ba-sema Eg" Manfas Qedduṣ za-qaddasā wa-samrā / ... Dersān za-yetnabbab am 10 wa-6 la-Yakkātīt ... amēn. Ne'ukē, aḥaweya, netnābab kebrā la-Egze'etena ...)

Concluded with a rhyming prayer to St. Mary, f. 16b. Except for the introduction and the conclusion, there is much similarity between this homily and the homily on Our Lady in the Maṣḥafa meštīr, entitled, "The white bird with silver wings and golden torso," EMML 1191 (10) and 1831 (10).

(2) Ff. 17a-26a: Tuesday.

(a) Ff. 17a-21b. The homily.

(Ba-sema Ab ... Dersān za-Egze'etena qeddest Dengel ba-2ē Māryām, Walādita Amlāk, ba'enta za-naś'at kidāna meḥrat em-Waldā; kidāna ṣalotā ... amēn. Ne'u ḥabēya, kWellekemu ella tefaqqudu teṣgabū emenna ma'āra zekrā ...)

(b) Ff. 21b-24b: Text of the Pact.

(Wa-ba'enta-ze sa'alatto, enza tāzēkkero zanta kWello, wa-tebēlo: Ḥabanni kidāna meḥrat la-ella amnu beka ... Wa-sobēhā yebēlā Madḥānina ...)

(c) Ff. 24b-26a: Conclusion of the homily.

(Re'eyukē, daqiqa Wangēl ḥaddis, kama taṣḥfa ba-Beluy wa-Ḥaddis ...)

Concluded with a salām to the ear of St. Mary that heard the Pact, f. 26a.

(3) Ff. 26b-38a: Wednesday.

(a) Ff. 26b-34b: The homily. The title, introduction and body of the homily are composed in rhyming verse.

Probably Wright (B.M.) CCXIV, 1, C, p. 141.

Introduction, f. 26b.

(Ba-sema Ab ... Ba-sema Eg" Ab, la-Māryām za-ḥaryā wa-qaddasā / wa-ba-sema Eg" Wald za-ḥadara ba-westa karšā / ...)

Title, f. 27a.

(Dersān za-emma meḥrat / dersān za-emma ḥeywat / ...)

The homily, f. 27a.

There is a striking similarity between this homily and parts of the "Anaphora of Our Lady Mary by Gregory (MG)".

See E. Hammerschmidt, Studies in the Ethiopic Anaphoras (Berlin 1961), p. 25. See also f. 38a (Thursday) below.

- (b) Ff. 34b-38a. Text of the Pact [Zēnā kidānā].

More detailed than the reading for Tuesday (ff. 21b-24b) and contains a reference to Ethiopia (f. 36b), evidence that it was composed locally.

(Zēnā kidānā la-Egze'etena qeddest Dengel ba-kel'ē Māryām ... amēn. Wa-yebēlā Egzi'ena I" K": Ne'ikē kama tesfeni westa Iyyarusālēm samāyāwit ...), f. 34b.

(Wa-ebēlo, ana Māryām: Habanni 'āsrāteya lāda hagara. Wa-yebēlanni Waldeya fequr: 'Āzēb yekunkī. Wa-ebēlo: Krestiyānenu emmuntu? Wa-yebēlanni: Ye'ezēssa ikonu Krestiyāna, allā kama a'ebān emmuntu, wa-yesaggedu la-Arwē. Wa-dehra yekawwenu Krestiyāna, wa-yebarreh emnatomu kama zaḥay ba-semeya. Wa-yethannaḥ bēta krestiyān ba-semeki westētū ḥaba yessammay Aksum ...), f. 36b-37a.

Concluding salām to St. Mary, f. 37b.

- (4) Ff. 38a-45b: Thursday: The story of the Pact.

It could also be entitled Zēnā kidānā; it is more detailed. See Wright (B.M.) CCXVI, 7, p. 144.

(Ba-sema Ab ... Ama 10 wa-6 la-Yakkātīt, ba-zātti 'elat kā'ba yegabberu ba'āla kWellomu zamada Krestiyān ...)

The composition of the part that concludes the pact is strikingly similar to parts of the Anaphora of Our Lady Mary cited above in the section for Wednesday (f. 27a).

(Madhanitu la-sab' / la-reḥubān mable' / setēhu la-ṣemu' / zawanu la-gefu' / mayāṭitu la-hāṭe' /), f. 45a.

From the Anaphora of Our Lady Mary (EMML 1687, f. 135b):

(O-Māryām la-ḥemumān faws / ṣaggāwita sisāy la-reḥub / wa-la-'erūq lebs / o-Māryām setēhu la-ṣemu' / wa-bēzāwitu la-hāṭe' / anti ba-kidāneki ṣenu' /)

Concluding salām, f. 45a.

- (5) Ff. 48a-60a: Friday.

- (a) Ff. 48a-58b. Homily on the story of the Pact.

This story of the Pact [Zēnā kidānā] is expanded and more detailed than any of the preceding versions of the Pact, even though Ethiopia is not mentioned here as in ff. 36b-37a.

(Ba-sema Ab ... Dersān za-Egze'etena qeddest Dengel ba-2ē Māryām, Walādita Amlāk, ba'enta za-naś'at kidāna meḥrat em-Waldā; kidāna ṣalotā ... amēn. Albo za-yet'ērrayā ba-mogas wa-ba-kebr em-kWellu feṭurān ...), f. 48a.

(... Bāḥettu nenger zēnā kidānā / za-tawaffayat em-ḥeznā / ama sa'alatto enza tebl: O-waldeya ...), f. 48b.

- (b) Ff. 58b-60b: One miracle of St. Mary.  
The five dolors.
- (6) Ff. 62a-70b: Saturday:  
The story of the Pact is told here in three parts, although there are no divisions.
- (a) Ff. 62a-65b: The story of the blessing.  
St. Mary asks her Son to bless the world and its inhabitants at the suggestion of St. Peter.  
(Em-Maṣḥafa kidānā la-Egze'etena qeddest Dengel ba-2ē Māryām, Walādita Amlāk, za-kama ṣallayat, wa-za-kama naṣ'at aṣrāta em-Waldā ... amēn. Wa-yebēlā Pētros ...) Concluded with a salām, f. 65b.
- (b) Ff. 65b-68b: The story of the call of St. Mary to communion.  
The story, which is apparently taken from the Nagara Māryām (see EMML 2044, f. 86a), begins with the Angel Gabriel appearing to Our Lady Mary and telling her to stop enjoyment and pleasure and be serious.  
(Zēnā kidānā la-Egze'etena qeddest ... amēn. Wa-em-ze maṣ'a ḥabēhā Gabre'ēl mal'ak, sagada, wa-ammeḥā wa-yebēlā: Salām laki ... Ya'akkellakki za-tafagā'ki, wa-tafaṣṣāḥki wa-taḥaṣṣayki. Wa-re'eyaki(?) sebhata Eg". Iteḥseṣi 2tta 'ālama. Maftew laki kama teḥzeni ba-zeya, esma ...) Concluded with a salām, f. 68b.
- (c) Ff. 68b-70b. The story of the preaching of her memorial and Assumption.  
In this story Our Lord asks St. Mary to tell the Apostles that they should preach her memorial and Assumption on the 16th of Naḥasē.  
(Zēnā kidānā la-Egze'etena ... amēn. Wa-em-deḥra qarbat walāditu Dengel, tanāgarā Egzi' Madḥen lātti, enza yenāzzezā ...) Concluding praise to St. Mary in rhyme, f. 70b.
- (7) Ff. 71a-80a: Sunday: The Book of the Dormition of Our Lady Mary [Maṣḥafa 'eraftā].
- (a) Ff. 71a-75b: The story of her Dormition.  
(Maṣḥafa 'eraftā la-Egze'etena qeddest Dengel ba-2ē Māryām ... amēn. Wa-em-ze yebēlā we'etu qāl: Em-ye'ezēssa yā'ref ṣegāki) Greeting [salām] to the departing soul of St. Mary, f. 75a.
- (b) Ff. 75b-77a: The story of the departure of the soul of St. Mary.  
Christ takes the soul of St. Mary in a chariot of light on the 21st of the month of Ṭerr.  
(Zēnā 'eraftā la-Egze'etena ... amēn. Wa-em-ze, ama 20 wa-amiru la-warḥa Ṭerr, maṣ'a ḥabēhomu Egzi' I" K", taḥe'ino ba-ṣaragallā za-yānbalabbel ...) Concluded with a salām, f. 77a.

- (c) Ff. 77a-80a: The story of the funeral.

The Apostles, including those who were dead and buried, attended the funeral, in spite of the resistance of the wicked Jews. Finally, the Angels Michael and Gabriel assign John the Evangelist to incense her body day and night.

(Wa-tagābe'u Ḥawāreyāt em-kWellahē makānāt wa-em-maqāberehi, ella a'erafu, la-ganiza šegāhā)

Concluding hymn about the dormition of St. Mary, f. 80a.

- 2) Ff. 82a-88b: History of her Assumption [Zēnā felsatā] by Prochorus [Brokoros].

This part includes also the Zēnā kidānā of ff. 68b-70b. The text of "Liber de transitus Virginis Mariae," ed. M. Chaîne, CSCO, vol. 39, Script. Aeth., t. 22 (1962), pp. 23-49, is not the same as the Zēnā felsatā of this manuscript. There are apparently many compositions dealing with the topic; see EMML 1601, 540-544.

(Zēnā felsatā la-Egze'etena ... amēn. Wa-em-ze azzazo negus Krestos la-abuya Yoḥannes, wa-ḥora ḥaba māhedara Dengel Egze'etena.

Wa-re'eyā ba-sebḥat ... Wa-ana Brokoros sem', esma ana ...)

Concluding rhyming hymn to St. Mary, f. 78b.

(O-beze't za-albātti resḥat / o-burekt em-kWellu feḥrat / anti we'etu heyyanta areyām za-ba-samāyāt / ...)

- 3) Ff. 90a-102a. Image [malke'] of the Kidāna Meḥrat.

Chaîne (Répertoire), no. 362, p. 349.

- 4) Ff. 104a-172b: Sword of the Trinity [Sayfa Šellāsē].

This work is both a homily and a prayer book arranged for the days of the week. It is a combination of a Kehdata Sayṭān (Ekehedakka, Sayṭān, f. 105a), a refutation of Sabellianism or Maṣḥafa Šellāsē against Zamikā'el (Zentu we'etu Šellāsē za-iiyetlēllay. Nāhu tagehda yethāfaru daqiqa Sabāleyos, ella yerēsseyewwo la-Šellāsē l gaṣṣ, f. 144a) and a renunciation of magical and superstitious practices (Zentu sema Šellāsē gerum, damsāsē kinomu la-mašarreyān, wa-ša'ārē gebromu la-maṭā'āweyān, f. 146a). In short, this book seems to have started as a prayer book of Emperor Zar'a Yā'eqob (1434-1468) to fight off the spell which he believed had been cast on him by evil men. See his chronicle, edited by Perruchon, Les Chroniques de Zar'a Yā'eqob et de Ba'eda Maryām (Paris 1893), p. 41, and compare with the following taken from the Sayfa Šellāsē. It seems also that a practice of known or open names was developed in his court to counter the practice of secret names. In his Tomāra tesbe't, he permitted the Christians to use the names of God which are found in the eighty-one canonical books. See my article, "A Preliminary Investigation of 'Tomarā tēsbē't' of Emperor Zār'a Ya'eqob of Ethiopia," to appear in Bulletin of the School of Oriental and African Studies.

(Tamāheḥzanku ba-asmāta Ab wa-Wald wa-Manfas Qeddus, alēf, bēt, gāmēl ... Amāheḥzanku nafseya ba-ellu asmāt ...), f. 111ab.

(Wa-emmani gabru lā'elēya mā'elēta 'edwa dam, iyyefarrehomu esma malakota Šellāsē sayfeya, malakota Šellāsē maḥbāḥteya,

malakota Šellāsē kʷināteya, malakota Šellāsē qaste ya, malakota  
Šellāsē ḥaḥḥa madḥanite ya, malakota Šellāsē newāya ḥaqleya, malakota  
Šellāsē waltāya, malakota Šellāsē mehbāʾeya em-gaṣṣa ṣalāʾte ya.  
Ba-malakota Šellāsē emawweʾ ṣare ya wa-ṣalāʾte ya ...), f. 150a.

- (1) Introductory prayer [tamaḥeḥanku], f. 104a.
- (2) Monday, f. 114a, miracle, f. 121a.
- (3) Tuesday, f. 123a, miracle, f. 130b.
- (4) Wednesday, f. 132a, miracle, f. 137b.
- (5) Thursday, f. 139a, miracle, f. 147a.
- (6) Friday, f. 148a, miracle, f. 157b.
- (7) Saturday, f. 159a, miracle, f. 164a.
- (8) Saturday, f. 165a, miracle, f. 170a.

Decorative designs, 5a, 105a, 114a, 123a, 132a, 139a, 148a, 159a, 165a.

Stamp of Etēgē Manan, f. 172b.

Donated by Empress Manan, consort of Emperor Haile Selassie to the church  
of Kidāna Meḥrat in 1926 E.C. (= 1933/4 A.D.), f. 172b. Prayers for her,  
f. 179 and passim.

F. 1a: Title, in pencil.

Ff. 1b-4b, 46a-47b, 61ab, 80b-81b, 89ab and 102-104b blank.

Ff. 40b-42a, 42b-43a, 44b-45a, 93b-94a and 116a filmed twice.

EMML Pr. No. 1861  
Enṭoṭṭo Kidāna Meḥrat, Addis Ababa

- 1) Ff. 2a-135a: Missal (office prayers, f. 2a; ordinary of the Mass, f. 14b; Anaphoras of the Apostles, f. 40b, our Lord Jesus Christ, f. 51b, the Virgin Mary by Cyriacus of Behensā, f. 54b, John the Evangelist, f. 63b, the 318 Orthodox Fathers, f. 71b, Athanasius, f. 78b, Basil, f. 87a, Gregory (I), f. 104a, Epiphanius, f. 109a, Dioscorus, f. 114a, John Chrysostom, f. 116a, Cyril, f. 120b, James of Sarug, f. 125b, Gregory II, f. 131a; prayers and chants for the Anaphora of our Lord Jesus Christ omitted from their proper place, f. 134b).

Varia: Chant, Šarāwita malā'ektiḥu la-Madhānē 'Ālam, for the Anaphora of our Lord Jesus Christ, f. 1b.

Numbers 90-99 were skipped in the numbering of the leaves. -- Ca. 1947 A.D. (date of donation).

EMML Pr. No. 1862  
Enṭoṭṭo Kidāna Meḥrat, Addis Ababa

- 1) Ff. 1a-160b: Psalter.
- 2) Ff. 161a-171b: Weddāsē Māryām.
- 3) Ff. 171b-176a: Anqaša berhān.
- 4) Ff. 176b-177b: Hymn in honor of the Virgin Mary, Yewēddesewwā malā'ekt (Chaine, no. 388). -- 20th cent.

EMML Pr. No. 1863  
Enṭoṭṭo Kidāna Meḥrat, Addis Ababa

- 1) Ff. 1a-95a: Amharic treatise on the principal mysteries of Christian faith [Hāymānota abaw Ḥawāreyāt wa-liqāna pāppāsāt wa-ēppisqopposāt amsālihomu] (= EMML 1036-4<sup>o</sup>).

The leaf after f. 10 is unnumbered. -- 20th cent.

EMML Pr. No. 1864  
Enṭoṭṭo Kidāna Meḥrat, Addis Ababa

- 1) Ff. 1a-100a: Me'rāf. -- Reign of Haile Selassie I (1930-1974).

EMML Pr. No. 1865  
Enṭoṭṭo Kidāna Meḥrat, Addis Ababa

- 1) Ff. 1a-26a: Scriptural readings [menbābāt] for the night hours.
- 2) Ff. 27a-83a: Rite of incense [ṣalota 'eṭān]. -- Reign of Empress Zawditu (1916-1930).

EMML Pr. No. 1866  
Enṭoṭṭo Kidāna Meḥrat, Addis Ababa

- 1) Ff. 2a-145b: Psalter.
- 2) Ff. 146a-158b: Weddāsē Māryām.
- 3) Ff. 158b-163b: Anqaṣa berhān. -- Ca. 1945 A.D. (date of donation).

Church of Kidāna Meh̄rat [Ḥamara Noh], Enṭoṭṭo, Addis Ababa

Parchment, 25.5 x 19 cm., 148 ff. (numbered 1 to 145, with the leaves after f. 31 and f. 72 not numbered and number 144 given to two leaves), 2 cols., 20 lines, 17th c.

ARGĀNONA WEDDĀSĒ - PRAYER OF SIMEON STYLITES  
- PRAYER OF PHILOXENUS OF MABBUG

- 1) Ff. 9a-103b and 112a-120b: The Harp of Praise [Argānona Weddāsē] of Abbā Giyorgis of Gāseṭṭa.  
See EMML 1105.  
A different hand has added a hymn for each day of the week as an introduction.
 

Introduction, f. 9a	Thursday, f. 64a
Monday, f. 10a	Friday, f. 81b
Tuesday, f. 28b	Saturday, f. 96b
Wednesday, f. 45b	Sunday, f. 112a

 The concluding blessing in the name of the saints has been enlarged and arranged for the days of the week on f. 120ab, again in a different hand.
- 2) Ff. 104ab, 106a-107b, 105ab, 110ab, 108a-109b, 111ab and 121a-132b: Prayer of Simeon Stylites [AstabqWe'ot enta za-Sem'on za-'Amd]. Divided into 130 small chapters [me'rāf], which are then grouped as prayers for the days of the week. But the contents may be divided, as the introduction indicates, into three main divisions: praises of Our Lady Mary, praises of Our Lord Jesus Christ and praises of the Disciples. Incipits for each day of the week cannot be given from this manuscript as the divisions are not clear; more than one chapter starts on one rubricated page. The divisions may also not be the same with all manuscripts.  
Wright (B.M.) CLVI, 2, p. 107 and Hammerschmidt (Tanasee 1:), no. 14, IV, p. 117. For a gadl of the saint, see EMML 1834, ff. 56a-75b.
  - (1) Ff. 104ab and 106a: Introduction.  
(Ba-sema Ab ... Newaṭṭen ba-rade'ēta Eg", kebur wa-le'ul, wa-ba-sena sarreḥotu ba-ṣehifa astabqWe'ot enta za-Sem'on Amdāwi; qadāmiḥā za-Egze'etena qeddest Māryām wa-Dengelt ba-kele'ē; wa-deḥrani yetallu astabqWe'ot ba'enta gebra teḥetennāhu, wa-astar'eyotu wa-kina ṭebabu la-Walda Eg"; wa-ba-feṣṣāmēhā za-abawina Arde't, ṣalotomu ... Esagged laki)
  - (2) Ff. 106a-107b and 105ab: Monday.
  - (3) Ff. 105b, 110ab and 108a-109b: Tuesday.
  - (4) Ff. 109b, 111ab and 121a-124a: Wednesday.
  - (5) Ff. 124a-125b: Thursday.
  - (6) Ff. 125b-128b: Friday.
  - (7) Ff. 128b-130a: Saturday.
  - (8) Ff. 130a-132b: Sunday.

- 3) Ff. 133a-137b: Prayer of Philoxenus of Mabbug.  
Wright (B.M.) CLXIII, 2, p. 110 and Hammerschmidt (Tanasee 1:), no. 14, VI, p. 118.  
(Ba-sema Ab ... Esēbbeḥakka, o-Egzi'eya, I" K", wa-Amlākiya, mesla Abuka ḥēr wa-Manfas Qeddus ... amēn. Ṣalota Mār Falaskinos, pappas [sic] za-hagara Menbuḏ, za-yeṣelleyu bottu kWellu sab' mahayyemnān ella tawaldu em-māy wa-em-Manfas Qeddus ba'enta madḥanita nafsomu. Sebḥat laka Eg" Ab, sebḥat laka Eg" Wald ...)
- 4) Ff. 137b-138a: Hymn to St. Mary, "Rejoice you whom we beseech" [Tafaṣṣeḥi, o-za-nese'elakki].  
(Tafaṣṣeḥi, o-za-nese'elakki daḥnā, o-qeddest, mele'ta berhān, Dengel kWellu gizē, Walādita Amlāk, emma Krestos, a'regi ṣalotana ...)
- 5) Ff. 138ab and 140a-141b: Anaphora of Our Lord Jesus Christ.

Varia:

- (1) F. 5ab: Fragment from the Psalter: Pss. 12,5 - 14,4.
- (2) F. 6a: Two medical prescriptions against swelling [ḥebaṭ].  
(a) (La-ema kona zentu ḥebaṭ ḥaba berku aw ḥaba kāle'an malayāley ...)  
It is apparently a continuation of a prayer that started in another place.  
(b) (faws za-ḥebaṭ. Ḥamad ṣeruy za-'eḏ yebaṣabbeṣewwo ...)
- (3) F. 6a: Two medical prescriptions against malarial fever [nedād].  
(a) (Za-nedād. Dami za-yenabber ba-qWallā ...)  
(b) (Nedād. Ḥodun lāsraggazaw ya-m(e)der 'embāy ...)
- (4) F. 6a: Medical prescription against pain of the bile [amot].  
(Lāmot madḥānit. Ṣēnā addām barbarre ...)
- (5) F. 6a: Medical prescription against speechlessness (?) [afa gomā].  
(Madḥānit afa gomā. Adadaš [?] ezarazay [?] ya-m(e)der e(m)bāy ...)
- (6) F. 6ab: Prayer the purpose of which is not indicated but is probably against abortion.  
(Yebē Eg": Yetka'āw lā'elēki, wa-ka'awki qāl ḥabēki, qāl za-yebaṣabbeṣo la-māḥezaneki ...)
- (7) F. 6b: Medical prescription against snake (bite) [ḥebāb].  
(Afer [afār?] serun ṣalanḡ serun ...)
- (8) F. 6b: Asmāt prayer whose purpose is not clear.  
(Medmeyās medmeyās yaḥaqqi adḥenno la-waldeka rāsqi)
- (9) Ff. 6b-7a: Trinitarian creed, in Ge'ez.  
To be recited after the Nicene creed.  
(Wa-em-deḥra ṣalota hāymānot yeblu zanta ṣalota hāymānot: La-Eg" Ab em-qedma 'ālam enbala ṭent halletu [sic] ...)
- (10) F. 7a: Record of garments [ḥWelqWa ṣammā] and honey [ḥWelqWa ma'ār], in many cases with the names of the contributors.

- (11) F. 7b: Asmāt prayer for engedē leg, i.e. for the smooth removal of the after-birth.  
(Badegun karagān ahwāhon melhon la-engedē leg [MS. laḡ] la-amateka egalē)
- (12) F. 7b: An unintelligible Amharic note probably on the last judgment.  
(Dagemmē menemm bihon alqar yānna 'elat ...)
- (13) F. 8ab: Fragment from the Psalter: Pss. 20,9 - 21,12.
- (14) F. 8a: Medical prescription with which readings from the Psalter and the Temherta hebu'āt are recommended. The purpose is not indicated.
- (15) F. 9a (upper margin): A hymn of ten lines (2 cols., all in all) to St. Mary [Essagged laki, o-Egze'eteya] "I worship thee, o my Lady."  
(Essagged laki, o-Egze'eteya, sarka wa-naghā wa-esagged la-māhezaneki ...)  
This is an introductory hymn added to the Argānona weddāsē by a different hand. See the description of 1) above.
- (16) F. 63b: A qenē poem for the Nativity [ledat] by Lebsa Krestos ['eṭāna(mogar)].
- (17) F. 63b: A qenē poem for Epiphany [ṭemqat] by Lebsa Krestos ['eṭāna mogar].
- (18) F. 119b: A qenē poem by Abbā Lebsa Krestos ['eṭāna mogar].
- (19) F. 139a: Medical prescription against a charm [šerāy].  
Slightly damaged.  
([...] šer ya-mesānnā ser ya-messerečč ...)
- (20) F. 139a: Asmāt prayer against a charm.  
(Ba-sema Ab, bal. Ba'enta šerāy wa-kin wa-ba'enta kWellu ḥāyla šalā'i, ēftāḥē [3] gizē behil ezub nagar behil ...)
- (21) F. 139b: Asmāt prayer against a charm.  
([sefulger 2 gez(z)ē ba-amān saquzer walda Eg" zar zer [sic] ...)
- (22) F. 139b: Asmāt prayer against the evil eye and demons.  
(Ba-sema Šellus, Ab wa-Wald ... Aneyon kasata fareyon seyor ...)
- (23) F. 139b: Inventory.  
(ḥwelqwa :: mo :: qerārāt 4 sanderos 3 1 min :: 1 erāwot :: ḥwelqwa me 10 :: ::)  
It could be a continuation of varia (10) above.
- (24) F. 141a (upper margin): Prayer to Jesus Christ.  
Darkened and poorly legible.
- (25) F. 141b: (Outer edge) Poorly legible asmāt prayer.
- (26) F. 141b: Inventory: (ḥwelqwa biralē 8. 4 feññālat 2-kwez).  
This and varia (10) and (23) could go together.
- (27) F. 142ab: Three asmāt prayers against eye disease (and headache).  
(a) (Yā-anat yā-hazīm aqhazim ...)  
Apparently a continuation from another untraceable place.

- (b) (Ba-sema Ab ... Şalot ba'enta hemāma 'ayn wa-re's. Krestos me'eman wa-mā'emer ...)
- (c) (Ba-sema Ab ... Şalot ba'enta hemāma 'ayn. [...] māy ba-edēka, wa-tedaggem 7 gizē ...)
- (28) F. 142b: Asmāt prayer for the easy delivery of a child.  
(Şalot ba'enta hemāma harās ...Eg", šāhleka wa-meḥrateka ...)
- (29) F. 142b: Asmāt prayer against charms.  
(Taśāhālanni, Egzi'o, esma kēdanni sab', bal [i.e. Ps. 55] Qadāmiḥu Qāl [i.e. John 1, 1-5], eska ḥaba yebi şalota [...] fetḥata šeray ...)
- (30) F. 143b: Greeting [salām] to St. Mary (... za-ma'azā afuki kol).  
Chaîne, (Répertoire), no. 91, p. 196.
- (31) Ff. 144bis b-145a: Record of income in berr and šele(n)g (shillings).

F. 3a: Drawing of a head of a man.

F. 3b: Drawing of a man standing.

F. 4b: Drawing of two women and a man, unrelated to each other in the drawing.

Owned later by 'Āşqa Māryām (f. 125a and passim) and Walda Giyorgis (f. 139a).

Donated by will to the Church of Kidāna Meḥrat [Ḥamara Noh] (Enṭotṭo) by Naggādras Engedā Ḥāyla Iyyasus, whose baptismal name was Gabra Māryām, and his wife, Šāhla Māryām; dated 2 Naḥasē 1937 E.C. (= 8 August 1945 A.D.).

Ff. 1a-2b, 144a-144a bis and 145b: blank save for scrawls and pen trials in crude hands.

Ff. 30b-33a, 53b-54a and 139b-140a filmed twice.

EMML Pr. No. 1868

Bookseller Ayyala, quarter of Takla Hāymānot, Addis Ababa

- 1) Ff. 2a-6b, 216b-217b: Malke'a Weddāsē -- Faqada Egzi' la-Addām yāg'ezo. Šegāki neṣuḥa (not in Chaîne--incomplete at the end).
- 2) Ff. 7a-197b: Psalter.
- 3) Ff. 198a-210b: Weddāsē Māryām.
- 4) Ff. 210b-216a: Anqaša berhān.

Varia: Synaxary entry for St. Roche [Roqqo], margin of ff. 216b-217a. -- 17th cent.

EMML Pr. No. 1869

Bookseller Ayyala, quarter of Takla Hāymānot, Addis Ababa

- 1) Ff. 1a-130b: Argānona weddāsē. -- 19th cent.

EMML Pr. No. 1870

Bookseller Ayyala, quarter of Takla Hāymānot, Addis Ababa

- 1) Ff. 4a-7b, 1a-2b, 10a-146a: Psalter (ff. 8a-9b are a later supply for the original leaves ff. 1a-2b).
- 2) Ff. 146b-157b: Weddāsē Māryām.
- 3) Ff. 157b-162a: Anqaša berhān.
- 4) F. 162ab: Hymn to St. George, Waṭanku ansa zekra we[ddā]sēka (not in Chaîne).

Varia: Prayer against a difficult childbirth, ff. 163a-164a. -- 17/18th cent.

EMML Pr. No. 1871

Bookseller Ayyala, quarter of Takla Hāymānot, Addis Ababa

- 1) Ff. 2a-36b: Baptismal ritual [Maṣḥafa krestennā]. -- 19th cent.

EMML Pr. No. 1872

Private library of an unidentified individual,  
quarter of Kolḥē, Addis Ababa

- 1) Ff. 5a-154b: Psalter.
- 2) Ff. 155b-167b: Weddāsē Māryām.
- 3) Ff. 167b-172b: Anqaša berhān.

Varia: Beginning of the introductory rite before the Miracles of Mary, f. 1a.

Miniatures: St. George rescuing Birutāwit, f. 3b; Madonna and Child enthroned, with the Emperor praying beneath, f. 4a; Trinity, f. 155a. The principal divisions of the Psalter are ornamented. -- 20th cent.

EMML Pr. No. 1873

Waṣaṣā Māryām (Church of St. Mary at Waṣaṣā), Sabattā, Shoa

- 1) Ff. 1a-230a: Synaxary, part I, for the months from Maskaram to Yakkātīt. -- 1920 E.C. (= 1927/8 A.D.).

Dabra Berhān Šellāsē (Church of the Trinity at Dabra Berhān),  
Dabra Berhān, Shoa

- 1) Ff. 5a-12b: Four visions of St. John the Evangelist [Rā'eya ta'ammer], used as an introduction to the Miracles of Mary.
- 2) Ff. 12b-156a: Miracles of the Virgin Mary [Ta'ammera Māryām] (introductory rite, f. 12b; 321 miracles, f. 14a). The collection includes the following miracles:
  123. The washerman of the King who was attacked by a lion, f. 72b.  
(... Tabehla ba'enta l be'esi za-yāfaqqerā ... wa-yahazzeb watra lebsa negus. Wa-aḥatta 'elata [enza] yahazzeb danino, maṣ'a anbasā ...)
  241. The woman who wanted to fast the fast of Our Lady Mary but was prevented by her husband, f. 118b.  
The miracle is well known but the name of the woman is not. According to this miracle she was called Enmamrēnā, f. 118b. In EMML 1978, f. 135a, she is called Enmerēnā.
  276. The man from a poor family whom Our Lady promised would be rich, f. 134a.  
(... Seme'u, abawina wa-aḥawina, za-gabrat Egze'etena qeddest ... la-l be'esi, enza abuhu wa-emma ṣenusān, wa-albomu newāy, esma emmuntu ṣenusān. Wa-waldomu šannāy we'etu wa-yāfaqqerā ... wa-kona we'etu yes'al watra wa-yehub lātti ammeḥā, 'eṭāna sēṭa lātti dorho nestita ...)
  297. Akroseyā, the wife of Qawesṭos, who suffered much because of her faithfulness to her husband, f. 141b.  
The story is very similar to the story of Arwā, the beautiful Israelite woman, EMML 1827, ff. 39a-45a.  
(... Wa-hallawat aḥatti be'esit ba-hagara Qāhera za-semā Akroseyā, be'esita Qawesṭos, za-tegabber ba'āla kidānā ... Wa-zarawat newāyā la-nadāyān wa-la-meskinān mesla Qawesṭos, be'esihā ...)
  - 308-315: Miracles of the Pact of Mercy [Kidāna Meḥrat] worked for the Kings of Ethiopia, Zar'a Ya'eqob, Ba'eda Māryām (f. 149b), Eskender (f. 149b) and Na'od (f. 150b), ff. 148b-151b.  
The miracles are mostly descriptions of how the Virgin Mary helped these kings while ruling the country. The only historical incident mentioned here is the short account of the war between Zar'a Yā'eqob and Badlāy.  
Edited by Conti Rossini, "Il Convento di Tsana in Abissinia e le sue laudi alla Vergine."
- 3) Ff. 157a-211a: Miracles of our Lord Jesus Christ [Ta'ammera Iyyasus] (39 miracles).
- 4) Ff. 212b-213a: Addition to the introduction to the Miracles of Mary (introductory exhortation, f. 212b; hymn, Esagged laki [Chafne, no. 336], f. 213a).

Drawings: The cannibal from Qemer, f. 211b; souls being weighed in the scales of justice, and the Virgin Mary casting her shadow over the soul of the cannibal, f. 212a.

Varia: Beginning of the introductory rite to the Miracles of Mary, ff. 1a-2b. -- Reign of King Wasan Saggad of Shoa (1809-1813).

EMML Pr. No. 1875

Dabra Berhān Šellāsē, Dabra Berhān, Shoa

- 1) Ff. 3a-211a: Synaxary, part II, for the months from Maggābit to Pāg<sup>w</sup>mēn.

Varia: Inventories of the books and articles of the church, ff. 2a, 211b, 212a; various documents concerning land, ff. 2a, 211a-212a; poetical colophon, La-za-aqrabku māplēteya azakkirya, f. 98a. -- Reign of King Šāhla Šellāsē of Shoa (1813-1847).

## Church of Dabra Berhān Šellāsē, Dabra Berhān, Shoa

Parchment, 30.5 x 38.2 cm., 204 ff., (number 31 given to two leaves and 34 omitted from the series) 3 cols., 34-35 lines, 1813-1847, copied for Rās Šāhla Šellāsē, Prince of Shoa (colophon, f. 200a).

## HĀYMĀNOTA ABAW

Ff. 5a-203b: The Faith of the Fathers [Hāymānota abaw].

EMML 1173.

- (1) F. 5a: Introduction.  
(Ba-sema Ab ... Newaṭṭen ba-rade'ēta Eg", za-bottu madhanitena, ba-ṣeḥifa hāymānota abaw, mamherāna qeddest Bēta Krestiyān, gubā'ē enta ...)
- (2) Ff. 5a-6b: Mystagogical Catechesis [Elmasṭo ageyā] from the Testament of Our Lord.  
(2 Yebēlu 10 wa-2 Ḥawāreyāt, wa-Pāwelos, newāy heruy, wa-Yā'eqob, za-tašāmya eḥuhu la-Egzi'ena ... em-Maṣeḥafa kidān, hāymānota za-maḥaromu Egzi'ena wa-Amlākena wa-Madḥānina, I" K", la-Ḥawāreyātiḥu qeddusān, yānbewwā me'emanān, Elmasṭo ageyā ...)
- (3) Ff. 6b-7b: Mystagogical Catechesis [Temeherta ḥebu'āt].  
(Ba'enta temeherta ḥebu'āt. Qedma za-tetnaggar em-perseforā la-me'emanān ḥebu'at. Temeherta ḥebu'ātesa kama-ze neger ...)
- (4) Ff. 7b-8a: From the Didascalia of the Apostles.  
(... Ba-Didesqeleyā ba'enta rete't hāymānot wa-qeddest Šellāsē ...), f. 7b.  
(... Ba-Didesqelaya westa kefl za-zakkaru bottu tenšā'ē mewwetān: Kama-ze neḥna me'emanān ...), f. 8a.
- (5) Ff. 8a-185a: Testimonies of the Fathers.
- (6) Ff. 185a-195b: Anathemas of the Fathers.
- (7) Ff. 195b-199b: Supplementary short testimonies of the Fathers on the Incarnation, excluding the excerpts from the Synodicon of the Apostles.
- (8) Ff. 201a-203b: The epistle that came from heaven.

## Varia:

- (1) F. 1b: Inventory of church furnishings.
- (2) F. 2a: Record of land transaction through purchase.
- (3) F. 2a: Record apparently of a land transaction but erased.
- (4) F. 2a: Record of a land transaction through will.
- (5) F. 2a: Record of a land transaction through will.
- (6) F. 2b: A letter from Metropolitan Mātēwos, written on Sanē 16th 1886 E.C. (= June 22nd, 1894 A.D.), to Mal'āka Berhān Sena Giyorgis, affirming the assignment of church land by Emperor

Menelik to dignitaries that include Empress Tāyetu, Daḡḡāzmāč Tasammā Nādaw, Azzāž Walda Šādeq, Daḡḡāzmāč Wasan Saggad, Alaqa Estifānos, Ligābā Feqrē, Šaḡāfē Te'ezāz Gabra Šellāsē, B(e)lāttā Pāwlos, Azzāž Zāmānēl, Rās Mikā'ēl, Daḡḡāčč Walda Giyorgis, Wayzaro [Empress] Zawditu, Rās MakWannen, Rās Dārgē.

- (7) F. 2a: Inventory of church furnishings; only two lines.
- (8) F. 3a: A letter from Walda Masqal, Minister of Church and Telephone (ya-kehnatennā ya-selk šum [Stamp: ya-selkennā ya-postā]). Written on the 4th of Genbot, 1909 E.C. (= May 11, 1917 A.D.), about a land grant made to the church by Rās Tafari (later Emperor Haile Selassie I). The original letter with the seal has been glued to the folio.
- (9) F. 3a: A copy of varia (8) above. Copied in 1912 E.C. (= 1919/20 A.D.).
- (10) F. 4a: List of church furnishings used on a particular occasion (la-šark ya-waṭṭāw). "for vespers"
- (11) F. 4a: Donations of church furnishings by the Emperor Menelik II.
- (12) F. 4a: Donation of church furnishings by Azzāž Walda Šādeq.
- (13) F. 4a: Inventory of church furnishings including the Dersāna Šellāsē.
- (14) F. 4a: List of church furnishings donated by Emperor Menelik, Rās MakWannen, Baḡer Wand Gadlē and Fitāwrāri Habta Giyorgis; dated Maggābit 4, 1894 E.C. (= March 13, 1902 A.D.).
- (15) F. 4a: List of church furnishings donated by Hāyla Māryām in 1895 E.C. (= 1902/3 A.D.).
- (16) F. 4a: List of church furnishings donated by the Emperor (Menelik) in Maskaram 1895 E.C. (= Sept/Oct 1902, A.D.).
- (17) F. 4a: List of church furnishings donated by Kawā Ṭonā (the ex-king of Walāmo?), Ligābā Walda Gabre'ēl, Leḡ Walda Šellāsē, Fitāwrāri Ayyala and Azzāž Ayyala.
- (18) F. 4a: List of church furnishings donated by the Emperor in 1905 A.D. (40th year of his reign, in the year of Matthew).
- (19) F. 4a: Record of the number of crosses donated by the Emperor.
- (20) F. 4a: Record of permission to bury Dubbāla in the courtyard of the church of Dabra Berhān Šellāsē; dated 1906 E.C. (= 1913/4 A.D.).
- (21) F. 200b: Land transaction by will.

Colophon, f. 200a: (Ze-maṣeḡaf za-Erās Šāhla Šellāsē, wa-abuhu Walda Giyorgis Wasan Saggad, wa-emma Iyyāsēmēr, wa-ṣaḡafihu Walda Mikā'ēl) i.e. copied by Walda Mikā'ēl for Rās Šāhla Šellāsē (King of Shoa).

Decorative design, f. 5a.

Stamp of Dabra Berhān Šellāsē, ff. 6a and 112a.

Inscription: (Dabra Berhān, [sem'ā ṣedqu] la-Zar'ā Yā'eqob, za-hallawa westētā manbaru la-Egzi'abpēr).

Ff. 1a and 204b blank.

Ff. 9b, 10a, 59a, 80b-81a, 84b-85a, 123b-124a and 180b-181a filmed twice.

- 1) Ff. 4a-55b: Gadla Giyorgis (homily of Theodotus of Ancyra on the commemoration of St. George, f. 4a; history and martyrdom of St. George, f. 10b).
- 2) Ff. 55b-59a: Miracle of St. George for the 18th of Terr [Maṣḥafa ankerō].
- 3) Ff. 59b-61b: Hymn to St. George, Nagara fidalāt sāmen (Chaine, no. 312).
- 4) Ff. 61b-67a: Homily for the jointly celebrated feasts of St. George and the Virgin Mary, called Maṣḥafa anbero.
- 5) Ff. 67b-81b: Synaxary entries for the different commemorations of St. George throughout the year (also includes the entry for St. Roche [Roqqo], f. 70a, and the poetical colophon, Za-aqrabku māḥlēta azakkirya, f. 70b).
- 6) Ff. 82a-155b: 86 miracles of St. George.

Miniatures: The 70 kings being burnt up, f. 75b; beheading of St. George, f. 76a; St. George slaying the dragon, f. 76b; the Madonna and Child enthroned, with one Takla Giyorgis praying, f. 77a; the Crucifixion, f. 77b; Christ crowned with thorns, with the Eṣṣagē Gabra Šellāsē beneath, f. 78a; the heading of the text is ornamented.

Varia: Note on certain astronomical occurrences and a visit of the Metropolitan Matthew (1881-1926), f. 1b; an inventory of church books and articles, f. 156a; the number of sabbaths since the creation (375,250), f. 156a; note on the coming of four metropolitans to Dabra Berhān, f. 157a; land transactions, f. 157ab. -- 7376 A.M. (= 1883/4 A.D.).

## Church of Dabra Berhān Šellāsē, Dabra Berhān, Shoa

Parchment, 38 x 32 cm., 190 + 2 ff., 3 cols., 29-33 lines, dated (f. 1b), in the month of Teqemt of the year of the Evangelist John, which was the 2nd year of the reign of Emperor Yostos [1711-1716] (= Oct./Nov. 1712 A.D.--actually the year of the Evangelist Matthew); ff. 46a-48b: 20th c.

## GEBRA HEMĀMĀT

Ff. 2a-189b: Ritual for Passion Week [Gebra hemāmāt]. It includes Palm Sunday. See Strelcyn (Rylands) 18, p. 47; i.d. (L.L.), 40 and EMML 1765.

- (1) Ff. 2a-4a: Introduction.  
(Ba-sema Ab ... Neqaddem ba-rade'ēta Eg" wa-ba-rade'ēta šemratu nešeḥef zanta mašeḥafa qeddusa za-yedallu anbebotomu em-Orit wa-nabiyāt ...)
- (2) Ff. 4a-12b: Palm Sunday.  
(Ba-sema Ab ... Zentu mašeḥaf za-yetnabbab ba-sanbat, ba-ēlata Hosā'nā, sark ...)  
Homily by John Chrysostom against the love of money, f. 4b.  
(... La-negWyay ...)
- (3) Ff. 12b-30b: Monday.  
Homily of Abbā Sinodā on soul searching, f. 18a.  
(... O-aḥaw, soba faqadna ...)  
Homily of John Chrysostom on Mk. 11, 12-26, f. 18b.  
(... Wa-nawā samā'na ye'ezē kama ella yetmēssalu ...)  
Homily of John Chrysostom, f. 19b.  
This is a continuation of f. 18b, i.e. on the fig tree.  
Anonymous homily, f. 26b.  
Ascribed to John Chrysostom by a later hand.  
(... Za-yetnabbab lā'elēna, wa-la-emma kona yānabbebu ...)  
Homily of Abbā Sinodā, f. 28b.  
(Esma terakkeb megbārāta za-tetmēssal ...)
- (4) Ff. 30b-44b: Tuesday.  
Anonymous homily, f. 32b.  
(... A'mer kama zalafāya ...)  
Homily of Abbā Sinodā on joy in God, f. 34a.  
(... Wa-ana aṭēyyeqakkemu ...)  
Anonymous homily, f. 41b.  
(... Yedallu lana ye'ezēni kama neṭayyeq ...)
- (5) Ff. 44b-60b: Wednesday.  
Homily of John Chrysostom, f. 46a.  
(... Ba'enta 'āšeru danāgel ... Wa-yebē qeddus: Fequrāneya ...)  
Anonymous homily, f. 52b.  
(O-la zentu gezfata lebb ...)

- Homily of John Chrysostom, f. 58b.  
 (... Wa-qanā'issa ya'akki em-arwē medr ...)  
 Homily of Severian [Sāwīros] of Gabala, f. 60a.  
 (... Nāhu ye'ezē, o-aḥāw, nezēkkerakkemu ...)
- (6) Ff. 60b-84b: Thursday.  
 Homily of John Chrysostom, f. 63b.  
 (... Zātti ye'eti 'elat ...)  
 Homily of John Chrysostom, f. 72b.  
 (... Erē'i yom ...)  
 Homily of Abbā Sinodā, f. 75b.  
 (... Naḥāffer ye'ezēni ...)
- (7) Ff. 84b-151b: Friday.  
 Anonymous homily, f. 86a.  
 (... Wa-soba sabbeḥu, waḥ'a ...)  
 Homily of John, Bishop of Constantinople, f. 87b.  
 (... Wa-ba'enta za-yebē ... La-emma yetkahal yehlef ...)
- A hymn from the Deggwā for Good Friday has been added here in a later hand, f. 94b.  
 (La-amlāk yedallu, bal, kebr wa-sebḥat ...)  
 Homily of John Chrysostom, f. 101a.  
 (... Menta nebl, o-aḥāweya fequrān, ba'enta za-kehda Yehudā ...)  
 Anonymous homily, f. 102b.  
 (... Nawā a'emarna ye'ezē kama ḥāšiša temkeht ...)
- Anonymous homily, f. 109a.  
 (... Wa-kona zentu nagar tenbit wa-ṭenqāqē ...)
- Homily of James of Sarug, f. 110a.  
 (Ba-sema Ab ... ba'enta Abrehām ... Menta ebl la-mesṭirātika 'abiyy ...)
- Homily of Athanasius the Apostolic, f. 116a.  
 (Wa-ka'ba yebē ba-westa dersānu za-tanāgara bottu mesla Ayhud ... Esma Ab faṭāri ...)
- Homily of St. Ephrem, f. 116a.  
 (... Ba'enta Sayṭān wa-mot ... (f. 117b) O-a[ḥa]w fequrān, mannu we'etu za-yekl ...)
- Homily of Cyriacus of Behensā called Lāha Māryām, f. 120a.  
 Homily of John Chrysostom, f. 137a.  
 (... Ba-kama nagašt soba yewāheyu ...)
- Homily of Athanasius (the Apostolic), f. 143b.  
 (... Ṣaḥaf [sic] westa maṣāḥeft, nafsātina ...)
- (8) Ff. 151b-162a: Saturday.  
 Homily of Athanasius (the Apostolic), f. 152b.  
 (... Nāhu baṣḥa ba'ala zaman, o-aḥāweya; la-netfaśśāḥ ...)
- (9) Ff. 162b-189b: Easter Sunday.  
 Homily by the Apostles [Maṣḥafa dorho], f. 163b.  
 Apparently edited by M. Chaîne in 1905; see Hammer-schmidt (Tanasee 1:), no. 21, I, p. 132.

Revelation, f. 174b.

Additional hymn in a different hand, f. 187a.

(Hällē luyā, hällē luyā. Seme'ewwokē la-Egzi'ena,  
k'Wellekemu abyāta krestiyānāt ...)

Mestira segēyāt, in a different hand, f. 187b.

See EMML 1308-3. An older text is found in EMML 586-1,  
f. 1b-6b.

Additional hymn in a different hand, f. 189b.

(Dehra "Şen'ā zātti" yebalu: Krestos, Amlākena,  
za-maş'a wa-ḥamma ba'enti'ana ...)

Varia:

- (1) F. 1b: Land transaction involving a sharing.
- (2) F. 1b: A hymn [mesmāk] before reading the Gospel.  
(Wa-em-dehra k'Wellu, yemiṭ gaşso mangala meşrāq diyāqon  
sarā'i ... wa-yesbek diyāqon: Arḥewu ḥohata mak'wānent ...),  
Ps. 23, 9.

Copied for Kanāfera Krestos (f. 1b), but brought to Shoa from Gondar by  
Rās Wasan Saggad (father of Šāhla Šellāsē, King of Shoa):

(Rās Wasan Saggad ta-Gwandar yāsmatṭut naw Gebra ḥemāmār naw.

Ze-maşḥaf za-Walda Giyorgis Wasan Saggad, wa-sema abuhu Tēwoderos),

See <sup>f. 1b.</sup> also ff. 75b, 101a, 189b and passim.

However, the prayer is for Diyonāseyos, f. 18a and passim.

Stamp of Dabra Berhān Šellāsē, ff. 2a, 163a and 189b.

Ff. 1a and 190ab blank save for scrawls.

Ff. 50b-51a, 68b-69a, 113b-115a and 142b-143a filmed twice.

EMML Pr. No. 1879  
Dabra Berhān Šellāsē, Dabra Berhān, Shoa

- 1) Ff. 3a-166b: Four Gospels (introduction, etc., f. 3a; Matthew, f. 9a; Mark, f. 65a; Luke, f. 95a; John, f. 137a).

Varia: Note in Ge'ez about pregnancy, f. 1b; schematic indication of scriptural lessons for the Fast, ff. 62b-64b; story of the manuscript, how it was twice taken as booty by the Gāllā and ransomed, f. 166b. -- 18th cent.

EMML Pr. No. 1880  
Dabra Berhān Šellāsē, Dabra Berhān, Shoa

- 1) Ff. 1a-3b: Malke'a Šellāsē (Chāīne, no. 20).
- 2) Ff. 4a-158b: Funeral ritual [Genzat] (includes the Lefāfa sedq, f. 22a).

Varia: Inventories of vestments and books, f. 3b; list of the lands of the dabtarā, f. 3b; prayer, Mangēsta Ab, f. 159ab; two inventories of books, f. 160a; land transaction, f. 160a; a will regarding funeral arrangements, f. 160a; a list of names for services (?), f. 160b; two transactions, f. 160b.

The leaves after f. 89 and after f. 104 are unnumbered. -- 19th cent.

EMML Pr. No. 1881  
Dabra Berhān Šellāsē, Dabra Berhān, Shoa

- 1) Ff. 1a-192a: Four Gospels (introduction, etc., f. 1a; Matthew, f. 21a; Mark, f. 73a; Luke, f. 98a; John, f. 147a).

The leaf after f. 106 is unnumbered. -- 1900 E.C. (= 1907/8 A.D.).

## Church of Dabra Berhān Šellāsē, Dabra Berhān, Shoa

Parchment, 32.5 x 24 cm., 131 + 1 ff., 2 cols., 18 lines, dated (f. 42b) 1919 E.C., 10th year of the reign of Empress Zawditu (= 1926 A.D.), but also prayer for Emperor Yohannes IV.

## DERSĀNA ŠELLĀSĒ

Ff. 3a-131a: Homiliary for the Trinity [Dersāna Šellāsē].

EMML 150.

A composition by a certain Takla Māryām (?) (Eṣeḥef ana, Takla Māryām, wa-anabbeba ba-lessān dekuṃ, kama tāstasreyu ḥaṭi'ateya. Keṣetu lita, Ab wa-Wald wa-Manfas Qeddus, za-iiyeklu malā'ekt faṣṣimo weddāsēkemu, zanta rasseyuni. Ana nadāy wa-meskin enaggerakkemu, ḥezba Krestiyān ..., f. 30b), who probably felt that the Trinity was not worshipped and celebrated as it should be, not even as much as the martyrs, the angels and the saints were (La-ment taḥadga [MS. taḥāga] semena, enza [MS. enzē] yeṣṣēwā' [MS. ē'iiyeṣṣawā'] sema samā'tāt wa-ṣādqān, wa-yetgabbar tazkāromu? Yeklunu adḥeno za'enbalēna? Eska mā'ezēnu yetḥaddag semena? Em-ye'ezēssa yeṣṣēwā' semena wa-yābarreh kama ṣaḥay ba-k'wellu 'ālam. Nāhu baṣṣa gizēna kama yessēbāḥ semena. Wa-ta'azzazu Surāfēl wa-Kirubēl kama yengeru la-k'wellu sab', enza yeblu: La-ment taḥadga sema zi'ana? Wa'alissa iiyeṣṣēwā' [za'enbala?] em-tāḥeta egzi'u? Albo gabr za-ya'ābbi em-egzi'u ..., f. 39b-40a. Cf. the last miracle, f. 129a.)

- (a) Ff. 3a-12a: History of Creation [Zēnā nagaromu la-Šellāsē], from the creation of the angels to the death of Abel. The composition is influenced more by the Mestira Samāy wa-Medr of Abbā Baḥayla Mikā'el than by the Šena feṣrat. This introductory section is intended to be read with each of the monthly homilies. For more information see Strelcyn (Accademia) 62, III, p. 175.

(Ba-sema Ab ... Sebbuḥ wa-ekkuṭ. Neṣeḥef zēnā nagaromu, ṣehifotossa inekl faṣṣemo, allā ba-kama akhalanna Eg" nagira; weddāsēhomussa iiyekl samāy wa-medr, kertāsā sab' wa-malā'ekt ṣaḥafeyāna wa-'ālam em-iiyyāgmāro ... amēn. Wa-enza hallaw qedma, enbala yeṭteru samāya wa-medra ...)

- (b) Ff. 12a-144b: The homilies for each month.
- (1) Ff. 12a-13a: Miyāzyā: On the importance of observing the feast day of the Trinity.
  - (2) Ff. 13a-14b: Genbot: On the importance of choosing good associates ("Mesla ṣādeq teṣaddeq"--Ps. 17, 26).
  - (3) Ff. 14b-17a: Sanē: On the glory of the Trinity.
  - (4) Ff. 17a-28a: Ḥamlē: History of salvation. Judas argues for his salvation when he meets Our Lord in Sheol, blaming Our Lord for his sins.

(Akkonu ba-faqāda zi'aka kama esiṭka za-rassaykanni ..., f. 20a) "Is it not by your own will that you made me sell you?"

Christ's argument to condemn him was that if he were saved, then everybody would sin with the hope of being forgiven.

(Za-maḥaro la-Yehudā, za-agbe'o [za-iiyyagbe'o?] la-Yehudā westa 'āwda mek<sup>W</sup>ennān, lanassa yemḥeranna ..., f. 19b).

- (5) Ff. 28a-30a: Naḥasē: On the assignments given to the angels.
  - (6) Ff. 30a-32b: Pāg<sup>W</sup>mēn: Praise of the Trinity.
  - (7) Ff. 32b-35b: Maskaram: A visit of the Trinity to the Garden of Paradise and on the faithful servant.
  - (8) Ff. 36a-37a: Teqemt: On the importance of receiving strangers.  
Very short and without mention of God's visit to Abraham.
  - (9) Ff. 37a-38b: Hedār: Continuation of the story of the faithful servant started in (7), Maskaram, above.
  - (10) Ff. 38b-39b: Tāḥsās: On the importance of celebrating the holy day of the Trinity every month.
  - (11) Ff. 39b-42b: Terr: On what the Trinity can do for (a good) man.
  - (12) Ff. 43a-44b: Yakkātīt: On the importance of preparing oneself for the last judgment.
- (c) Ff. 44b-58b: Additional homilies.  
Maggābit, the missing month, is not indicated here.
- (1) Ff. 44b-45a: On the glory of the Trinity.  
The text of the story, which is not significantly related to the title, is corrupt:  
"When you enter the kingdom of heaven [the church?] for prayer, be not troubled, as it happened to a certain man who was met by the poor and the beggars at the gate of a church to which he went to pray. While the poor were still there waiting for alms, evening came on, and a hungry hyena came and killed the poor beggars, so that the man's prayer was useless!"
  - (2) Ff. 45a-51a: On not building one's house on water (? MS. has samāy, "heaven," "sky," instead of māy, "water").
  - (3) Ff. 51a-57a: The commandments of the Father [te'ezāza Ab], or Christian virtues.
  - (4) Ff. 57a-58b: On the Passion and the death of Our Lord [ḥemāma motu].
- (d) Ff. 59a-130b: A collection of 60 miracles of the Trinity. The 24th, f. 91a, is, however, a homily. EMML 150 adds two more miracles. Chaîne (Berlin), no. 24, has 51 miracles. These miracles deserve a thorough study like E. Cerulli's study of those of the Blessed Virgin Mary.  
(Ba-sema Ab ... Newēṭṭen zekra semomu wa-neṣṣaḥ (EMML 150 [wa-neṣṣeḥef]) ta'ammerātiḥomu la-Ab wa-Wald wa-Manfas Qeddus, albo ḥwelq la-mangeṣtomu la-'ālama ... amēn)

- (1) The adulterer and liar who was attacked by a big snake [taman], f. 59a.
- (2) How the Holy Trinity attended the Council of the 318 Orthodox Fathers at Nicea, f. 60a.  
It is actually a treatise refuting heresies against the Trinity, such as Arianism, or, locally, the heresy of Zamikā'el, and against the transformation of the bread and wine.
- (3) How an officer in Palestine ordered his army to celebrate the holy day of the Trinity, f. 61b.  
Strelcyn (Accademia), no. 53, 7, p. 155.  
EMML 150 adds here one more miracle: The man from Anda Gabāto (presumably Endagabtan), who kept sheep aside and fattened them for the commemoration feast of the Trinity.
- (4) How a writer [ṣaḥafi] who had pleased the Trinity [yāstafēššēpomu] was taken by them, f. 64a.
- (5) The King of the land of Zebrenṭeyā, who made a big feast in honor of the Trinity, f. 64b.  
Zebrenṭeyā could be a corruption of za-Barānṭeyā, "of Byzantium."
- (6) The wealthy man from Qisāreyā who at first did not know the Trinity, f. 67a.
- (7) The man from Ēlmātā who was attacked by a crocodile [ḥargaṣ] while he was fishing in the Tigris River to make a feast in honor of the Trinity, f. 70b.
- (8) The woman who had a child in her womb which did not grow enough to be delivered, f. 71b.
- (9) The restless priest from the land of Zāzāt [be'esi g<sup>w</sup>egg<sup>w</sup>e' kähēn ba-hagara Zāzāt], who was impatient to finish all the hymns to the Trinity, f. 72b.
- (10) The priest who was imprisoned by the King because of false accusations, f. 73b.
- (11) The poor man whose hen he gave to the Trinity to multiply, but it was seized by a vulture [‘ofa awest], f. 74b.
- (12) The merchants from Ang<sup>w</sup>at who went to Jerusalem promising to give half of their profits to the Trinity, if they came back home safe, f. 75b.
- (13) The blind man who lived near the church of the Trinity in Felpeseyus, f. 77a.
- (14) The pious priest whose house was burglarized, f. 77b.
- (15) The poor man from the land of Denbi who gave away his only goat [ṭali] for the feast of the Trinity, f. 78b.
- (16) The sick man from the land of Anziz (EMML 150: Enziz), who could lie down on only one side, f. 80a.
- (17) The man from the land of Genṭāl (EMML 150: Anda Gabāto; see the third miracle above), who asked the King to allow him to build a church [marṭul] for the Trinity, f. 82a.

- (18) The visit of the Trinity to Abraham, f. 82b.  
The story of the attempt of Satan to scare away the visitors of Abraham is included. Satan once sat by the road that led to the house (tent) of Abraham with blood smeared all over his face, to ask strangers where they were going. If they said that they were going to visit Abraham, he would show his face to them and explain to them what Abraham had done to him. Because of the craftiness of Satan, Abraham could not eat anything for three days because, it is said, Abraham never took his meals without the company of visitors. It was a great joy to Abraham when the Holy Trinity visited him on the third day in the likeness of three men.
- (19) The poor woman from the land of Tīros who gave away her only hen for the feast of the Trinity, f. 84b.
- (20) The Jewish woman called Rāḥēl who gave birth to two children in the land of Ismā'ēl, f. 85b.  
The story of Moses and the burning bush and the story of the Exodus are told here.
- (21) The man from the land of Warab who was attacked by highwaymen on the holy day of the Trinity, f. 88b.
- (22) The man from the land of Rām near Pāngi who became ill and lost his voice, f. 89b.
- (23) The man from the island of QWelzem who was possessed by evil spirits, f. 89b.
- (24) A homily on the importance of listening attentively to the reading of the miracles of the Trinity, f. 91a.
- (25) The young man in the land of Naṣobār in Faṭogār who met a leopard while hunting, f. 92b.
- (26) The pious woman from the land of Ginfāṭar (EMML 150: [Ginfēniṭon]) who always prayed to keep her chastity, f. 94a.
- (27) The pious and generous woman from the land of Zebreṭeya (in the 5th miracle and in EMML 150: Zebrenṭeyā; see also the 5th miracle above) who found a viper [afe'ot] lying in the brewage [defdef] which she had prepared for the feast of the Trinity, f. 94b.
- (28) The adulterous and sterile woman from the land of Rif who was possessed by an evil spirit [gānēn za-nagargār] when she was taking a bath in a river [bāḥr], f. 95b.
- (29) Sennacherib comes against Hezekiah, f. 96b.  
Cf. II Kings, chapters 18-19.
- (30) The man from Šer' whose child was ill with fever [faṣant], f. 99a.
- (31) The talkative priest from Philippi [be'esi qasāṭi ba-hagara Fileppeseyus] who was put in jail, f. 99b.
- (32) The soldier of King Tēfarēs from the land of Denbi (EMML 150: Dambi) who was taken to heaven from the church of the

Trinity in a Christian region which he had come to destroy, f. 100a.

This is most probably a reference to one of the internal "religious" wars in Ethiopian history.

- (33) The pious and generous woman from Qilqiyā, f. 100b.
- (34) The woman who could not receive Holy Communion because she was menstruating, f. 101a.
- (35) The rich Canaanite woman from the land of Sinodā who was saved from pain of childbirth, f. 101b.
- (36) The woman from the land of Tīros who loved the Trinity, but once had nothing to offer in the name of the Trinity because of famine, f. 103a.
- (37) A man called Hēlṭānēseṭ from the land of Fārs whose house was burglarized, f. 105b.
- (38) The woman from the land of Rāmā who made a memorial feast for the Trinity all her life because she gave birth to a child like other women do (wa-waladat eg<sup>w</sup>āla kama yewalledā anest ba-gizēhon), f. 106a.
- (39) The sorcerer [mašarrit] from the land of Qilqeyā who used to kill the Christians, f. 106b.
- (40) The woman who had no wood to make a fire to prepare the memorial feast for the Trinity, f. 107b.  
Fresh bread was found in her house as her son predicted.
- (41) The pious man from the land of Mēd who committed adultery, f. 108a.
- (42) The man from "the island (on) the river Tigris and Syria" who was possessed by an evil spirit, f. 109b.
- (43) The man from Enda Gabāṭon (clearly Endagabṭān), whom the doctor [ṭabib] told that his best medicine was the name of the Trinity, f. 110b.
- (44) The wealthy man from the land of Dengāfē who had plenty of gold and silver but never wanted to entertain visitors, f. 111a.
- (45) The story of the daughter of King Tāy, whose soul the angel of death was ordered to bring to the Trinity when she was still a little child, f. 112a.  
The angel of death, on his way to where the child was, met a priest who was on his way to the church to baptize her. When the priest realized that the angel was going to take her soul, he bound him by his priestly authority not to take her before she was baptized. The angel had to stop and wait for the priest to come on his way back and tell him that she was baptized. But the priest forgot to take the same road. The priest found the angel standing there, bound by his priestly authority, when he was going to her wedding fifteen years later, on which day the angel took her soul, but later returned her alive. The priest, according to the Faharest (of the Haymanota abaw) was John

Chrysostom. Tāy, King of Gāy, or the King of Tāy in Gāy, the father of the child, had earlier won the friendship of Dāwit (Batra Şeyon?) for killing Del'azār.

(... Wa-hallawat aḥatti be'esit ba-westa hagara Gāy, be'esitu la-negus (EMML 150: negusa) Tāy, za-ta'ārko (EMML 150 adds: la-qeddus) Dāwit Batra Şeyon wa-Kēberon medra Şeyon ba-qetlatu la-Del'azār. Wa-aḥatta sa'āt gabrat fāsikā. Wa-soba waladat walda, wa-fannawa negus fessehahu ḥaba Batra Şeyon, enza yebl: Heyyanta tafaśśāhku ba-zēnā 'ārkeka, esma rakabku walatta dengela. Wa-kā'ba fannawomu la-lā'ekānihu ḥaba l̄ qasis, enza yebl: Na'ā kama tefassem lita ḥegga Krestiyān ...)

This story seems to have happened during the reign of Emperor Dāwit (I) and Del'azār could have been a pretender to the throne or a governor of a certain region of Ethiopia that had revolted against his overlord.

- (46) The poor woman from the land of Ēlmātā whose only hen was taken by a fox (?) [abuhālā], f. 116a.  
EMML 150 adds here another miracle: The adulterous woman who tried to seduce the bishop who was sitting on the throne of St. Peter.
- (47) The prostitute from the land of Denbi who accepted the advice of a certain woman, Ma'asseb, to lead a pious life, f. 116b.
- (48) The visit of the angel of death to Abraham, f. 117b.
- (49) The woman whose daughter fell deathly sick while she was praying to have a son, f. 119a.
- (50) How a priest from Palestine, who loved the Trinity and made memorial feasts for the holy day of the Trinity, was accused of plotting against the King, f. 119b.  
There is some similarity between this miracle and the miracle no. 10 above (f. 73b).
- (51) How the Trinity delivered King Hezekiah from his enemies, f. 120b.
- (52) A man from the land of Şeyon who was called Leḥēm and his wife Ēfrātā, who was promised by the Trinity that a child would be born in his land who would deliver the world, f. 122b.  
This is a retelling of the story of the Nativity personifying the place names.
- (53) The King of the land of Ēlmāṭi whom the pagan priests [gannawta ṭā'ot] discovered, at his request, that he would soon die, f. 123b.

The demons, from whom this information was received, were drawn from the River Bēršā. This story is mentioned in the anonymous homily in honor of the Twenty-Four Elders of Heaven and the Four Living Creatures (EMML 1763, ff. 63b-69a).

- (54) The faithless monk from the land of Anziz, f. 125a.
- (55) The man whose wife found plenty of flour [hariṣ] in her storage bin [mikonot] for the feast of the Trinity, f. 127a.
- (56) The reward of the man who honors the Trinity on earth, f. 128a.  
Strelcyn (Accademia), no. 62, III, 3, p. 175.
- (57) The reward of the man who celebrates the holy day of the Trinity, f. 128b.  
Strelcyn (Accademia), no. 62, III, 5, p. 175.
- (58) The reward of the man who listens to the words of the Trinity, f. 129a.  
Strelcyn (Accademia), no. 62, III, 11, p. 176.
- (59) The Trinity tells about the coming of a time in the future in which the Trinity will reign and the words of God will be exalted above those of the martyrs, f. 129b.  
Strelcyn (Accademia), no. 62, III, 7, p. 176.
- (60) The commandment of the Trinity to celebrate the holy day of the Trinity every month in the same manner as Easter is celebrated (Wa-yekawwen 'elata ba'ālena kama tensā'ē, za-yemaṣṣe' ba-bba-'amat), f. 130b.  
Strelcyn (Accademia), no. 62, III, 15, pp. 167-168.

Different hands have indicated the days for readings, but the exact limits or divisions are not clear:

Maggābit, f. 51a; Hedār 9, f. 60a; Maskaram, f. 64b; Yakkātīt, f. 67a; Terr, f. 70b; Terr 11, f. 80a; Miyāzyā, f. 84b; ba-Hamlē 12, f. 97a; Tāḥsās, f. 101a; Sanē, f. 101b; Hedār, f. 109b; Genbot, f. 112a; Naḥasē 28, f. 117b; Hamlē 12, f. 120b; Tāḥsās, f. 122b; and Maggābit, f. 127a.

Copying was arranged by Rās Gugsā (whose baptismal name was Walda Giyorgis), son of Rās Ar'ayā Šellāsē, son of Emperor Yoḥannes IV (1872-1889); he donated it to Dabra Berhān Šellāsē in 1919 E.C., colophon, f. 42b.

Simple decorative design, ff. 3a, 32b, 43a.

Stamp of Rās Gugsā Ar'ayā Šellāsē, donor of the manuscript to the church, ff. 3a, 42b and 131a.

Stamp of the church of Dabra Berhān Šellāsē, ff. 2b, 32a, 98a, 128a and 131a.

Ff. 1a and 2a: Pencil title.

F. 26: Note of ownership by Dabra Berhān Šellāsē.

Ff. 16 and 131b blank.

Ff. 22a, 23b-24a and 104b-105a filmed twice.

EMML Pr. No. 1883  
Dabra Berhān Šellāsē, Dabra Berhān, Shoa

- 1) Ff. 4a-156b: Four Gospels (introduction, etc., f. 4a; Matthew, f. 14a; Mark, f. 65a; Luke, f. 91a; John, f. 130a).

Varia: Land transactions, ff. 127a-129a. -- 20th cent.

EMML Pr. No. 1884  
Dabra Berhān Šellāsē, Dabra Berhān, Shoa

- 1) Ff. 3a-141a: Four Gospels (introduction, etc., f. 3a; Matthew, f. 11a; Mark, f. 46a; Luke, f. 69a; John, f. 108a).

The leaf after f. 118 is unnumbered. -- 20th cent.

EMML Pr. No. 1885  
Dabra Berhān Šellāsē, Dabra Berhān, Shoa

- 1) Ff. 2a-104b: Dersāna Šellāsē, with 64 miracles of the Trinity, ff. 47b-104b (= EMML 150 and 1882).

The headings of the principal divisions are ornamented with harags. --  
Ca. 1933 A.D. (date of donation).

EMML Pr. No. 1886  
Dabra Berhān Šellāsē, Dabra Berhān, Shoa

- 1) Ff. 1a-195b: Deggwā (supplementary chants, f. 124ab; Anqaša hālētā, f. 194b). -- 1937 E.C. (= 1944/5 A.D.).

EMML Pr. No. 1887  
Dabra Berhān Šellāsē, Dabra Berhān, Shoa

- 1) Ff. 5a-105a: Gadla Takla Hāymānot.  
2) Ff. 106a-114a: Homily for the translation of St. Takla Hāymānot.  
3) F. 115ab: Genealogy of St. Takla Hāymānot.  
4) Ff. 115b-136a: 22 miracles of St. Takla Hāymānot for the commemoration of his birth.  
5) Ff. 136a-146a: 22 miracles of Takla Hāymānot for the commemoration of his conception.  
6) Ff. 146a-158b: 22 miracles of Takla Hāymānot for the commemoration of his translation.

The principal divisions are ornamented with harags. -- 1765 E.C. (= 1772/3 A.D.).

EMML Pr. No. 1888  
Dabra Berhān Šellāsē, Dabra Berhān, Shoa

- 1) Ff. 2a-38b: Genesis.
- 2) Ff. 39a-72a: Exodus.
- 3) Ff. 72a-95b: Leviticus.
- 4) Ff. 96a-116a: Numbers.
- 5) Ff. 116a-136a: Deuteronomy.
- 6) Ff. 136a-149a: Joshua.
- 7) Ff. 149a-163a: Judges.
- 8) Ff. 163a-164b: Ruth.

Numbers 55 and 107 were skipped in the numbering of the leaves. -- 19/20th cent.

EMML Pr. No. 1889  
Dabra Berhān Šellāsē, Dabra Berhān, Shoa

- 1) Ff. 2a-162a: Four Gospels (introduction, etc., f. 2a; Matthew, f. 15a; Mark, f. 58a; Luke, f. 85a; John, f. 128a). -- 19th cent.

EMML Pr. No. 1890  
Dabra Berhān Šellāsē, Dabra Berhān, Shoa

- 1) Ff. 2a-219b: Degg<sup>wā</sup> (Anqaṣa hālētā, f. 218b; list of the offices found in the Degg<sup>wā</sup>, f. 219b).

Varia: Prayer of Suseneyos, f. 221a.

The leaves after ff. 31, 121 and 131 are not numbered; number 22 has been given to two successive leaves. -- 18th cent.

EMML Pr. No. 1891  
Dabra Berhān Šellāsē, Dabra Berhān, Shoa

- 1) Ff. 1b-164a: Missal (index of anaphoras, f. 1b; Temherta hebu'āt, f. 2a; office prayers, f. 5a [including the prayer, Egzi'abḥēr za-berhānāt, f. 9a]; ordinary of the Mass. f. 26b; Anaphoras of the Apostles, f. 60a, our Lord Jesus Christ, f. 73b, John the Evangelist, f. 77b, the 318 Orthodox Fathers, f. 86a, the Virgin Mary by Cyriacus of Behensā, f. 93a, Athanasius, f. 102a, Basil, f. 111b, Gregory of Nyssa, f. 120a, Epiphanius, f. 126b, Gregory II, f. 132b, John Chrysostom, f. 135b, Cyril, f. 140b, James of Sarug, f. 146a, Dioscorus, f. 151b, the Virgin Mary [Ma'aza qeddāsē] (here, however, ascribed to Nathaniel), f. 153b, the Virgin Mary by Gregory (here, however, called the Anaphora of Gregory of Nazianz), f. 157b; the chant, Šarāwita malā'ektihomu la-Madhānē 'Ālam, in the Anaphoras of the Virgin Mary by Cyriacus, Athanasius and Basil, f. 162b; miscellaneous notes about the anaphoras, f. 163a).

Varia: Diagram of the eucharistic fraction, f. 165a.

The leaf after f. 53 is unnumbered. -- 1930/42 A.D. (Haile Selassie I [1930-1974] and Patriarch John XVIII [1928-1942]).

EMML Pr. No. 1892  
Dabra Berhān Šellāsē, Dabra Berhān, Shoa

- 1) Ff. 3a-161b: Psalter.
- 2) Ff. 162a-171a: Weddāsē Māryām.
- 3) Ff. 171a-174b: Anqaša berhān.

Varia: Amharic genē in praise of Menelik II, f. 1a; Amharic genē of repentance copied by Aččāmmēllah, f. 1a; another Amharic poem about Menelik II, f. 1b; a Ge'ez genē, f. 1b; Ps. 1, f. 2a; land transaction, f. 2b. -- 19/20th cent.

EMML Pr. No. 1893  
Dabra Berhān Šellāsē, Dabra Berhān, Shoa

- 1) Ff. 4a-39a: Šoma deggWā (incomplete at the beginning; f. 2ab may also belong to this text).
- 2) Ff. 40a-61b: Me'rāf for the Fast (the leaves are not in order, and ff. 62a-63b and 71a-73a may supply lacunae).
- 3) Ff. 65b-70b: Anqaša hāllētā.

Varia: Liturgical directives concerning chant, ff. 1a, 1b; the story of St. Yārēd, ff. 1ab, 64a-65b. -- 18/19th cent.

## Church of Dabra Berhān Šellāsē, Dabra Berhān, Shoa

Parchment, 24.5 x 19.5 cm., 207 ff. (numbered 1 to 205 with one small leaf after f. 4 and the leaf after f. 182 unnumbered), 2 cols., 32-39 lines, 16th c.

## DEGGWĀ

Ff. 6a-205b: Antiphonary for the year [DeggWā].

Dillman (B.M.) XXXI, pp. 36-37.

(Ba-sema Šellus qeddus ba-bba-tešlestu [sic] za-yetwāhād, za-iiyyetwēllaṭ  
wa-iiyyetba'ād / šaḥafna enka māḥelēta Yārēd za-yedammeṣ kama  
nag<sup>W</sup>adg<sup>W</sup>ād / wa-ḥayla qālu ne'ud / wa-ṭā'ma zēmāhu fedfud / asrāba  
sebḥat za-taqadha em-bāḥra maṣāḥeft elud / barg<sup>W</sup>a Iteyoppeyā  
mastazāwe'a kāhnāt ba-manfasāwit māḥefad mastafaššēḥē albabihomu [sic]  
la-ḥezb kebud / ella iiyyegayyesu (?) ḥaba za-malakot 'aṣad / keburāna  
zamad ella ḥazanomu l g<sup>W</sup>end / za-we'etu maḥaley wāzēmā wa-mawāše't  
za-Egzi'abḥēr medr ba-mal'a wa-za-Egzi'abḥēr nagśa wa-za-yetbārak  
aryām wa-mazmur za-amlākiya wa-za-arbā't 'ezl wa-za-ye'ezē māḥelēt  
wa-sebḥata nagh šalast wa-salām zawatr wa-za-ba'ālāt ellu enka maḥāley  
aqmāḥ [sic] ḥaddis wa-b(e)luy weddāseyāta amlāk za-mesla g(e)nāy /  
za-maṣaw wa-za-šaday / za-k(e)ramt wa-za-ḥagāy / za-yefēšsem ṭenqāqē  
'alam za-la-lla awrāḥ wa-za-la-lla-'elatu / za-tašar'a ba-medrena  
la-walda Ab ba-šemratu / sebḥat wa-ak<sup>W</sup>k<sup>W</sup>atēt nā'ārreg lottu /  
amēn-wa-amēn. Melṭān za-Yoḥannes.

This beautifully copied DeggWā is unfortunately not well preserved, although most of it is legible. The inner edges of ff. 148a-174b and 179a-205a are stained with water in varying degree.

## Varia:

- (1) F. 1a-2b: Fragment from the Sinodos in an early 15th c. hand; it comes from the end of what Wright (B.M.) II, III, 11, g, p. 4, calls a "hortatory discourse to believers, who desire to walk in the path of wisdom and knowledge":  
(Tafa[ššama] ba-zeya temherta wa-tagśaš ba-enta he[lluna  
Eg]zi'abḥēr, a[besleṭis?] qannonā ami[n ba-qeddes]t  
Šellā[sē E]gzi' Iyyasus Kresto[s] wa-[yebē]lo la-Pēṭros  
[...] ḥeruy wa-šemur wa-nequḥ ba-amān, anta k<sup>W</sup>ak<sup>W</sup>ḥ  
wa[...] medr šenu' za-iiyyānqalaqqel, masarata ḥāymānot  
za-iiyyetbattak, o-Pēṭros, anta k<sup>W</sup>ak<sup>W</sup>ḥ, wa-diba zātti ...),  
f. 1a.  
(... ēppis qoppos, feṭuna agbe'omu ba-neššeḥa, wa-itethayyewwomu  
wa-iteḥdegewwomu yekunu zēwē la-Diyābelos, wa-iteḥdegewwomu  
yemutu ba-ḥaṭi'atomu, esma ba-enta ḥaṭ'ān maṣā'ku ana westa  
'ālam ...)
- (2) Ff. 3a-4b and 4b bis-5a: Fragments from the DeggWā.

Note of ownership by Ebuš(?) Walda Malakot and by Dabra Berhān Šellāsē,  
f. 205b.

Ff. 6b-7a, 15b-16a, 49b-50a, 75b-76a, 91b-92a, 109b-110a, 124b-125a,  
128b-129a, 144b-145a and 150b-151a filmed twice.

EMML Pr. No. 1895  
Dabra Berhān Šellāsē, Dabra Berhān, Shoa

- 1) Ff. 5a-216a: Missal (office prayers, f. 5a; ordinary of the Mass, f. 32a; Anaphoras of the Apostles, f. 83b, our Lord Jesus Christ, f. 102b, the Virgin Mary, by Cyriacus of Behensā, f. 109a, John the Evangelist, f. 123a, Dioscorus, f. 135a, John Chrysostom, f. 139b, the 318 Orthodox Fathers, f. 146b, James of Sarug, f. 157b, Epiphanius, f. 165b, Gregory (I), f. 173a, Athanasius, f. 180b, Basil, f. 194a, Cyril, f. 205b, Gregory II, f. 212b).

Varia: Index of anaphoras, f. 1a.

The leaf after f. 208 is unnumbered. -- 1881/1913 A.D. (Menelik II [1865-1913] and Metropolitan Matthew [1881-1926]).

EMML Pr. No. 1896  
Dabra Berhān Šellāsē, Dabra Berhān, Shoa

- 1) Ff. 1a-107b: Dersāna Mikā'ēl (with the same beginning as Arkē [see EMML 1835, f. 2a]; the monthly synaxary entries here precede the homilies, and the greetings [salām] following them are notably longer).
- 2) F. 108ab: Anaphora of Dioscorus. -- Early 19th cent.

EMML Pr. No. 1897  
Dabra Berhān Šellāsē, Dabra Berhān, Shoa

- 1) Ff. 1a-139b: Missal (index of anaphoras, f. 1a; scriptural lessons for Mass, ff. 1b-2b, 138a-139b; office prayers, f. 3a; creed from the Testament of our Lord Jesus Christ, ff. 20a, 69a; ordinary of the Mass, f. 21a; Anaphoras of the Apostles, f. 51a, our Lord Jesus Christ, f. 62a, Dioscorus, f. 65b, John Chrysostom, f. 70a, the Virgin Mary by Cyriacus of Behensā, f. 75b, James of Sarug, f. 84b, John the Evangelist, f. 89b, Athanasius, f. 97b, Gregory (I), f. 107a, Epiphanius, f. 113a, the 318 Orthodox Fathers, f. 119a, Basil, f. 128b; the blessings given at Mass, f. 68a). -- 1916-1926 A.D. (Zawditu [1916-1930] and Metropolitan Matthew [1881-1926]).

EMML Pr. No. 1898  
Dabra Berhān Šellāsē, Dabra Berhān, Shoa

- 1) Ff. 1a-222b: Four Gospels (Matthew, f. 3a; Mark, f. 65a; Luke, f. 105a; John, f. 171a).

The headings of the Gospels are ornamented with harags. -- 19/20th cent.

EMML Pr. No. 1899  
Dabra Berhān Šellāsē, Dabra Berhān, Shoa

- 1) Ff. 3a-178a: Fetḥa nagašt. -- Early 19th cent.

EMML Pr. No. 1900  
Dabra Berhān Šellāsē, Dabra Berhān, Shoa

- 1) Ff. 3a-56b: Acts of the Apostles.
- 2) Ff. 57a-182b: Pauline Epistles (Romans, f. 57a; I Corinthians, f. 81a; II Corinthians, f. 106a; Galatians, f. 122a; Ephesians, f. 129a; Philippians, f. 137a; Colossians, f. 142b; I Thessalonians, f. 147a; II Thessalonians, f. 152a; I Timothy, f. 154b; II Timothy, f. 159b; Titus, f. 163b; Philemon, f. 166a; Hebrews, f. 167a).
- 3) Ff. 183a-211a: Catholic Epistles (James, f. 183a; I Peter, f. 189a; II Peter, f. 197a; I John, f. 201a; II John, f. 207b; III John, f. 208b; Jude, f. 209a).
- 4) Ff. 211a-249b: Revelation.

Varia: List of the bishops of Ethiopia (Abrehām, Pēṭros, Mikā'ēl and Yesḥaq), f. 241a. -- 1926 E.C. (= 1933/4 A.D.).

EMML Pr. No. 1901  
Gadām Giyorgis, Dabra Berhān, Shoa

- 1) Ff. 1a-134a: Psalter.
- 2) Ff. 135a-142b: Weddāsē Māryām.
- 3) Ff. 142b-146b: Anqaša berhān.
- 4) F. 164b: Gospel of the Annunciation (incomplete at the end).

Varia: A calendar of saints' commemorations, f. 134b. -- 18/19th cent.

EMML Pr. No. 1902  
Dabra Berhān Šellāsē, Dabra Berhān, Shoa

- 1) Ff. 3b-7b: Introduction to the Pauline Epistles [Mekneyāta Pāwlos].
- 2) Ff. 8a-91b: Pauline Epistles (Romans, f. 8a; I Corinthians, f. 23b; II Corinthians, f. 39b; Galatians, f. 49b; Ephesians, f. 54a; Philippians, f. 59a; Colossians, f. 62b; I Thessalonians, f. 66a; II Thessalonians, f. 69a; I Timothy, f. 71a; II Timothy, f. 75a; Titus, f. 77b; Philemon, f. 79b; Hebrews, f. 80b).
- 3) Ff. 92a-108b: Catholic Epistles (I Peter, f. 92a; II Peter, f. 96b; I John, f. 99b; II John, f. 103a; III John, f. 103b; James, f. 104a; Jude, f. 107b).
- 4) Ff. 109a-144a: Acts of the Apostles.

5) Ff. 144a-160b: Revelation.

Diagram of the Tabernacle of the Covenant, f. 3a.

Two leaves after f. 35 are unnumbered. -- 18th cent.

EMML Pr. No. 1903

Dabra Berhān Šellāsē, Dabra Berhān, Shoa

1) Ff. 3a-52b: Šoma deggWā.

2) Ff. 53a-82b: Me'rāf for the Fast.

Varia: Genealogical notes, ff. 1a, 2ab; unidentified chants, f. 82b. -- 18/19th cent.

EMML Pr. No. 1904

Dabra Berhān Šellāsē, Dabra Berhān, Shoa

1) Ff. 2a-55b: Collection of chants called Zemmārē (AkkWatēt chants, f. 49b; Meštir chants, f. 52b).

Varia: Land transaction, f. 56b. -- 18/19th cent.

EMML Pr. No. 1905

Dabra Berhān Šellāsē, Dabra Berhān, Shoa

1) Ff. 2a-65b: Me'rāf.

2) Ff. 66a-99b: Collection of chants called Mawāše't.

3) Ff. 100a-102b: Collection of chants called Zemmārē.

Varia: Directives concerning chanting, f. 103a. -- Reign of Iyyāsu I (1682-1706).

EMML Pr. No. 1906

Dabra Berhān Šellāsē, Dabra Berhān, Shoa

1) Ff. 1a-65a: Šoma deggWā (Anqaša hālletā, f. 63b).

2) Ff. 65a-66a: Four scriptural lessons from the New Testament.

3) F. 66b: Liṭon za-šark.

4) Ff. 70a-97b: Me'rāf for the Fast. -- 10 Naḥasē 1926 E.C. (= 16 August 1934 A.D.).

EMML Pr. No. 1907  
Dabra Berhān Šellāsē, Dabra Berhān, Shoa

- 1) F. 2ab: Table blessing, Sa'alnāka mahāri.
- 2) Ff. 3a-117a: Missal (office prayers, f. 3a; ordinary of the Mass, f. 19a, Anaphoras of the Apostles, f. 42a, our Lord Jesus Christ, f. 53b, Dioscorus, f. 57a, John Chrysostom, f. 59b, the Virgin Mary by Cyriacus of Behensā, f. 64b, James of Sarug, f. 72b, John the Evangelist, f. 77a, Athanasius, f. 84b, the 318 Orthodox Fathers, f. 93a, Epiphanius, f. 99b, Gregory (I), f. 104a, Basil, ff. 109a-112b, 114a-115b, 113ab, 116a-117a).

Varia: Inventory of church articles and books, f. 1a; a calendar of feasts and commemorations, f. 1b. -- 1755/61 (Iyyo'as I [1755-1769] and Metropolitan John [1744-1761]).

EMML Pr. No. 1908  
Dabra Berhān, Šellāsē, Dabra Berhān, Shoa

- 1) Ff. 2a-58b: Me'rāf for the Fast. -- 18th cent.

EMML Pr. No. 1909  
Dabra Berhān, Šellāsē, Dabra Berhān, Shoa

- 1) Ff. 2a-63b, 66a-71a: Horologium for the day hours [Sa'ātāt za-ma'ālt].
- 2) Ff. 71a-73b: Glorifications [sebhat] of the Trinity for the hours beginning, Sebhat lakemu em-qedma 'ālam Šellāsē.

Varia: Land transactions, ff. 1b, 64b, 65a; donation of land to the church, f. 64a; hymn to the Virgin Mary, Esagged laki (Chafne, no. 336), f. 65a. -- 18th cent.

EMML Pr. No. 1910  
Church of St. George at Goh, district of Dabra Berhān, province of Shoa

- 1) Ff. 2b-3b, 176b-178a: Introduction to the Miracles of Mary (introductory rite, f. 2b; hymn, Esagged laki [Chafne, no. 336], f. 177b).
- 2) Ff. 3a bis-160b: Psalter.
- 3) Ff. 161a-171b: Weddāsē Māryām.
- 4) Ff. 171b-176b: Anqasha berhān.

Drawing: Madonna and Child enthroned, with worshipers beneath, f. 1b.

Varia: Magical prayer for understanding hidden mysteries, f. 176b; dates of the commemorations of the Apostles and Evangelists, f. 178a; transaction concerning a mule, f. 178b.

Number 7 was skipped in numbering the leaves; two leaves after f. 3 are unnumbered. -- 17/18th cent.

EMML Pr. No. 1911  
Dabra Berhān Šellāsē, Dabra Berhān, Shoa

- 1) Ff. 1a-58b: Collection of chants for the year called Zemmārē (AkkWatēt chants, f. 50a; Meštir chants, f. 52b).
- 2) Ff. 59ab: Amharic notes [yetbahal] concerning the Zemmārē chants.
- 3) Ff. 59b-60a: Amharic notes [yetbahal] concerning the Mawāše't chants.
- 4) Ff. 61a-90a: Collection of chants for the year called Mawāše't. -- 19th cent.

EMML Pr. No. 1912  
Dabra Berhān Šellāsē, Dabra Berhān, Shoa

- 1) Ff. 3a-156b: Psalter.
- 2) Ff. 157a-168a: Weddāsē Māryām.
- 3) Ff. 168a-172b: Anqasa berhān.

Varia: Hymn in praise of St. Joseph and Dabra Q<sup>WesqWām</sup>, Bez'ān laka, Yewasēf aragāwi, em-daqiqa Yā'qob, f. 175b. -- Early 19th cent.

EMML Pr. No. 1913  
Dabra Berhān Šellāsē, Dabra Berhān, Shoa

- 1) Ff. 3a-170a: Egzi'abpēr nagša.
- 2) Ff. 170b-172a, 1b: Malke'a Mārquos (Chaine, no. 198).
- 3) Ff. 174a-176a: Malke'a Yoḥannes Maṭmeq (Chaine, no. 279).
- 4) Ff. 176b-178b: Malke'a Masqal (Chaine, no. 125).
- 5) Ff. 179a-181b: Malke'a Pētros wa-Pāwlos (Chaine, no. 187).
- 6) Ff. 181b-183b: Unidentified Malke'a Māryām (incipit poorly legible, but certainly different from the more commonly known ones). -- 18/19th cent.

EMML Pr. No. 1914  
Private library of Aggāfāri Mulugētā, Dabra Berhān, Shoa

- 1) Ff. 3a-94a: Dersāna Māhyawi.
- 2) Ff. 95b-99a: Hymn to the Virgin Mary, commemorating her mourning, Zēnā saqoqāweki enabbeb wa-enagger (not in Chaine).
- 3) Ff. 99a-103b: Hymn to the Savior of the World, Esagged la-zekra semeka mal'aka meštir (Chaine, no. 339).
- 4) Ff. 104a-120b: Amharic treatise without title on the Passion.

Varia: Remedy for cuts, f. 1b.

Drawings: Trinity and some saint protecting the owner, f. 2b; Crucifixion, f. 67a.

The leaf after f. 63 is unnumbered. -- 19th cent.

EMML Pr. No. 1915  
Dabra Berhān Šellāsē, Dabra Berhān, Shoa

- 1) Ff. 2a-87a: Horologium of Abbā Giyorgis for the day hours [Sa'ātāt za-ma'ālt] (includes: Malke'a Eḏom [Chafne, no. 221], f. 73b; hymn to the Virgin Mary, Akkonu be'esi [Chafne, no. 327], f. 76a; hymn to the Virgin Mary, Tafaššeḥi, Māryām, la-Addām fasikāhu [Chafne, no. 302], f. 81a; two miracles of the Virgin Mary, f. 86a).
- 2) Ff. 87b-89b: Malke'a Anqaša berhān (Chafne, no. 241).
- 3) Ff. 90b-91b: Praise of the Trinity, Bāreko wa-weddāsē yedallewomu la-Šellāsē.

Varia: Litany-like prayer to the Virgin Mary, Ba-enta feqra Ab ... sa'ali meḥrata ba-enti'ana, f. 1b; land transaction, f. 90a. -- 19th cent.

EMML Pr. No. 1916  
Hulārā Madhānē 'Ālam (Church of the Savior of the World at Hulārā)  
Dabra Berhān, Shoa

- 1) Ff. 3a-142b: Argānona weddāsē.

Varia: Amharic discussion of Trinitarian theology and anointing, f. 1a.  
-- 17/18th cent.

EMML Pr. No. 1917  
Dabra Berhān Šellāsē, Dabra Berhān, Shoa

- 1) Ff. 4a-51b: Isaiah.
- 2) Ff. 51b-73a: Job.
- 3) Ff. 74a-113b: Minor Prophets (Hosea, f. 74a; Amos, f. 80b; Micah, f. 86a; Joel, f. 90a; Obediah, f. 93a; Jonah, f. 94a; Nahum, f. 95b; Habakkuk, f. 97b; Zephaniah, f. 99b; Haggai, f. 101b; Zechariah, f. 103a; Malachi, f. 111a).
- 4) Ff. 114a-132a: Proverbs (Messāleyāta Salomon, f. 114a; Tagsāša Salomon, f. 128a).
- 5) Ff. 132a-139a: Ecclesiastes.
- 6) Ff. 139a-141a: Wisdom 1,1-3,19 (unfinished at the end).

Varia: Computus for the year 7317 A.M. (= 1824/5 A.D.), including data on the length of shadows in different months and on the opening of heaven, in Amharic, f. 1b; shadow table, f. 2a; land transaction, f. 141b. -- Early 19th cent.

EMML Pr. No. 1918  
Dabra Berhān Šellāsē, Dabra Berhān, Shoa

- 1) Ff. 4a-100b: Soma degg<sup>wā</sup> (Anqasa hāllētā, f. 99b).

The leaves have been numbered twice. I follow the stamped numbers. --  
19/20th cent.

EMML Pr. No. 1919  
Dabra Berhān Šellāsē, Dabra Berhān, Shoa

- 1) Ff. 3a-46a: Readings from the Gospels for Passion Week and some feasts. -- 19th cent.

EMML Pr. No. 1920  
Dabra Berhān Šellāsē, Dabra Berhān, Shoa

- 1) Ff. 3a-65a, 80a-81a: Miracles of the Virgin Mary [Ta'ammera Māryām] (82 miracles, f. 3a; hymn, Esagged laki [Chafne, no. 336], f. 65b; end of the introductory rite, f. 80a).  
2) Ff. 67a-79b: Five miracles of our Lord Jesus Christ. -- 19th cent.

EMML Pr. No. 1921  
Dabra Berhān Šellāsē, Dabra Berhān, Shoa

- 1) F. 2ab: Introduction to the Degg<sup>wā</sup> and the Me'rāf, in Amharic.  
2) Ff. 3a-48b: Collection of chants for the year called Mawāše't, with supplementary chants, f. 49ab.

Varia: Note in Ge'ez on the praise given to God at the various hours of the day by different creatures, f. 48b. -- 7362 A.M. (= 1869/70 A.D.).

EMML Pr. No. 1922  
Dabra Berhān Šellāsē, Dabra Berhān, Shoa

- 1) Ff. 2a-9b: Temherta hebu'āt.  
2) Ff. 12a-158b: Psalter.  
3) Ff. 158b-172a: Weddāsē Māryām.  
4) Ff. 172a-179a: Anqasa berhān.

Varia: Transactions, ff. 10a and 183a. -- 20th cent.

EMML Pr. No. 1923  
Dabra Berhān Šellāsē, Dabra Berhān, Shoa

- 1) Ff. 1a-158b: Psalter.
- 2) Ff. 159a-171b: Weddāsē Māryām.
- 3) Ff. 171b-176b: Anqasha berhān.
- 4) F. 177b: One miracle of St. Gabra Manfas Qeddus.

Varia: Prayer against snakebite, f. 177a. -- 19th cent.

EMML Pr. No. 1924

Church of Dabra Berhān Šellāsē, Dabra Berhān, Shoa

Parchment, 16.5 x 12 cm., 66 ff. (numbered 1 to 64 with the leaf after f. 9 numbered as 9b and number 51 given to two leaves), 2 cols., 16 lines, dated (f. 61ab) 1891 EC in the year of Luke, 34th year of the reign of Menelik (= 1898/9 A.D.).

ANQASHA AMIN

Ff. 3a-61b: The Gate of Belief [Anqasha amin].

EMML 1116 V(1); 1145; and 1158-1.

(Ba-sema Eg" Šellus, 'eruy ba-malakot wa-'ebay, wa-le'ul em-samāya samāy, wa-yeqalli em-qalāya qalāy ... Habanni, Egzi'o, kanāfera ṭebab wa-ṭā'ma qāl wa-lessān la-ṣeḥifata (!) zentu maṣeḥaf, za-yessammay Anqasha amin ...)

Note of ownership by someone who has not indicated his name, ff. 1b, 2b and 63a (yanē) "mine."

Ff. 1a and 2ab pen trial.

Ff. 62ab and 63b-64b blank.

EMML Pr. No. 1925  
Hulārā Madhāne 'Ālam, Dabra Berhān, Shoa

- 1) Ff. 3a-24a: Homily of Damātēwos, Patriarch of Alexandria, on St. Michael the Archangel.
- 2) Ff. 24a-80a: 23 miracles of St. Michael the Archangel (cf. EMML 1835, ff. 16a-44b).
- 3) F. 80b: Greeting [salām] to St. Michael, Salām laka, Mikā'el, mal'aka rad'ēt.
- 4) Ff. 81a-120a: Readings [menbābāt] from the Gospels.

Number 16 has been given to two successive leaves. -- 18/19th cent.

EMML Pr. No. 1926  
Private library of Aggāfāri Mulugēta, Dabra Berhān, Shoa

- 1) Ff. 3a-9a: Arbā't chants.
- 2) Ff. 9a-22a: Šalast chants.
- 3) Ff. 22a-29b: Aryām chants.
- 4) Ff. 30b-49a: Weddāsē Maryām, with musical notation.
- 5) Ff. 49a-55b: Anqasa berhān, with musical notation (incomplete at the end).

Varia: Calendar of commemorations and feasts, f. 2a; unidentified chants, f. 2b. -- 19th cent.

EMML Pr. No. 1927  
Private library of Aggāfāri Mulugēta, Dabra Berhān, Shoa

- 1) Ff. 3a-7b: Malke'a ledat -- Salām ebl la-ledateka madmem.
- 2) Ff. 9a-11a: Fetḥat za-Wald.
- 3) Ff. 11a-83a: Gospel of John.

Varia: Trisagion, f. 1a (unfinished); settlement of a dispute, f. 1b; magical prayers, f. 85b; fragment of a chant, f. 86a.

Ornamental harag, f. 83a; drawing of saints and angels, f. 86b. -- 19th cent.

EMML Pr. No. 1928  
Private library of Aggāfāri Mulugēta, Dabra Berhān, Shoa

- 1) Ff. 2a-23a: Anaphora of the Virgin Mary by Cyriacus of Behensā [Qeddāsē Maryām].
- 2) Ff. 26a-57a: Māhlēta šegē.

Varia: Prayer against a charm, ff. 23b-25a. -- 19/20th cent.

Monastery of Ḥayq Estifānos, Ambāssal, Wallo

Parchment, 50 x 34.5 cm., 172 ff. (numbered 1 to 171 with the leaf after f. 119 misnumbered as 110 and the leaf after it numbered as 120), 2 cols., 36-45 (but mostly 37-38) lines; (f. 31a: 54 lines, f. 31b: 52 lines and ff. 150a-164b: 47-48 lines), 1434-1468 (prayer for Emperor Zar'a Yā'eqob, f. 153b; ff. 165a-167a, however, are in a 17th c. hand).

OCTATEUCH

Ff. 1a-170a: Octateuch:

- (1) Ff. 1a-31b: Genesis--only from 13,8 to the end.
- (2) Ff. 32a-58b: Exodus.
- (3) Ff. 59a-77b: Leviticus.
- (4) Ff. 78a-104b: Numbers.
- (5) Ff. 105a-134b: Deuteronomy.
- (6) Ff. 135a-153b: Joshua.
- (7) Ff. 154a-165b: Judges.
- (8) Ff. 166a-167a: Ruth
- (9) F. 168ab: Judges 20,15 - 21,24.
- (10) Ff. 169a-170a: Ruth.

Varia:

- (1) F. 171b, 171a: Fragment of a commentary on Genesis, chapter 7.

Illuminations ff. 32a, 59a, 78a, 105a, 135a and 154a.

Many folios are darkened and stained with water; ff. 1a-2b and 7a are especially damaged.

Ff. 20b-21a, 32b-33a, 104a, 139b-140a, 143b and 166b-167a filmed twice.

## Monastery of Ḥayq Eṣṭifānos, Ambāssal, Wallo

Parchment, 41 x 35 cm., 200 + 1 ff. (of which two are very small pieces: one numbered 153 like the following leaf and the other which comes after f. 180 unnumbered), 2 cols., 27-30 (but mostly 30) lines, 14th-15th c.

## FOUR GOSPELS

Ff. 2a-198b: Four Gospels [Arbā'ettu Wangēlāt].

- (1) Ff. 2a-62a: Matthew in 68 chapters.
- (2) Ff. 62b-95a: Mark.
  - (a) Ff. 62a bis: Index of traditional chapters.  
[are'est]
  - (b) Ff. 64a-95a: The Gospel in 47 chapters.
- (3) Ff. 95b-152b: Luke.
  - (a) Ff. 95b-96b: Index of traditional chapters [are'est].
  - (b) Ff. 98a-152b: The Gospel in 82 chapters.
- (4) Ff. 152b-198a: John.
  - (a) Ff. 152b-153a: Index of traditional chapters [are'est],  
with a brief introduction.
  - (b) Ff. 154a-198a: The Gospel in 19 chapters.
- (5) F. 198b: On the composition of the Four Gospels.

## Varia:

- (1) F. lab: Fragment of the Maṣḥafa šer'at, from the introduction to the Miracles of Mary.
- (2) F. 62b bis: Assignment of a house by 'Aqqābē Sa'at Takla Iyyasus Mo'a (ca. 1488 A.D. according to EMML 1832, f. 1a) as a place where his memorial should be celebrated like those of his predecessors.
- (3) F. 63a: Note of ownership by someone whose name has been erased. This note may indicate that the manuscript was one of the books that was plundered and later restored, like EMML 1768, changing hands several times.
- (4) F. 96b: Assignments of land by 'Aqqābē Sa'at Takla Iyyasus Mo'a for commemoration feasts on the memorial days of saints and 'aqqabta sa'at "abbots." One of the assignments was made during the reign of Eskender (1478-1494), when the Metropolitan was Yesḥaq.
- (5) F. 153b: Land grant by a certain person whose name has been erased. The donation was made during the reign of Lebna Dengel (1508-1540) when the 'Aqqābē Sa'at was Nagada Iyyasus, whose name has also been erased but is still legible.
- (6) F. 153a bis: Assignment of land by Aqqābē Sa'at Takla Iyyasus Mo'a for commemoration feasts on the memorial days of other saints.

- (7) F. 153a bis: Land grant to Sāmu'ēl by 'Aqqābē Sa'āt Šarza Mikā'ēl. Šarza Mikā'ēl apparently succeeded 'Aqqābē Sa'āt Takla Iyyasus Mo'a.

Miniatures:

- (1) F. 63b: St. Mark.
- (2) F. 97b: St. Luke.
- (3) F. 153a bis: St. John.

Decorative designs, ff. 2a, 64a, 98a and 154a.

Ff. 2a-4b stained by water. Most of the upper margins have been cut off, including a line or two of text, which in most cases has been supplied by a later hand in the bottom margins of the preceding page.

F. 97a: blank.

Ff. 5b-6a, 154b-155a and 173a filmed twice.

EMML Pr. No. 1931  
Monastery of Ḥayq Eṣṭifānos, Ambāssal, Wallo

- 1) Ff. 3a-179b: Miracles of the Virgin Mary [Ta'ammera Māryām] (introductory exhortation, ff. 3a and 179a; introductory rite, f. 5a; panegyric of the Virgin Mary attributed to John Chrysostom, f. 7b; hymn, Esagged laki (Chaine, no. 338), f. 11ab; 150 miracles, f. 12a. The miracles include the story of the man who was appointed to guard the noblemen who were prepared to be rulers of the provinces, f. 67b.

Miniatures: St. George slaying the dragon, f. 1b; the Madonna and Child enthroned, f. 2a; the Virgin Mary at prayer, f. 2b; some headings are ornamented with harags. -- Reign of Yoḥannes IV (1872-1889).

EMML Pr. No. 1932  
Private library of Abbā Gurārē Marqorēwos, Yaḡḡu, Wallo

- 1) Ff. 1a-177b: Four Gospels (introduction, etc., f. 1a; Matthew, f. 13a; Mark, f. 58a; Luke, f. 87a; John, f. 140a). -- Late 19th cent.

## Monastery of Ḥayq Estifānos, Ambāssal, Wallo

Parchment, 31 x 27.5 cm., 185 ff., 3 cols., 25 lines, during the reign of Yoḥannes I ([1667-1682], f. 178b).

## SINODOS

Ff. 3a-184a: Synodicon [Sinodos].

Part of the text after f. 153, col. 3, line 6, was omitted by the copyist and has been supplied on ff. 1b-2a.

1) Ff. 3a-99a: Canons of the Apostles.

Wright (B.M.) II, III, 1-10, pp. 2-3; the order is the same.

(1) Ff. 3a-41a: Decrees of the Apostle [Tafaśśehu, weludena], 71 in number.

(2) Ff. 41a-49a: Canons of the Apostles given individually or collectively [Za-Sem'on Qananāwi]:

Simon the Canaanite / the Zealot, f. 41a.

Matthew and Simon, f. 41b.

Paul, f. 42a.

Peter and Paul, f. 42a.

The Apostles, f. 43b.

Paul, f. 44a.

Anonymous (On those invited to commemoration feasts), f. 44a.

Anonymous (On those who are persecuted for their faith), f. 44b.

Peter and Paul, f. 45b.

Paul, f. 47a.

(3) Ff. 49a-59a: Canons [qannonā] of the Apostles that Clement uttered [za-nagara]--80 in number.

(4) Ff. 59a-64b: Decrees of the Apostles given [za-wahabewwā] through Clement [ba-eda Qalēmentos]--47 in number.

(5) Ff. 65a-75a: Canons [Abtelisāt] of the Apostles that Clement reported [zanawa (*sic*)].

(6) Ff. 75a-84a: Canons of the Apostles given individually or collectively [Za-Sem'on]--25 in number.  
See (2) above.

(7) Ff. 84a-90b: Canons of the Apostles, after the Ascension [em-dehra 'arga]--28 in number.

(8) Ff. 90b-95a: Ordering of the gentile Church sent through Clement [za-tafannawa la-aḥzāb]--81 in number.

(9) Ff. 95a-99a: Canons of Clement written to him by Peter [za-Qalēmentos]--10 in number.

2) Ff. 90b-126b: Canons of the Councils:

(1) Nicea--20 in number--f. 90b.

(2) Nicea (again)--84 in number--f. 104a.

(3) Gangra--20 in number--f. 118a.

(4) Sardica--21 in number--f. 119b.

(5) Antioch--25 in number--f. 122a.

3) Ff. 126b-134a: Commentaries on the Sinodos.

Wright (B.M.) II, III, pp. 3-4.

- (1) Ff. 126b-134a: Commentary of John Chrysostom on the Ten Commandments.

This is actually a treatise on the importance of honoring the two Sabbaths, Saturday and Sunday (ff. 127b-132a).

- (2) Ff. 134a-136a: Anonymous homily on the role of Our Lord Jesus Christ in the salvation of man to be read to the congregation.

(Geṣṣāwē temherta, heḡ wa-šer'āt wa-tagśās, za-tašar'ā ba'enta hellunā Ab wa-Wald wa-Manfas Qeddus, za-yetnabbab watra lā'ela hezb)

- (3) F. 136ab: Anonymous homily on the ways of virtue and perdition.

(Geṣṣāwē temhert kama yefleṭu šannāya wa-ekkuya. Geṣṣew wa-šer'āt, abeslaṭis qannonā za-Egzi'ena nawā ellu. Ze-temhert wa-tagśās ...)

- (4) Ff. 136b-141a: Anonymous homily on the Fear of God and obedience to his commandments.

(Geṣṣāwē temhert, abesleṭis qannonā ba'enta ferhata Egzi'abḥēr nawā ellu. Qadāmit te'ezāz ... O-fequrāneya ...)

- (5) F. 141ab: Anonymous homily on not associating with the Jews.

(Temhert wa-tagśās ba'enta qadāmi hezb, wa-zelfata Esrā'ēl. O-fequrāneya, itetmassalu kiyāhomu wa-itetwakkalewwomu mesla ellu gabarta 'āmaṣā ...)

- (6) Ff. 141b-149b: Anonymous homily on the refusal of the chosen people, the Jews, to accept Christ.

(Abesleṭis qannonā za-em-Ḥawareyāt tašar'a, temhert wa-tagśās wa-zalafā, za-taṣeḥfa ba'enta qadāmi hezb, kama yā'meru mahayyemnān, hezba Krestiyān ...)

It is possible that, although they are divided, (5) and (6) should make one entry as in Wright (B.M.) II, III, 11, e, p. 3. It should be noted that they are not numbered in the manuscript like the preceding and following entries; (5) seems to have been originally numbered (5), but the number was erased and given to the following entry.

- (7) Ff. 149b-153a, column 3, line 6, ff. 1b-2a and f. 153, column 3, line 7 to f. 153b: Discourse "of Gregory of Armenia" against the Jews who deny that Christ is the Son of God.

- (8) Ff. 153b-164a: Anonymous homily on Spiritual Wisdom.

(Geṣṣew wa-šer'āt, temhert wa-tebab wa-tagśās, abesleṭis qannonā za-tašar'ā la-ella ya'ammenu ba-hellunā Eg" ... Tebab teḥēyyes em-bezuḡ mazgebt [?] ...)

- 4) Ff. 164a-168b: Penitential canons of Our Lord given to St. Peter. Wright (B.M.) II, III, 10, h, p. 4.

- 5) Ff. 168b-171b: Discourse of the Nicene Fathers on the Monastic Life. Wright (B.M.) II, III, 11, i, p. 4.

After a refutation of the beliefs of Sabellius and Photinus, the discourse prohibits the monk from associating with 'alāweyān, Jews

[Ayhud] and Pagans [Aramāweyān]. Interestingly, fasting on "Sabbaths," which is forbidden in the Sinodos, is prescribed here for the monk (f. 171a, col. 2).

(Nagar za-qeddusān abaw 310-wa-8 za-yekawwen ḥenḏā la-manakosāt ...)

- 6) Ff. 171b-184a: Canons of the Councils.

Wright (B.M.) II, III, 12, p. 4.

- (1) Ff. 171b-173b: Neo-Caesarea.

14 in number.

- (2) F. 174ab: A short account of the various councils as an introduction to what follows.

(Wa-zentu Sinodos wa-qannonā, nāhu za-ba-terg<sup>wārg</sup>wāmēhu [sic] šer'āta Egzi'abḥēr za-yedallu la-Krestiyān, wa-male'ekta Ḥawāreyāt, wa-em-dehra 'ārga ...)

- (3) Ff. 174b-178b: Canons of the sixth council.

24 in number.

Wright (B.M.) II, III, 13, p. 4, calls it "canons of the Council of Ancyra." This manuscript does not have the name of the place of the council.

(Sādes gubā'e ba'enta maṣḥaf za-kona Sergis Qoros (?), za-yebaqq<sup>we</sup> la-mahāyyemnān; wa-gabru zanta te'ezāza, 20-wa-4 qannonā.) "The sixth council about the letter (of) Sergis Qoros (?), which benefits the faithful; and they decreed these twenty-four canons."

Colophon, f. 178b (Tafaṣṣama ba-zeya sinodosomu la-Ḥawāreyāt ba-34 'amata meḥrat, ba-mawā'ela neguṣena Yoḥannes ...)

- 7) Ff. 179a-184a: Canons of the Council of Laodicea.

58 in number.

Wright (B.M.) CCCLIX, 11, g, p. 268.

This section has been added later and is distinctly separated from the rest.

(Zentu sinodos za-Lodoqeyā, ama tagābe'u 50-wa-9 ēppis qopposāt wa-šar'u 50-wa-9 te'ezāz ...)

#### Varia:

- (1) F. 2b: Identification slip of the manuscript.

- (2) Ff. 184b-185b: Record of the division of a large tract of land near Ḥayq with the names of the owners.

Copied in the 34th year of the 532-year cycle, in the reign of Emperor Yoḥannes (the year 34 of the 532-year cycle did not fall during the reign of Yoḥannes I [1667-1682], but perhaps the year 334 was intended, which would correspond to 1681/2 A.D.), for the monastic community of Madar (?) [daqīqa dabr za-Madar], colophon, f. 178b. The name of the copyist has been partially erased (... Krestos).

F. 1a: Title in pencil.

Ff. 12b-13a, 68b-69a and 142b-143a filmed twice.

## Monastery of Hayq Eṣṭifānos, Ambāssal, Wallo

Parchment, 30 x 23 cm., 47 ff., 2 cols., 24 lines, late 19th or early 20th c. (prayer for Menelik, [Leḡ] Iyyāsu and [Rās] Mikā'ēl, f. 19a).

## GADLA EṢṬIFĀNOS - MALKE'A EṢṬIFĀNOS - GADLA QIRQOS

- 1) Ff. 3a-25a: Combat [gadl] of St. Stephen the protomartyr. Conti Rossini (Manoscritti), p. 616 (spelled: Aṣṭifānos). Stephen was born into the family of Sem'on and Ḥannā and had a brother called Yehudā.
  - (1) Ff. 3a-19a: Martyrdom.  
(Ba-sema Ab ... Zentu gadl za-qeddus wa-bezu' sem' za-Krestos, dengel bakWr, Eṣṭifānos, re'esa diyāqonāt, 'ābiyy wa-kebur wa-heruy ... Kona em-dehra 'ergata Egzi'ena wa-Amlākena wa-Madhanina, I" K" Madhen, westa samāyāt wa-nebratu ba-yamāna Abuhu, gab'u arde't neṣuḥan ...)
  - (2) Ff. 19a-20a: Burial.  
(Wa-em-dehra 'eraftu, naṣ'u šegāhu qeddusa la-qeddus abuna, Abbā Eṣṭifānos, sab' ...)
  - (3) Ff. 20a-25a: Finding of the relics of the martyr.  
(Za-kama tarakbā a'eṣemtiḥu la-qeddus Eṣṭifānos. La-qeddus wa-mafqarē Eg", pāppāsena, za-semu westa maṣḥafa ḥeywat Yoḥannes, teḥut qasis Lukeyānos. Rat'ānni ba-maṣḥaf ezēnnu la-qeddāsē semeka ...)
- 2) Ff. 25b-28b: Image [malke'] of St. Stephen, the protomartyr.  
(Nāhu waṭanku ba-sema qeddest šellāsē / wa-ba-sema Māryām sergut ba-neṣṣ wa-ba-qeddāsē / Eṣṭifānos aqreb ammeḥā salām wa-weddāsē / kama etmallā' ḥāyila qāl ar'aya tamal'a awṣē / manfasa tenbit wa-ḥayl em-nabiyy Musē / Salām la-zekra semeka za-yāṣtafēḥ [sic] ḥellinā / kama wayna kabkāb za-Qānā / Eṣṭifānos le'ul ...)
- 3) Ff. 29a-46a: Martyrdom [gadl wa-sem'] of Cyriacus and his Mother Julitta.  
Conti Rossini (Manoscritti), p. 619, Qirqos.  
(Ba-sema Ab ... Gadl wa-sem' za-qeddus Qirqos wa-za-emmu Iyyaluṭā wa-za-kāle'anhi ... Wa-kona seddat 'abiyy la-abyāta krestiyānāt za-Krestos. Wa-za-be'esit enta semā Iyyaluṭā ...)

## Varia:

- (1) F. 2ab = f. 38ab.
- (2) F. 25a: Record of the replacement of the thatch roof of the church of St. Eṣṭifānos with corrugated iron in 1951 EC. See EMML 1837 v(1) and 1844 v(2).
- (3) F. 46b: Record of the right to collect the church revenues of certain districts for the monastery granted by Abuna Pētros, Bishop of Eastern Ethiopia.  
Dated 6th Miyāzyā, 1927 EC (= 14th April 1935 A.D.).

- (4) F. 47a: Record of the right to collect the church revenues of certain districts (some of the districts are those recorded on f. 46b) for the monastery granted by Abuna Pēṭros, Bishop of Eastern Ethiopia.

Dated 21st Miyāzyā, 1927 (= 29th April, 1935 A.D.).

Crude drawing in pencil of St. Cyriacus and his Mother Julitta, f. 1b.

Simple decorative designs, ff. 3a and 25b.

Copied by Walda Giyorgis for Walda Mikā'ēl, f. 3a and passim, and donated to the monastery by Fitoddad (sic) Walē in 1915 EC (= 1922/3 A.D.). The famous Daḡḡāzmāč, later Rās Walē Beṭul, died in 1918; see Zawdē Gabra-Sellassie, Yohannes IV of Ethiopia (Oxford, 1975), p. 294.

Ff. 1a and 47b: blank.

## Monastery of Hayq Estifānos, Ambāssal, Wallo

Parchment, 31 x 17 cm., 220 + 2ff., 3 cols., 30-32 (ff. 5a-14b: 26) lines, 18th c.

## FETHA NAGAŠT - FAWS MANFASĀWI

- 1) Ff. 5a-172b: The Code of the Kings [Fetḥa nagašt].  
Dillmann (Oxford) XVI, I, pp. 24-29.
  - (1) Ff. 5a-10a: Introduction.
  - (2) F. 10ab: Index of articles.
  - (3) Ff. 10a-70b: Ecclesiastical Laws, Articles 1-22.
  - (4) Ff. 70b-168b: Civil laws, Articles 23-51.
  - (5) Ff. 169b-172b: On the Law of Inheritance.
- 2) Ff. 173a-220a: Spiritual Medicine [Faws manfasāwi].  
Dillmann (Oxford), XVI, II, p. 30.
  - (1) Ff. 173a-176a: Index of Articles.  
(Ba-sema Ab ... Newēṭṭen ba-rade'ēta Egzi'ena I" K" ṣeḥifa maṣeḥaf za-yetbahal Faws manfasāwi, za-astagābe'ewwo ab qeddus wa-teruf, manfasāwi, Abbā Mikā'ēl, ēppis qoppos za-adyāma Atrib wa-hagara Malig ... Wa-astagābe'otussa em-qannonā abawina Ḥawāreyāt ...)
  - (2) Ff. 176a-220a: Text of the canons in 34 articles.  
The content is similar to Dillmann (*loc. cit.*), but the text and the divisions are slightly altered.  
(Ba-sema Ab ... Newēṭṭen ba-rade'ēta Eg" ṣeḥifa maṣeḥaf za-yessammay Faws manfasāwi, wa-we'etu 6 kefl)

## Varia:

- (1) Recto of the 1st foreguard leaf: A note on the Last Judgement:  
(Elata daynessa la-me'r ye'eti kama qeṣbata 'āyn)
- (2) Verso of the 1st foreguard leaf: A note, "chapter 11, verse 25."
- (3) F. 1a: The beginning of a book (Ba-sema Ab ... Newēṭṭen ...).
- (4) F. 2a: The beginning of a book.
- (5) F. 2a: The beginning of a book.
- (6) F. 3a: The beginning of a book.
- (7) F. 220b: Fragment of a column and a half column from a homily on the judgement of the soul at the end of the world. It looks like an excerpt from the Me'edān, e.g. EMML 1710, f. 90a.  
(Enza ḥalloki erāqaki teqawwemi. La-ment laki ṣel'a, wa-ḥamēta wa-nagWarergWāra [sic], te'ebit, zemmūt wa-ḥakēt, qenē ma'āla wa-lalita [sic], wa-afqero newāy halāfi? Wa-zentu kWellu nārḥeq emennēna kama neras ḥeywata za-la-'ālam ...)

There is much similarity between this manuscript and Dillmann (Oxford) XVI, including the colophon at the end of the [Fetḥa

nagašt], f. 172b and Dillmann, ibid., p. 29, except for the date of the copying and the name of Queen Sabla Wangēl, which is found in the Oxford manuscript but is lacking here.

Copied for Aşma Giyorgis, f. 176b. The names of another (later?) owner, Ērāqlis, and his wife, Walatta Giyorgis, have been erased, f. 220b.

Ff. 1a and 2a: title.

Ff. 1b, 2b, and 3b-4b: blank.

Ff. 66b-67a, 178b-179a and 193b-194a filmed twice.

EMML Pr. No. 1936

Monastery of Ḥayq Eṣṭifānos, Ambāssal, Wallo

1) Ff. 1a-103a: Argānona weddāsē.

Varia: Prayer against eye disease, f. 103b. -- 18/19th cent.

## Monastery of Ḥayq Eṣṭifānos, Ambāssal, Wallo

Parchment, 24.5 x 23.7 cm., 174 + 2 ff., 2 cols., 21 lines, 16th c.

## ARAGĀWI MANFASĀWI

Ff. 1a-174b: The Writings of the Spiritual Elder [Aragāwi Manfasāwi], as compiled by his brother Yoḥannes (ff. 173b-174b).

Wright (B.M.) LIV, 8, pp. 35-37; Grébaut (Griaule) I, pp. 123-138;

Zotenberg (B.N.), no. 115, pp. 134-136; and EMML 1849.

## (a) F. 1a: Introduction.

(Ba-sema Ab ... Wa-ba-rade'ētu ewaṭṭen ṣeḥifa maṣeḥaf  
 za-Aragāwi ṣādeq manfasāwi, za-yebē ba'enta habtāt amlākāwit,  
 wa-ḥewwāṣē ṣaggā ent enta yefēnnewā Eg" la-nuzāzē  
 bāḥetāweyān wa-la-tadlāhomu; wa-ba'enta rā'eyāt manfasāweyāt  
 wa-a'mero ḥebu'āt; wa-ba'enta ḥellināt, wa-ḥab'a sayṭānāt  
 wa-tagādelo za-yekawwen meslēhomu; wa-ba'enta faliṭa  
 megbārāt za-šannāy wa-za-ekkuy; wa-ba'enta šer'atāt  
 wa-megbāra terufāt wa-ṣalotāt; wa-'ādi ba'enta a'mero Eg"  
 wa-mesṭirāta 'alam ḥaddis. Ṣalot. O-Krestos, Walda Eg"  
 ḥeyāw ...)

(b) Ff. 1a-100b: The writings in the form of homilies [dersānāt]. The irregular numbering of the dersānāt is ignored here. However, the first four are not numbered, those from 5 to 19 are. The dersān that follows the 19th is not numbered; it could be part of the 19th because the two homilies that follow it (f. 44b and f. 46b) are numbered 20 and 21, respectively. The numbering stops after 21.

1. (Dersān ba'enta anqeho wa-'uqābē, wa-ba'enta tarāḥeqo emenna hākkā[...].yān. Hakkāyānessa ella em-habēhomu yeššellaṭ ...), f. 1a.  
 Incomplete at the end. A folio is missing.
2. ([eṣeḥe]f mekreya wa-yeṣnā' la-nabir westa ba'attu ...).  
 Incomplete at the beginning.
3. (Ba'enta rā'eyāt manfas enta tetwahab ...), f. 3b.
4. (Hewwāṣē ma'areg qadāmāwit ba-za-tezarre' westa lebbu teḥetennā ...), f. 4a.
5. (Ma'areg mā'ekalāwit enta ye'eti nafsāwit ...), f. 5b.
6. (Wa-kā'ba adi ma'arega feṣṣāmē), f. 6a.
7. (Dersān ba'enta sayṭāna zemmut ...), f. 8a.
8. (Dersān ba'enta sayṭāna ṣarif, wa-za-kama effo yetmēyyan wa-yeṣaref ...), f. 12b.
9. (Dersān ba'enta ma'āt, wa-ba'enta zengā'ē wa-ba'enta te'ebit ...), f. 15b.
10. (Dersān ba'enta feqr enta yāre'eyewwā malā'ekt ...), f. 16b.
11. (Dersān ba'enta rā'eyāt manfasāweyāt za-ba-amān ...), f. 18b.

12. (Dersān ba'enta kama imaftew la-mannuhi yeḥmeyomu la-abaw qeddusān ...), f. 23a.
13. (Dersān ba'enta aḥāw ella aḥazu yewṭenu. Ze-we'etu ...), f. 24b.
14. (Dersān ba'enta ṣalot wa-ba'enta ḥāyla ṭabāye'at manfasāweyāt ...), f. 27a.
15. (Dersān ba'enta 'aqiba ḥellināt za-af'a wa-west, wa-ba-ment yet'aqqabu ...), f. 34a.
16. (Dersān ba'enta mot za-yekawwen em-faqāda zentu 'ālam, wa-ba'enta ḥeywat enta temaṣṣe' ...), f. 38a.  
This homily includes a question [ḥatatā], f. 38b and an answer [tasatəwo], f. 38b.
17. (Dersān ba'enta sena mogas za-yāṭarreyewwo em-ḥaba Eg" ...), f. 40a.
18. (Ba'enta a'mero habṭ ellu za-yetwahaḥ em-Eg" ...), f. 41b.
19. (Wa-kā'ba yebē dersān ba'enta meṣṭira 'ālam ḥāddis ...), f. 42b.
20. (Wa-lottu kā'ba tase'elo aḥadu eḥw soba re'eyo enza yeṣēlli ...), f. 44b.
21. (Wa-lottu kā'ba dersān ba'enta Ṣellus qeddus, enta ye'eti neṣṣārē akālāt ...), f. 45b.
22. (Wa-lottu dersān kā'ba ba'enta habṭāt za-em-Manfas Qeddus, ella yetwahaḥu ba-anbebota Eg" ...), f. 49a.
23. (Ba'enta ṭā'ma nuzāzē za-yettossāḥ ba-lebbomu la-mafqareyāna Eg" ...), f. 53a.
24. (Dersān ba'enta gWeyey em-'ālam wa-tārāḥeqo [sic] em-ḥenqāqē ...), f. 58b.
25. (Anqeho wa-wehiba mekr ba'enta nesseḥa neṣeṭt ...), f. 61a.
26. (Dersān ba'enta ta'awqo astar'eyota Krestos Amlākēna ...), f. 63a.
27. (Wa-lottu kā'ba. I.e [as in BM Or 529, but erased] em-aḥāw ṣaḥafa zanta wa-rassayo ba-qedmēhu ...), f. 66a.
28. (Wa-kā'ba za-Aragāwi qeddus ḥaba eḥuhu, za-ḥāṣāsa emmennēhu kama yār'eyyo za-kama effo yetkahallā la-nesseḥa kama tānṣeḥ ...), f. 67b.
29. (Rā'ey za-astar'aya la-I be'esi soba qarba kama yeqaddes meṣṭirāta amlākāwita ...), f. 73b.
30. (Wa-'ādi za-qeddus ba'enta fekkārē. Za-qadimu ebēlakka ...), f. 75a.  
Not numbered.
31. (Wa-kā'ba za-qeddus, dersān ba'enta za-kama effo yekawwenomu ṣemmāwē baqWe'ēta la-berhān ...), f. 75b.
32. (Wa-lottu dersān ba'enta feqr, wa-ba'enta feqra Eg", wa-em-aytē tetwaṭṭan feqr ...), f. 76b.
33. (Emmassa tebl, o-eḥuya: La-ment ana iyyerē'eyomu la-maṣā'eyāt wa-iiyayāṣṣeṣomu la-ḥebu'āt. O-eḥuya, enaggerakka ...), f. 83b.

This is probably the 35th dersān in Wright, ibid., p. 37, col. 1, although the two begin differently.

34. (Dersān ba'enta naṣṣerota Eg", wa-za-kama yetkahallo la-sab' ba-amṭāna ḥāyḷu re'eya zi'ahu ...), f. 87a.
- (c) Ff. 100b-125b: The writings of the Aragāwi in the form of letters to his friends. [Male'ektāta Aragāwi Manfasāwi, za-kona yefēnnewon ḥaba la-lla-l̄ em-fequrāniḥu]. There are 45 in Wright (loc. cit.), 47 in Zotenberg, (loc. cit.) and here there are 49.
  1. (Male'ekt qadāmāwit ḥaba l̄ aragāwi qeddus wa-feṣṣum za-yerē'i ḥebu'ata. Yebē: Ele'ek ḥābēka, o-za-ba-berhān ...), f. 100b.
  2. (Kāle' male'ekt ḥaba l̄ aragāy qeddus. Ansa anakker šena afqeroteka ...), f. 102a.
  3. (Male'ekt šālesit ḥaba l̄ eḥ<sup>W</sup> za-kona yāfaqqero; wa-em-ze ganaya la-Sayṭān ... Wa-yebē: Ansa etfēššāḥ fadfāda ...), f. 104a.
  4. (Male'ekt rābe'it. Semekassa, o-eḥuya, ya'abbi em-zamadeka ...), f. 104a.
  5. (... KWellu za-yesamme' wa-yet'ēzzaz, qeddus salām yehder lā'elēhu ...), f. 106b.
  6. (... Za-azzazomu la-aḥaw, o-ab [...], kama iyyemḥalu sema Eg" ...), f. 108b.
  7. (... Ta'āqab, o-eḥuya, em-ella yāmāssenu nafsomu ...), f. 110a.
  8. (... Ba-kama iyyetkahalanna netrē'ay ba-baynātina ...), f. 110b.
  9. (... Nagaruni ba'enta hallewotekemu, wa-sabbāḥkewwo la-Egzi' ...), f. 111a.
  10. (... Mekneyāta ḥeywat konat lana male'ekta zi'aka ...), f. 111b.
  11. (... Tettēḥat zātti ma'areg feṣṣāmē qewwem we'etu ...), f. 113a.
  12. (... Sem'anni, o-eḥuya, wa-enaggerakka qāla ṣedq ...), f. 115a.
  13. (... Ellassa yetṭammaqu ...), f. 116a.
  14. (... Ansa e'ēmmeḥ neṣḥāka ba-'ammeḥā ...), f. 116b.
  15. (Male'ekt 'aššartu wa-ḥammestu. Semā', o-eḥuya, za-kama nagaranni ...), f. 119a.
  16. (... Yebē: Ba'enti'ahu konkemu tese'elu em-sem'a Eg" ...), f. 119b.
  17. (... Nāhu neḥna em-qedma nāmmakker ...), f. 120b.
  18. (... Na'āwissa za-yene'u yewaddi mable'a diba mašāgriḥu ...), f. 122b.
  19. (... Itāḥmem lebbaka ba'enti'aya ...), f. 124b.
  20. (Male'ekt 'ešrā. Wa-em-deḥra etwateya em-ḥabēka ...), f. 125b.

- (d) Ff. 125b-159a: Writings of the Aragāwi in the form of answers to questions asked by "the brother" [fennāwē mal'ekt]. The numbering of the letters is, however, continuous.
21. (Fennāwē mal'ekt 20 wa-1. Anqeh ḥellināka, o-eḥuya, za-enbala taḥawko, wa-anker afqerota Eg" ...), f. 125b.
  22. (Fennāwē mal'ekt 20 wa-2. Tase'elkanni, o-eḥuya, za-kama effo yehēllu Eg" kWellantāhu westa kWellu makān ...), f. 126b.
  23. (... Nāhu za-ḥāśāśka emennēya kama aṭayyeq za-yekawwen laka ...), f. 128a.
  24. (... Ansa ye'ezē a'ammero la-Ab em-mangala Masiḥu ...), f. 128b.
  25. (... La-ment lita kama eṣḥaf laka, o-za-tāfaqqer ḥabēya ...), f. 128b.
  26. (... Nāhu anbabku male'ektaka, wa-mal'anni ḥazan za-albo ta'aggešo ...), f. 129b.
  27. (... Emmassa konku ba-kWellu gizē eseḥebakka ba-nagareya ...), f. 129b.
  28. (... Ese'el em-ḥabēka kama terde'anni ba-ṣalleyo ...), f. 130b.
  29. (... Em-ama ḥalafka em-ḥabēya wa-eska ye'ezē yefadaffed qWesleya ...), f. 131a.
  30. (... Zassa yefaqqed yegbar afqerota Eg", abd we'etu ...), f. 131b.
  31. (... Nāhu ṣaḥafka lita, o-eḥuya, enza tebl: Emma bo soba yebaṣṣeḥ ...), f. 132a.
  32. (... KWellu za-yewēssen gadla la-re'esu, yemassel engedā ...), f. 132b.
  33. (... Nāhu fannawka ḥabēya kama aṭayyeqqa ḥeywateya wa-hallewoteya ...), f. 134b.
  34. (Mal'ekt 30 wa-4. Aṭēyyeqaka, o-be'esi rabāḥawi za-Eg", esma anta taḥābbe' mazgaba ...), f. 135b.
  35. (Fennāwē mal'ekt 30 wa-5. Za-ḥāśāśat afqerotaka, o-'eḥuya ...), f. 137a.
  36.
    - i. (... O-Krestos, bāḥra astasāneyo, habanni kama eṭḥazab westēteka ...), f. 140a.
    - ii. (Ṣalot. O-senomu wa-feṣṣeḥāhomu la-kWellomu ḥāylāt ...), f. 140a.
    - iii. (Ṣalot. Ewwa, Egzi'o, nefāḥ westa lebbeya nafāsa ma'āzā za-Manfaseka Qeddus ...), f. 140b.
  37. (... Ellektussa ella nafḥa westa albābihomu Manfasa ḥeywat ...), f. 141a.
  38. (Fennāwē mal'ekt 30 wa-7 [sic]. Esma tebl, o-eḥuya: La-ment iyyetnagger ...), f. 145b.
  39. (Fennāwē mal'ekt 30 wa-9. Ba-kWellu za-yahāśśeś emennēka ...), f. 145b.
  40. (... Tawakafu ṣaggā wa-ṣalleyu lā'elēya, wa-mesla tadlā 'eregu westa re'esa dabr ...), f. 146a.

41. (... Ba'enta kWellu afqerotaka kiyāna, o-ehuya, inekl ...), f. 146b.
  42. (... O-ehuya, ansa ba-kWellu 'elat e'ehēz waṭina ...), f. 147b.
  43. (... Albo šannāy wa-hēr kama Amlākena ...), f. 148b.
  44. (... Sa'alka, o-ehuya, kama eṣṣaf laka. Akko lana, la-hakkāyān ...), f. 149a.
  45. (... Nāhu anbahkewwo la-meštir hebu' za-hallo westa mal'ekteka ...), f. 152a.
  46. (... Kawākebtēni za-tebēlanni, o-ehuya, kama anta terē'eyomu ...), f. 153a.
  47. (... Warḥeni za-tebēlanni kama bo ...), f. 153a.
  48. (... Wa-kā'ba, o-fequra nafseya, ba-gizē ṣalot tāstar'i nafs ...), f. 153b.
  49. (... Buruk we'etu Eg", Abuhu la-Egzi'ena wa-Madhānina I" K", za-kaṣata meštira ...), f. 154b.
- (e) Ff. 159a-173a: Homilies on the heads of knowledge:
1. (Dersān qadāmāwi ba'enta ar'esta a'emero. Nāhu masarata qālena ...), f. 159a.
  2. (Dersān [dāge]māwi za-are'esta a'emero. Em-kamassa mangeṣta Eg" hallawat ...), f. 167a.
  3. (Dersān šāles za-are'esta a'emero. Nāhu berhān za-albottu zamana la-ṣadāl ...), f. 171b.
- (f) F. 173ab: Letter of Aragāwi to his brother.  
(Mal'ekta Aragāwi qeddus ḥaba ehuhu, za-hallo yenabber ba-Dabra Kanobeyos. A'mer, o-ehuya kama ṣaḥafku laka ...)
- (g) Ff. 173b-174b: Petition of John, the brother of Aragāwi, to the readers of the writings which he had collected.  
(Se'lata ehuhu ba-šegā la-qeddus Aragāwi, za-ṣaḥafa enza yāṭēyyeq za-kama effo kona mekneyāta ṣeḥfatu ...)

Beautifully copied. The name Demeyānos has been inserted by a different hand in many blank spaces, ff. 3b, 4a and passim.

Ff. 113b-125a and 154b-155a blank.

EMML Pr. No. 1938: microfilm never received.

## Monastery of Hayq Estifānos, Ambāssal, Wallo

Parchment, 28 x 20 cm., 174 ff., 2 cols., 26 (ff. 169a-174b: 28-30) lines, 14-15th c.

## ACTS AND MIRACLES OF SAINTS - HOMILIES

## 1) Ff. 2a-168a: Acts of Saints.

- (1) Ff. 2a-23a: Combat of St. Claudius [Sem' za-Galāwdēwos].  
EMML 1826 (18) and 1827 (9).

Colophon (of the translator), f. 22b = EMM 1827, f. 84a.

- (2) Ff. 24a-48b: Combat [zēnā wa-gadl] of Abbā Lateṣun by Filātāwos. Abbā Lateṣun (also: Latesun, ff. 27b, 29a and passim and Lateson, f. 44a) was an Egyptian ascetic [falāsi] who left the world in the usual way: he heard the reading from the Gospel that speaks of the uselessness of this world. Filātāwos was assigned to him by an angel to be his disciple and write down his gadl. Abbā Lateṣun received a divine call to go to the southern interior of the desert to receive the monastic habit from a certain ascetic called Abbā Mun. Abbā Mun (called also Bā'1 Elbarak, f. 27a and Bā'1 Elbark, f. 27b) prayed forty days and forty nights over the monastic habit before he clothed the new monk with it. His first confrontation with Satan as an ascetic was when Satan met him on a chariot of light and asked him to worship him. Abbā Lateṣun became suspicious when he did not see any sign of the cross on the clothing of the one on the chariot. When Abbā Lateṣun prayed to God, Satan revealed himself crying that he was tortured by his prayer and by the prayer of the other ascetics:

in the North [bāhrāwē]: Mun, f. 28a.

in the South [dabubāwē]: Amunā, Asnus, Baḥur, Armeṣās, Yosaf, Abbelo, Nub, Amoni, all from Tonā, f. 28a.

in the East [šaraqāwē]: Maqār the Great, Maqār the Alexandrian (f. 28a).

in the West [me'rābāwē]: Bulā the Sa'idi, the first hermit Enṭons, Bulā the second(?) (f. 28a).

in the middle to the West: Koyeros (f. 28ab).

in the interior of the desert: Abunāfer, Mun (?) Reks, Mātēwos Meskin, Mēn, Bulā(?), all from the land of Ṭamāwah, and Musās in the desert of Bānu (f. 28b).

in the further South (?) [dabubāwi nestita]: the Black Slave (Musē Ṣallim?), Yoḥannes (the short), (f. 28a).

in the East over Dabra Neslāh: the martyrs (f. 28b).

in Dabra Asmēn: Abbā Sinodā (f. 28b).

in the monastic community: Pākwmis Mardarqos, Horsabāsē, Tādros (f. 28a).

in the South: Yesdeyās, (f. 29a).

Saying this, Satan went ahead of the saint and waited for him at the door of his cell where he broke the legs of the saint with a

huge rock. He was healed by the angel after many days.

An ascetic by the name of Abbā Bālamun (also: Bālāmon and Pālāmon, f. 36a) came one day to confess his sins to the saint and find forgiveness. One of his sins was that he had fallen into the snare of Satan, who appeared to him in the likeness of a wealthy woman and seduced him (f. 33a).

The most dramatic part of the gadl is contained in the story of the visit of the saint and his disciple to a certain abbot of a monastery. (The preceding story is apparently an introduction to what follows.) The abbot was on his death bed and was afraid of death because of his sins. He died before they were forgiven him. He used to commit fornication with his own mother, practicing magic to procure the abortions of the children she conceived by him. He became a monk and a priest without being ordained by a bishop. The idea suggested to him by Abbā Lateşun, that he should go to the bishop and be ordained immediately, was not executed; the bishop died before the arrival of the abbot. Before he died, however, he asked Abbā Lateşun always to remember him in his prayers. The saint prayed for him stubbornly even though the Angel Michael was sent several times to tell him that the sins of the wicked abbot, who had abused Holy Communion, would never be forgiven. Christ himself had to appear to Lateşun in person to tell him that the abbot had committed unforgivable sins. When the saint still insisted, Christ commanded Abdālmalekos, the angel in charge of the underworld, to bring the soul of the abbot to him. Our Lord's solution of this problem was to cut it into minute pieces and expose it to a wind that carried off the powder into non-existence, as though it had never been created!

Abbā Lateşun died of fever [faʒant].

(Zēnā wa-gadl šannāy za-qeddus, labāsē Manfas, teruf ba-kWellu gebr, Abbā Lateşun, falāsi; lak'ā Filātāwos, rad'u, em-dehra felsatu ...)

- (3) Ff. 49a-59b: Miracles [ta'ammer] of Theodore of Awkidios (EMML 1824 (6): Awqiṭos).

1. Introduction.

(Ba-sema Eg" faṭāri, maḥari, nabābi. Seme'u, o-aḥawiya wa-fequrāniya, kama engerkemu weḥud em-ḥāylāt wa-mankerāt enta gabromu Eg" em-ḥaba qeddus Abbā Tēwoderos, mak'Wannen, samā't qeddus ...)

2. First miracle, f. 49b.

The saint appears to an Orthodox Christian [Krestosāwi Artodoksāwi] who was praying before his icon.

3. Second miracle, f. 50a.

The man who became successful in life through prayer to the saint but was envied by Satan.

4. Third miracle, f. 51b.

The woman whom the bath-keeper at a public bath attempted to rape.

5. Fourth miracle, f. 52b.  
Satan appeared to the woman of the preceding miracle as a poor man seeking alms, but then changed into a tall man like an Ethiopian.
  6. Fifth miracle, f. 53b.  
The saint appeared to a man and gave him a slate [kertās] on which to write his sins and then told him to put it under the altar [tābot].
  7. Sixth miracle, f. 56a.  
Ablaqānus, the Jew, who went to the church of the saint and received Communion with the Christians.
  8. Seventh miracle, f. 58a.  
The man who always went to the church of Saint Tēwoderos Elasefēselār, but was envied by Satan, who appeared to him in a monastic habit [askēmā].
- (4) Ff. 60a-67a: Homily [dersān] of St. Ephrem on the Transfiguration. (Ba-sema Ab ... Dersān za-darasa abuna qeddus, Abbā Efrēm, ba'enta za-tawallaṭa ar'ayāhu la-Egzi'ena I" K" ba-Dabra Tābor, ṣalotu ... Yebē: O-fequrāneya, esma yekawwen em-‘āṣada wayn me‘ra wa-ferayāt ...)
- (5) Ff. 67a-83a: Homily of a Cyriacus of Behensā on the Assumption. (Ba-sema Ab ... Dersān za-darasa abuna kebur ba-kWellu megbārāt, Abbā Hereyāqos, ēppis qoppos za-hagara Behensā, enza yenabber westa bēta krestiyānā la-Egze'etena Māryām ... ba'enta 'ergatā qeddus ama 10-wa-6 la-Naḥaṣē ... Yebē: Qāl ségā kona ...) Colophon, f. 83a: The homily was translated by Abbā Salāmā and its copying arranged for by Tēwoderos, a priest of the monastery of Ḥayq.
- (6) Ff. 84a-86a: The commandments of St. Anthony [Te'ezāz za-abuna qeddus, Abbā Enṭons]. (Te'ezāz za-abuna qeddus, Abbā Enṭons, la-daququ; barakatu ... Mannu yekl yetnāgar ba'enta temehertāt za-la-abuna qeddus, Abbā Enṭons ...)
- (7) Ff. 86b-101b: Debate of Abbā Pāwli with Satan [Qāl za-darasa Abbā Pāwli ba'enta tawāše'otu mesla Sayṭān]. While he was visiting in Sameru Saloqeyā with his 15-year-old disciple, Abbā Pāwli came to a public bath where, through the temptation of Satan, Christians were bathing with their wives. The debate starts when Satan appeared to the hermit after he had beseeched God to smite those corrupt persons. (Ba-sema Egzi'abḥēr, kahali lā'ela kWellu, mawā'ē Sayṭān wa-kWello ḥaylo. Qāl za-darasa qeddus Abbā Pāwli [also: Bāwli] ba'enta tawāše'otu mesla Sayṭān, wa-effo yegabber mesla sab' ella yebawwe'u mesla anestiyāhomu westa bēta belanē ...)
- (8) Ff. 102a-113b: "The Fifth" Homily of John Climacus [Yōhannes ba'ala ma'āreg] about people who are doing penance.

(Dersān ḡāmes za-abuna qeddus Yoḥannes, Ba'ala Ma'āreg,  
ba'enta sab' ella westa nesseḡa)

(Ba-sema Ab ... Yebē: Nesseḡa ye'eti la-taḡaddesota ṡemqat  
...)

- (9) Ff. 114a-123b: Homily [dersān] of James of Sarug on the death  
of Aaron.

(for the 1st of Miyāzyā)

(Ba-sema Šellus qeddus. Dersān za-darasa bezu' wa-qeddus Abbā  
Yā'eqob za-Serug ba'enta 'eraftu la-Aron kāhen, wa-effo naš'o  
Musē eḡuhu kehnat, ba-salāma Eg"; ṡalotu ... Ba-qadāmi za-  
faṡaro Eg" la-Addām ...)

- (10) Ff. 124a-168a: History of Joseph [Zēnāhu la-Yosēf].

- (a) Ff. 124a-162a: History of Joseph.

Though based on the Bible, the story has been expanded  
with new incidents. The sentimental letter of the wife of  
Putiphar to Joseph, asking pardon for her husband who had  
been living in hiding ever since Joseph was made a ruler,  
and justifying her love for him, is also included in the  
story.

(Mannu za-iiyefaqqed berhāna wa-iiyēṡalle' ṡelmata,  
wa-mannu za-iiyāfaqqer berhāna ma'ālt wa-iiyegwayyey  
em-ṡelmata lēlit? Wa-mannu za-iiyāfaqqer 'enq'wa  
bāḡreya? Wa-nāhu sab' yāsaṡṡemu re'esomu westa bāḡr  
ba'enta ḡaṡiṡotu, eska yeballe'omu arāwita bāḡr ...),  
f. 141b.

(Ba-sema Ab ... Zēnāhu la-Yosēf, walda Yā'eqob, walda  
Yeṡḡaq, walda Abrehām, wa-ba-kama ṡēṡewwo lottu aḡāwihu.  
Bārek, Egzi'o. Abrehām walada lottu Yeṡḡaqehā ...),  
f. 124a.

- (b) Ff. 162a-168a: The death of Joseph.

(Ba-sema Eg" maḡari wa-mastaṡāhl. Kona ba-we'etu zaman,  
soba baṡḡa mawā'eliḡu la-Yosēf kama yeḡor em-zentu 'ālam  
ḡaba abawihu ...)

- 2) Ff. 169a-174b: Judges 1,21 - 5,26.

Varia:

- (1) F. 1ab (upside down): Fragment from a Gadla ḡawāreyāt, 17th c.

(a) F. 1a = Budge, Contendings of the Apostles (1899), p. 104,  
line 8, to p. 105, line 6.

(b) F. 1b = Budge, ibid., p. 106, line 3, to p. 107, line 3.

- (2) Ff. 9a-16a, 17b, 18a, 19b, 20ab, 21b-22b (lower margins) and  
23ab.

Image [malke'] of the crucifixion of Christ.

(Salāma seqlateka, Krestos [...] nebl neḡna, ḡazana zentu  
'ālam ...)

- (3) Ff. 83b-84a, 85b-86a, 87b-88a, 89b-98a, and 101b-103a: Praise of the Virgin [Sebhata Dengel].

The praise is composed in the style of a malke' but the stanzas to the parts of the body are introduced by sebhata, in the construct form, instead of salām la. It is not related to the "Praises of Mary by the Creations" of Strelcyn (B.L.) 32, 7, p. 45, which is also called Sebhata Dengel.

(Sebhata Dengel Māryām nāhu ezēnnu / la-za-yesamme' zanta wa-yānnabbeb za-ba-lessānu ... sebhata se'erteki, Dengel, male'elṭa demāh za-baq<sup>W</sup>alā / kama mēlāt fetul ba-afa Salomon tabehlā / ...)

The beginning is poorly legible, as it is copied in a crude hand and is stained with water. It is possible that sebhata is an object of an unidentifiable verb such as "Men and angels recite the sebhata se'erteki" etc.

- (4) F. 168a: Calendar of the commemorations of some of the 'Aqqābē Sa'at.  
 (5) F. 168b: Land grant by Emperor Zar'a Yā'eqob (1434-1468) to the Monastery of Ḥayq Eṣṭifānos.

Decorative designs, ff. 2a, 24a, 49a, 60a, 67b, 84a, 86b, 102a, 114a, 124a.

Ff. 77b-78a, 120b-122a and 128b-129a filmed twice.

## Monastery of Ḥayq Estifānos, Ambāssal, Wallo

Parchment, 24.5 x 18 cm., 107ff., 2 cols., 19 lines, 19th c.

## LIFE AND MIRACLES OF ABUNA IYYASUS MO'A - LIFE OF ABBĀ BAGGE'U

- 1) Ff. 5a-83b: The life of Abuna Iyyasus Mo'a, founder of the Monastery of Ḥayq.

(1) Ff. 5a-68b: The gadl.

Edited by Stanislas Kur under the title Actes de Iyasus Mo'a, abbé du convent de St-Etienne de Ḥayq (CSCO, Vol. 259, Script. Aeth., text, t. 49 [1965], pp. 1-55, line 9). MS. "A" of Kur was most probably copied from this manuscript, and the year 1925 EC given by Kur on p. 55 as the date of its copying is rather dubious; see varia (4) below. The other MS., designated "B", is catalogued by Strelcyn (Accademia), no. 86, p. 221. The source of all these various texts could be EMML 1960-3. Rubricated: Monday, f. 8a; Tuesday, f. 15a; Wednesday, f. 25a; Thursday, f. 37a; Friday, f. 44b, and Saturday, f. 51b.

(2) Ff. 69a-83b: Miracles of Abuna Iyyasus Mo'a.

It is unfortunate that these miracles, some of which have interesting information on the history of Ethiopia, were apparently not included in MS. "A" when it was copied for Dr. Brielli and were not edited with the gadl by Kur; see entry 1) (1) above.

1. The story how Abuna Iyyasus came to Abbā Yohanni, f. 69a.

(Ba-sema Ab ... Neqaddem ba-rade'ēta Eg" ṣḥifa ta'ammerihu la- ... amēn. Wa-enza hallo [A]buna Iyyasus Mo'a westa bēta abuhu wa-emma, ḥora ba-aḥatti 'elat em-mawā'el ḥaba bēta krestiyānu la-qeddus Gabre'ēl ...)

2. The story of the jar [qaśut] of beer [sawā] brought from (or: by) Fālā from the land of Esrā'ēl for the commemoration feast of Abuna Iyyasus Mo'a, f. 70a.

The jar fell over a precipice [ḡadf] but was recovered unbroken. It is not clear from the Ge'ez whether Fālā is the name of the man or a place in Esrā'ēl.

(... Wa-hallo l be'esi ba-hagara Esrā'ēl za-yessammay Fālā ...)

See also the next miracle. Esrā'ēl seems to be the name of a region in Ethiopia.

3. The story in the second miracle above, confirmed by a monk who came from Fālā, f. 70b.  
 4. King Yekunno Amlāk healed from the bite of a leech that bit him when he met the saint at the lake, f. 71b.  
 5. How the pagan [arami] servant of the pagan ruler who was harassing the administrator [maggābi] of the monastery was eaten by a crocodile, f. 72b.  
 6. The story of the woman who was suffering from miscarriages [za-yedeḥez em-westa karśā em-zenśā], f. 73b.

7. How the saint averted famine through his prayer, f. 74a.
8. How the saint used to pray standing in the lake, f. 75a.
9. How the monks eradicated the locusts with the book of the gadl of the saint, f. 76a.
10. The pagan (probably a Moslem) who was baptized and lived in the monastery for the purpose of stealing, f. 76b.
11. The harassment of the monks of the monastery by the Moslem ruler, f. 78b.  
This ruler who came from Maqdal(1)ā took over the rulership by killing the ruler of that area. Because the monks refused to abandon their religion and embrace Islām, three of them, Walda Giyorgis, Walda Abib and Walda Yoḥannes, were executed at the 9th hour of Sunday, the 28th of Hedār, 7094 AM. (= 4 December 1601).
12. How the saint was observed following one of his monks to guard him on his journey, f. 81a.
13. How Abbot Mā'eqaba Egzi' cursed the land of those who refused his teaching, f. 81b.
14. The story of the boy who grew up in the Monastery of Ḥayq but became a pagan (probably Moslem [aramāwē]) merchant, f. 82b.
15. The pagan (i.e. Moslem ?) ruler called Yemām ( ?), who was harassing the monks of the monastery by demanding tribute (wa-yebē: Habuni delwateya), f. 83a.

2) Ff. 84a-105a: The life [gadl] of Abbā Bagge'u.  
EMML 1960 4).

St. Bagge'u was a contemporary, even a relative, of St. Iyyasus Mo'a, founder of the Monastery of Ḥayq. Of Ethiopian monks whose gadlāt are known, Abbā Bagge'u can truly be called the first real ascete. He started his life as a robber and lived as a highway man until one day a priest in church advised him to repent and lead an ascetic life. He bound his hands and legs with iron chains and locked himself up in a cell, where he spent the rest of his life fasting, praying and worshipping. His gadl may not be of much significance to historians, but this is not because it belongs to the category of "those which are written many years after the event they describe"--Taddesse Tamrat, Church and State in Ethiopia, Oxford (1972), pp. 3-4--but because the saint was not interested in the worldly matters that interest historians. The writing of his gadl was arranged for by his own disciple (Wa-ana rad'u za-aṣṣafku zēnā gadlu ... f. 95b).

(Ba-sema Ab ... Neqaddem ba-rade'ēta Egzi'ena I" K" neṣeḥef gadlo la-bezu' wa-la-qeddus be'esē Eg", Abbā Bagge'u, ṣalotu wa-barakatu tahallu meslēya wa-mesla k'wellekemu, amēn. Bezuhā ḥallayku ba-lebbeya wa-ba-ḥellināya ba-šannāy ḥellinā wa-ba-šannay lebb, kama eṣṣaf tazkāro la-bezu' wa-la-qeddus be'esē Eg", Abbā Bagge'u, za-maṭṭawa nafso la-mot ba'enta feqra Krestos ...)

Colophon, f. 105ab.

Varia:

- (1) Ff. 3a-2b (bound upside down): Record of grants, including land and church furnishings, made by Emperor Yoḥannes IV (1872-1889), his son, Rās Ar'ayā Šellāsē, and his general, Rās Alulā.
- (2) F. 2b: Record of donations to the monastery by B(e)lāttā Gabra Šellāsē and Rās Mikā'el.
- (3) F. 1a: Record of income in grain.
- (4) F. 68b: Record of a land sale by Tagañña Warqē to Abuna (Bishop) Pēṭros, dated the 3rd of Terr, 1925 EC (= Jan. 11, 1933 A.D.). This is apparently the date mistakenly copied in the gadl designated "A" in the printed edition. See entry 1) (1) above.
- (5) F. 106a: Record of a restoration of landholding during the reign of Emperor Yoḥannes IV.
- (6) F. 106a: Record of a donation (of ...) to the monastery by Liqa Mak<sup>w</sup>ās Abāta. The item is not identified, but the purpose of the donation is indicated, "so that he may be a servant to St. Stephen" [kama yekunno gabr la-qeddus Eṣṭifānos].
- (7) F. 106a: Record of a land donation by Rās Mikā'el.
- (8) F. 106b: List of names of persons with their guarantors [wās], the purpose of which is not made clear.
- (9) F. 107ab: Record of a land transaction with the monastery. There is a long list of persons who were present at the time of the transaction.

Decorative design, f. 5a.

Copied by Walda Mikā'el for Berhāna Masqal when the abbot [mamher] was Gabra Masqal, ff. 70a and 105a.

## Monastery of Ḥayq Eṣṭifānos, Ambāssal, Wallo

Parchment, 12 x 17.2 cm., 85ff., 2 cols. (ff. 4a-20b, 3 cols.), 17-23 (ff. 2a-3a: 32; 3b: 28; 15b-16a: 30; 16b-17a: 70; 17b-18b: 38; and 83a: 25) lines, dated (f. 15b) 7157 AM / 32nd year of the reign of Fāsiladas (= 1664 A.D.).

BĀHRA ḤASSĀB - ŠER'ATA BĒTA KRESTIYĀN - FAWs MANFASĀWI  
MAṢĤĤAFA QĒDER - IMAGES - MISCELLANEA

- 1) Ff. 4a-24b: Treatise on computus [Bāhra ḥassāb].
  - (1) Ff. 4a-8b: Tables of Maṭqe' and Abaqtē for a cycle of 76 years.
  - (2) Ff. 8b-10b: On how to compute the Maṭqe' and Abaqtē.
  - (3) Ff. 10b-12a: Seven tables for calculating the Ninevite Fast, the beginning of Lent, the Passover and Easter when the Tenteyon and the year of the lunar cycle are known.
  - (4) Ff. 12b-15a: Interpretation of the table in (3) above.
  - (5) Ff. 15b-16a: A table that combines the seven tables in (3) above into a single table and adds numbers for calculating the Maskaram new moon. The numbers given, however, differ by 1 from those given in (3) and (6).
  - (6) Ff. 16b-17a: A table for calculating the Maskaram new moon, the beginning of Lent, the Passover and Easter when the Tenteyon and the year of the lunar cycle are known.
  - (7) Ff. 17b-18b: Tables for calculating lunar phases for each year of the lunar cycle.
  - (8) F. 19a: Tables for telling time in the different months of the year.
  - (9) Ff. 19a-20b: Interpretation of the tables in (8) above.
  - (10) Ff. 21a: A rectangular table with a cross in the middle and the names of the tribes of Israel on the outer edges, with other symbolic interpretations of objects.
  - (11) F. 22a: A circular diagram with the Arabic names of the stars.
  - (12) F. 22b: A circular diagram with the Arabic names of the stars.
  - (13) F. 23a: A circular diagram with the names of the signs of the zodiac.
  - (14) F. 23b: A circular diagram with the names of the signs of the zodiac.
  - (15) F. 24a: A circular diagram with less names of the stars.
  - (16) F. 24b: A circular diagram with no writing on it.
- 2) Ff. 26a-43a: The Ordering of the Church [Šer'ata Bēta Krestiyān]. Dillman (B.M.) XXXV, p. 39; EMML 417 and 695.
 

(Ba-sema Ab ... Neqaddem ba-rade'ēta Eg", lottu sebhāt, neṣeḥef Šer'ata Bēta Krestiyān wa-ma'āregihā, za-anbaru abaw qaddamt qeddusān; Eg" yeṣaggewanna barakata ṣalotomu ... amēn)

  - (1) Ff. 26a-27b: On the building of the church with the symbolic interpretations of its parts by the Fathers of the Church.

- (Esma Noḥ ḥaba meśrāq za-enbala rebā'ē amāsāla [sic] tābot [sic] Noḥ, esma noḥā [sic] ...)
- (2) Ff. 27b-31b: On the ordering of the Mass.  
(Kāle' fekkārē. Esma gizē taragza gabohu ba-k'wināt, waṣ'a māy wa-dam, wa-naṣ'a Egzi'ena ba-'edēhu, esma liqa kāhnāt we'etu ba-amān, wa-nazḥā lā'ela k'wellu ḥezb ...)
- (3) Ff. 31b-36b: Excerpts from the sayings of the Fathers on the orders of the Church.  
(Wa-kāle' ḥegga Bēta Krestiyān wa-šer'āta, ayde'u zanta targ'wamu wa-abayyanu abbayt mamḥerān ...)
- (4) Ff. 37a-42a: Excerpts from the sayings of the Fathers on how to handle the Eucharist.  
There is some similarity between this section and the Ta'āqebo meṣtir of Emperor Zar'a Yā'eqob.  
(Neqaddem ba-rade'ēta Eg" neṣeḥef taḥašešo se'latāt [sic] wa-se'latāt za-abaw wa-fekkārēhomu. Ḥatatā qadāmi. 1. Menta yebli abawina ba'enta maśwā'ta [sic] wa-q'werbān, la-emma take'wa ...)
- (5) Ff. 42a-43a: The saints as the foundations of the Church.  
Wright (B.M.) CXXXVII, 7, p. 93.  
(Seme'u la-abiyi za-yebē mamḥer wa-kebur, Yoḥannes Afa Warq, yenagger ebayā ...)
- 3) Ff. 43a-79a: Spiritual Healing [Faws manfasāwi].  
(1) Ff. 43a-52b: On spiritual healing:  
A combination homily and prayer concerning the believer who is physically and spiritually sick.  
Wright, *ibid.*, 8 and 9, p. 93.  
(Wa-nāhu ēppis qopposena, Abbā egalē, yeqawwem mā'ekalā ...  
Kāle' zo'ta maṣeḥaf. Esma Eg" le'ul zekur, la-feṣṣāmē ḥirut wa-qeddesennāhu wa-afqerotu we'etu wa-neṣḥ wa-asanneyotu, wa-yebē ba-Orit: Kunu qeddusāna, esma qeddus ana ...)  
The treatment of the magicians, idolaters, the physicians [aqqābē šeray] and of the unction of the sick is reminiscent of the period of Emperor Zar'a Yā'eqob. There is also a tradition that the Faws manfasāwi was compiled during his reign.
- (2) Ff. 52b-79a: The text of the Faws manfasāwi.  
Dillmann (B.M.) XXXV, 1, p. 39 and Wright, *ibid.*, 10, p. 93.  
There are apparently different recensions of this work, which is an epitome of canons extracted from different sources that include the Faws manfasāwi that is commonly ascribed to Bishop Michael of Atrīb (cf. 1935-2). According to EMML 1601, there are two works known by this name, one ascribed to the Apostles (EMML 1601, 96) and the other to the 318 Orthodox Fathers (EMML 1601, 97).  
(Ba-sema Ab ... Neqaddem ba-rade'ēta Eg" wa-ba-ḥiruta šemratu neṣeḥef maṣeḥafa Fawsa [sic] manfasāwi. Nagar qadāmi. Sebḥat la-Eg" za-akbero [sic] la-sab' ba-lāheya ra'ey ...)
- 4) Ff. 79a-82b: Ritual for penitential baptism [Maṣeḥafa qēder].  
Wright, *ibid.*, 5, p. 93; EMML 1146-2; 1203-5; 1307-2; 1334 (1) and (3); 1453-1; 1460-2; and 1496-6.

## Varia:

- (1) F. 1a and 85ab: Fragments from the Synaxary in a 15th c. hand. F. 85ab is for the month of Yakkātīt and one of the entries is most probably that of St. Yoṣṭātēwos for the 27th of Yakkātīt, f. 85a. The name of the other saint is given as Likāreyos, f. 85b. This entry is not included in Budge's translation of The Book of the Saints of the Ethiopian Church. In older MSS. this saint is commemorated on the 28th of Yakkātīt.
- (2) F. 1b: Beginning of a Synaxary entry for a certain Gabra Ḥeywat(?) for the 21st of Naḥase, in a crude hand.
- (3) F. 2ab: Greeting [salām] to the Icon of St. Mary. Qedma se'eleki esagged, "I prostrate myself before your icon." Chafne, (Répertoire), no. 238, p. 341.
- (4) Ff. 2b-3a: Symbolic interpretation of the letters of the Ge'ez alphabet [Tergwāmē fidal].
- (5) F. 3ab: On the origin of the prophets.
- (6) Ff. 20b, 21b and 25b: Image [malke'] of Abraham, Isaac and Jacob. Chafne (Répertoire), no. 182, p. 337 and EMML 1294-10.
- (7) F. 25a: On the nature of man.  
(Esma faṭāri, yetbāarak semu, asargawo la-Addām ba-hwelqwa sabb' sérgawē, za-we'etomu ...)
- (8) F. 25b: The first few lines of f. 26a copied in pencil in a crude hand.
- (9) F. 82b-83a: Asmāt prayer against the evil eye. It is possible that two prayers have been copied together.
  - (a) (Ba-sema Ab ... Ṣalot ba'enta ḥemāma 'āyn. Te'eḥez ṣewwā'ā ba-edēka may [sic], wa-degem 7gizē: Eska maṣā'ki ḥabēya wa-ebēlakki: Aytē taḥawweri ...), f. 82b.
  - (b) (Ṣalot ba'enta] ḥemāma 'āyn. Farāhkuki, aytē taḥawweri ...), f. 83a.
- (10) F. 83b: Greeting [salām] to the Assumption of St. Mary.  
(Ba-felsateki, Dengel / walādita Krestos le'ul / adhenenni zalfa la-lla-mawā'el / rehreht em-mota ḥagw1 / ...)
- (11) F. 83b: The first few lines of the preceding entry copied in pencil by the same crude hand that copied varia (8) above.

Copied for Zaśellāsē, f. 81a and passim.

F. 3b: The year 1878 EC and title, Maṣḥafa qēdēr (sic).

F. 84ab: blank.

Ff. 10b-11a filmed twice.

## Monastery of Ḥayq Estifānos, Ambāssal, Wallo

Parchment, 16.5 x 13 cm., 107 + 1 ff., 2 cols., 21 lines; dated (colophon, f. 106b) 7414 AM (= 1921-2 A.D.).

## DERSĀNA URĀ'ĒL

Ff. 4a-106b: Homiliary for St. Urā'ēl the Archangel [Dersāna Urā'ēl].

EMML 144 and 327; not related to 1835 (7) and 1841 (7).

- (1) Ff. 4a-21b: A homily for the monthly feast of St. Urā'ēl (here always: Ur'ēl) the Archangel, which is the 22nd of each month. The homily was "compiled by Cyriacus, Bishop of Constantinople" from a book of Prochorus, disciple of St. John the Evangelist. When the people of Constantinople and their ruler, Emperor Justus [Yosṭos], asked the bishop to write about the angel, he went to Jerusalem and met there Abbā Bārok, the librarian, who showed him the text of the dersān copied by Theodore, disciple of Prochorus. This Dersāna Ur'ēl is actually a local composition, probably composed recently when the angel (and Shoa) came into prominence. In fact, this could be the dersān proscribed by King Menelik in 1870 E.C. as containing unacceptable fabrications; cf. EMML 3764, f. 4a.

(a) Ff. 4a-6a: Introduction.

(Ba-sema Ab ... Dersān za-darasa ab kebur wa-qeddus, Abbā Hereyāqos, za-hagara Q<sup>W</sup>asṭanṭeneyā ēppis qoppos, ba'enta 'ebayu wa-kebru la-'Urā'ēl, liqa malā'ekt ...)

(b) Ff. 6a-21b: The text of Prochorus, disciple of John the Evangelist.

1. Introduction, f. 6a.

John comes back, carried by angels, from his assigned place of preaching, to visit St. Mary, whom he had left with his mother. But Mary would not talk to him, a fact that worried him very much, so that he prayed to God for forty days. On the fortieth day, the Archangels Michael, Gabriel and 'Urā'ēl were sent by God to look into the matter. The messengers prostrated themselves before her and asked her why she did not want to talk to St. John. The reason why she did not see him was because she was still in a state of shock from her visit to Sheol, where the souls of sinners were being tortured.

(Yebē Yoḥannes wangēlāwi: Enza halloku ḥaba Arqādeyos, negus za-hagara Romeyā, wa-enza 'esabbek wangēla malakot, maṣ'u ḥabēya malā'ekt ...)

2. The report of St. John the Evangelist on the visit of the Holy Family to Ethiopia, told him by Our Lady Mary, f. 6b.

St. Mary told John the Evangelist how Ethiopia was given to her as a reward, 'asrāt, "tithe" by her Son for suffering with him. (See EMML 1860, f. 34b.) In the story it is told that the Holy Family, including Salomē and three lions, was taken by a chariot of light to Ethiopia. On their way, they visited Nagran, and Siḥat, all considered to be in Ethiopia. Special places visited in Ethiopia were Dabra Bizan, Axum, Dabra Wāli, Zānā and Wifāt. Other places were viewed from the air. The author must have known the country, especially Shoa, very well, for he mentions names of very small places such as Lumē, Basā, etc.

Short account of St. Mary's visit to Paradise [Ēdom] and Sheol, f. 19a.

- (2) Ff. 21b-33b: The visit of Cyriacus to Ethiopia.  
Cyriacus [Ḥereyāqos] met the Nine Saints in Ethiopia and went with them to visit Enbaram, the high priest of the Jewish faith, which was then the national religion of Ethiopia. Frumentius was a disciple of the high priest. They all discussed the possibility of introducing Christianity into Ethiopia. This story places the introduction of Christianity into Ethiopia in the time of the Nine Saints. See also A. Dillmann, "Zur Geschichte des Axumitischen Reichs im vierten bis sechsten Jahrhundert," Abhandlungen der Königl. Akademie der Wissenschaften zu Berlin, 1880. This section is sometimes called a homily and sometimes a miracle.
- (3) Ff. 33b-34b: Miracle.  
The Moslem from the land of Delmānutā or Dankorār (f. 55a: Ṣankorār) who was on a merchant ship in distress.
- (4) Ff. 34b-37a: Homily for the month of Maggābit.  
The creation of the angels and the fall of one of them. This homily is very similar to the story of the creation of the angels as found in Ṣena feṣrat texts.
- (5) F. 37ab: Miracle.  
The story of the Moslem of the land of Dankorār who made a feast for the memorial day of St. Urā'ēl.
- (6) Ff. 37b-40a: Homily for the month of Miyāzyā.  
A deacon by the name of Bārok prayed not to see the destruction of Jerusalem (itare'eyanni musennāhā la-Iyyarusālēm). One day when he went to fetch water and gather wood for the fire, he fell asleep under a tree and was taken in vision to the next world, where he was shown the life of the righteous and that of sinners. It is a Christian adaptation of the story of Bārok found in the Paralipomena of Baruch [Tarafa nagar za-Bārok].
- (7) Ff. 40a-43a: Homily for the month of Genbot.  
The story of the angels and the children of Seth. Cf. Genesis Chapter 6.

- (8) F. 43ab: Miracle (numbered fifth).  
The story of the Moslem woman who prayed to St. Urā'ēl to have a child.
- (9) Ff. 43b-47a: Homily for the month of Sanē.  
The story of the Tower of Babel. The three mighty kings who ruled the world, Nāmrud 'Arabāwi, Sārog Dabubāwi and Sanā'or Azēbāwi, declared war against God because they had received an Epistle from Heaven [ṭomār] which declared that there are three in heaven, the Father, the Son and the Holy Spirit, who are mightier than these mighty worldly kings. Cf. Genesis, chapter 11.
- (10) Ff. 47b-49b: Homily for the months of Ḥamlē and Naḥasē.  
How angels intercede for mankind.
- (11) Ff. 49b-51a: Homily for the months of Maskaram and Teqemt.  
How the angels were present at the crucifixion and how they prostrated themselves before the Cross. Probably written against the heresy of those who refuse to honor the Cross.
- (12) Ff. 51a-54a: Homily for the months of Hedār and Tāḥšās.  
On the fate of the Old Testament Scriptures and the Tabernacle due to the destruction of Jerusalem during the reign of the successors of Alexander the Great.
- (13) F. 54ab: Miracle.  
The story of the Syrian woman who stole clothes from another woman who was a seller of clothing.
- (14) Ff. 54b-55a: Miracle.  
The story of the Moslem who was baptized.
- (15) F. 55ab: Miracle.  
Awsābeyos and his wife, Aqlēseyā, who received a counsel from a monk to believe in St. Urā'ēl if they wanted to be saved.
- (16) Ff. 55b-56a: Miracle.  
How the angel restored to his church thread (for candle wicks) that had been stolen by a woman and sold.
- (17) F. 56ab: Homily by Cyriacus.  
How the angel Urā'ēl was appointed to serve the Lord.
- (18) Ff. 56b-59b: Miracle (not so indicated).  
The story of David and Goliath.
- (19) Ff. 59b-60a: Miracle.  
The man from Sidonā who was possessed by an evil spirit.
- (20) Ff. 60a-63b: Homily for the month of Yakkātīt.  
The story of Samson and Delilah.
- (21) Ff. 63b-67b: Miracle.  
The history of Abbā Giyorgis of Šaglā.  
According to this miracle Giyorgis was a son of a ruler of Tegrē. He went to school in Dabra Ḥayq and became a teacher of the children of Emperor Dāwit (1380-1412/3): Tēwoderos, Yesḥaq, Tēwofelos, Endereyās, Habta Iyyasus, Ḥezqeyās, Iyyoseyās and Zar'a Yā'eqob and his sister 'Ellēni. See also his gadl, EMML 1838.

## (22) Ff. 67b-85a: Miracle.

History of the churches of Ethiopia, "composed by 'Aqqābē Sa'āt Yoḥannes during the reign of Lebna Dengel/Wanāg Saggad" (1508-1540), (f. 85a). This section raises many controversial issues in the history of Ethiopia. Distortion and misrepresentation of facts by the author and corruption from repeated copying can be seen in the text. It is mainly a review of the holy places where churches were built. The Angel Urā'ēl took some of the blood and water that came out of the side of our Lord at the time of the crucifixion and sprinkled them all over Ethiopia; the churches were built in the places where the blood of Our Lord fell.

(Ta'ammerihu la-qeddus 'Urā'ēl, liqa malā'ekt ... Wa-ama tasaqla Egzi'ena wa-Amlākena, ama 20 wa-7 la-warḥā Maggābit, ba-Qarāneyo ba-'elata 'ārb, gizē 9 sa'āt, qadḥa dama Egzi'ena Iyyasus Krestos ...)

1. The Angel Urā'ēl sprinkles Ethiopia, including Nagran, with the blood and water of Our Lord, f. 68a.  
Place names are given in interesting detail.
2. Cyriacus of Behensā, Yārēd and Ephrem the Syrian meet in Ethiopia, f. 68b.
3. The Rise of Yarar, f. 68b.
4. King Kālēb, f. 69a.
5. King Gabra Masqal, f. 69a.
6. Evangelization of Shoa during the reign of King Digzān, f. 70b.
7. The ZāgWē (Hēppāzā) Dynasty, f. 71a.  
The teachers who flourished at that time were: Ezrā, Azāreyā, Dāne'ēl and Milkeyās. The coming of many foreign monks and their spreading over all Ethiopia is also mentioned here.  
(Wa-ba-we'etu mawā'el, maṣ'u 500,000 manakosāt em-hagara Rom ...).  
Cf. EMM 1411 (7).
8. The Rise of Abuna Takla Hāymānot, f. 72a.
9. Yekunno Amlāk builds the church of Dabra NagWadgwād (later Ḥayq Estifānos) and makes a pact with Abuna Iyyasus Mo'a, f. 74a.
10. The list of the 33 disciples of Abuna Takla Hāymānot blessed by Abuna Iyyasus Mo'a, f. 74a.  
Yoḥannes of Salāwā, Madḥānina Egzi' of Dabra Mankol (MS: Ma'akol) in Tegrē, Agnāṭeyos of G'wāng, Dāne'ēl of Abiyy Adā, Bartalomēwos of Ḡān Amorā, Bartalomēwos of Dabra 'Oflā, Yosēf of Maqdal(1)ā and AngWāt, Aron of upper Bēgamder, Beneyām of Lower (Bēgamder), Salāmā of Muḡā, Endereyās of Q'walālā, Māteyās of Enfrāz, Yosēf of Ṣab Ambā (EMML 144: Gēb Ambā), Are'ayanna Ṣaggāhu of Dādā(?), Zayoḥannes of

- Dabra Iyyarusālēm (EMML 144: Iyyarusā), Yoḥannes of 'Of Anč, Māreqos and Yetbārak Egzi' (EMML 1834: Yetbārak) of Damās (EMML 144: Damāsego), Tasfā Šellāsē of Lower Walaqā (EMML 1834: Tasfā Šellus), Krestos Mo'a of Dargā, Krestos Bēzawabana (EMML 144: Bēzawanna) of Amalsā, Pētros Komos of Embibālollo (EMML 144: Embiballo), Fiqetor of Yašā and Marḥabētē, Yoḥannes of Yagorā, Yoḥannes of Wifāt, Yoḥannes of Safd (EMML 144: Safgā), Gabra Nāzrāwi of Agāncā, Filātāwos of Dabra Bagge', Endereyās of Žamā (Zimā?), Yoḥannes of Kel'āt, Zēnā Māreqos of Morat, Masqal Mo'a of Mugar and Yoḥannes of Waybā.
11. 'Āmda Šeyon (1314-1344), f. 75b.  
The followers of Abuna Takla Hāymānot are organized by Metropolitan Yā'eqob to evangelize Shoa and Dāmōt:
- 1° Fileppos of Dabra Libānos for Gerāreyā to the river (i.e. lake) of Žāy (EMML 327: Zwāy).
  - 2° Anoreyos for Warab, Šeqgā and Gwāzzām.
  - 3° Anoreyos II for Wagdā and Tagulat.
  - 4° Marqoreyos for Marḥabētē, Manzeh and Sarmāt.
  - 5° Māteyās for Faṭagār.
  - 6° Tādēwos for Šelāleš.
  - 7° Tasfā Hezān for Dawwāro.
  - 8° Iyyoseyās for Wang and GwagWat and Gurāgē.
  - 9° Yosēf for Ennāreyā.
  - 10° Adhani Egzi' for Dāmōt and Selṭi.
  - 11° Sāmu'ēl for Wagag.
  - 12° Gabra Krestos for Dibbi.
12. Dāwit (1382-1413), p. 76a.  
The coming of the icon of St. Mary painted by Luke the Evangelist and the icon of St. Urā'ēl painted by John the Evangelist.  
Books supposedly translated during his time:
- Gebra hemāmāt.  
Hāymānota abaw.  
Dersāna zēnāhā ... la-Māryām.  
Maṣḥafa Ela'atqarfā [MS. Elqafāru] i.e., The Miracles of Jesus.  
Maṣḥafa kidān.  
Ta'ammera Māryām (See also EMML 1601, no. 564).  
Maṣḥafa Sem'on za-'Āmd.  
Efrēm ba'enta hāymānot rete't.  
Maṣḥafa weddāsēhā la-Efrēm, which has 3944 articles [anqaš] (Wendt could not believe it and put a question mark instead, CSCO, vol. 235, script. aeth., t. 43 [1963], p. 97, line 8; see also Zar'a Yā'eqob's Maṣḥafa berhān, edited by Conti Rossini, CSCO, vol. 261, script. aeth., t. 51 [1965], p. 140, line 4).

Maṣṣḥafa (Dersāna?) Sawiros.

(Dersāna) Bāsleyos of Caesarea.

(Dersāna) Yā'eqob of Sarug.

(Dersāna) Yā'eqob of Denbin (EMML 144: Nesbin).

(Dersāna) Zakkāreyas of Antioch.

(Dersāna) Abbā Giyorgis (EMML 144: Abbā Gērleyos), of Alexandria.

(Homily) on the two Sabbaths.

The last eight could all be homilies.

The saints of his time:

Metropolitan Fiḡḡor, called Salāmā II, i.e. Berhāna Azēb, also called Matarg<sup>w</sup>em.

Abbā Sāmu'ēl of Wagag.

Abbā Sāmu'ēl of Wāli.

Abbā Giyorgis of Dabra Māḡew / Šaglā; see the miracle in (21) above.

13. Yesḡaq (1413-1430), f. 77b.

Churches were built; the Gādla Giyorgis was translated from Arabic.

14. Enderēyās / Ḥezba Nāññ / Tēwodoseyos (1429-1433), f. 78a.

The translation of the body of Abuna Takla Hāymānot.

Death of Abuna Gabra Manfas Qeddus of Zeq<sup>w</sup>ālā.

15. Zar'a Yā'eqob (1434-1468), f. 79a.

Many churches were built, including two with the name of Dabra Meṡmāq.

Saints of his time:

Abbā Maba'ā Šeyon.

Abbā Yoḡannes.

It is reported here that Zar'a Yā'eqob made war with Egypt in order to free the imprisoned Patriarch Michael, whom he brought back to Ethiopia. There was no Patriarch of Alexandria by this name during that time nor any war between Egypt and Ethiopia, except the incident mentioned in the Synaxary, Maggabit 16; but this story might explain why Ethiopia had two Metropolitans at that time. It should also be remembered that Zar'a Yā'eqob built Dabra Meṡmāq because the Arabs in Egypt burnt a monastery that bore the Arabic version of this name in Atrib, the bishopric of Abbā Michael. See also Ta'ammera Māryām, Addis Ababa (1961 EC), pp. 161-166. The other wars with Badlāy and other Kings of Adal are also reported here. However, it is not clearly recorded whether there were three wars, or just one against three enemies. That only two folia are devoted to the most important period of Zar'a Yā'eqob is puzzling.

16. Ba'eda Māryām (1468-1478), f. 81b.

17. Eskender (1478-1494), f. 82a.

A council was called to determine what the eighty-one books

of the Bible were and to discuss the objections of some monks, especially Samra Krestos, the teacher of the King, to the use of chants of Yārēd, the Sa'atāt of Abbā Giyorgis, the works of Zar'a Yā'eqob (the Sebhata fequr?) and the Māhelēta segē of Abbā Gabra Māryām. A resistance to the Māhelēta segē among the clergy of Manzeḥ is mentioned in the history of Abbā Ēleyās, but is reported as having occurred during the reign of Ba'eda Māryām, EMML 1126, f. 38b.

Eskender himself composed:

Maṣṣḥafa salāmtā.

Nagara qenē:

mawaddes.

gubā'ē qānā.

za-amlākiya.

šellāsē.

Gabra wāzēmā.

Yetbāarak.

Samra Krestos later composed:

Nagara qenē:

šāhleka.

'etāna mogar.

Eskender abdicated (?) his throne in favor of his brother, when his wife died, and became a monk in Dabra Karbē. The love affair between her and Daqqa Estifā, which caused her end, is not mentioned.

18. Nā'od (1494-1508), f. 83b.

Composed:

Malke'a Weddāsē.

Malke'a Māryām.

Colophon:

(Mal'a maṣṣḥafa ta'ammerihu la-qeddus 'Urā'ēl, liqa malā'ekt, za-saḥafo wa-daraso Yoḥannes, 'Aqqābē Sa'āt ba-zamana manglestu za-kona anbasā ba-ḡar ba-mawā'elihi la-Lebna Dengel, sema manglestu Wanāḡ Saggad, la-'ālama 'ālam, amēn), f. 85a.

- (23) Ff. 85a-103b: Homily.

History of the visit of the Angel Urā'ēl (and Michael) to Ethiopia to sanctify the places where monasteries were later established. It is actually a summary of the preceding entry. This section has been edited by A. Caquot in Annales d'Éthiopie, vol. 1 (1955), pp. 66-78.

(Ba-sema Eg" Ab ḥeyāw, za-hallo wa-yehēllu ... Seme'u, aḥaweya wa-abaweya keburāna sem, za-nagaranna Yoḥannes, eh'wena, ba-dersānu ...)

Introduction, f. 85a.

Axum, f. 87b.

Ḥayq, f. 87b.

Dabra 'Abbāy (of Abuna Sāmu'ēl), f. 88b.

Dabra Sihāt (of Abbā Yohānni), f. 89b.

Bishop when Abbā Yohānni established the monastery: Tēwoderos.  
Lāstā (of Lālibalā), f. 94b.

Dābra Qopperos in Kālēnā, which is Emag<sup>Wā</sup> (i.e. Manzeh), f. 95b.

Medreyā (in Medra Azēb, which is near the desert), f. 97a.

Medreyā may be related to Madar of EMML 1933, colophon,  
f. 178b.

Wagdā, f. 97b.

Day (in Morat), which was renamed Debra Beśrat during the reign  
of 'Āmda Šeyon and Hagara Heryat by Zar'a Yā'eqob, f. 97b.

Gerāreyā, f. 98b.

Dabra Anwāto (?) (EMML 144 and in Caquot: [Enṭoṭto]) in Medra  
Mos (?), f. 99b.

Yarar, f. 99b.

Zeq<sup>Wālā</sup>, f. 99b.

Medra Kabd, f. 100a.

Dabra Šebāh (in Medra Yāgmū in the East), f. 100b.

Egypt, f. 101a.

Summary and conclusion, f. 101a.

(24) Ff. 103a-106b: Miracle.

About this book, which was brought to Ethiopia by Cyriacus, Bishop  
of Behensā.

Varia:

(1) Verso of the 1st foreguard leaf: (Yekunno Amlāk 1262 [EC]).

Copied by Walda Šellāsē for Gabra Heryat, who gave the manuscript to the  
Monastery of Hayq Estifānos, f. 106b.

Ff. 1a-3b and 107ab: blank.

Ff. 49b-50a, 51b-52a and 107b filmed twice.

## Monastery of Ḥayq Eṣṭifānos, Ambāssal, Wallo

Parchment, 24.5 x 23 cm., 150 ff., 2 vols., 16 lines (ff. 20-19b: 22 lines), 17th c.

ARGĀNONA WEDDĀSĒ  
MISCELLANEA

- 1) Ff. 2a-3a: A story on the question, what is the strongest creature. The story was told at the court of Darius, where three of his attendants each held different views about the question. The one who thought that woman is the strongest won his case against the other two, one of whom thought that the king and the other that wine is the strongest. The way the story starts suggests that it is incomplete at the beginning.  
(Wa-neguśessa Dāreyos bo'a ṣerho, wa-sakaba wa-noma. Wa-hallawu 3 warāzut ...)
- 2) Ff. 4a-7b: Prayer to Our Lord Jesus Christ based on the Lord's Prayer.  
(Ba-sema Ab ... Newaṭṭen ba-rade'ēta Eg" le'ul ṣeḥifa ṣalot wa-se'lat wa-astabq<sup>We</sup>ot enta tagābe'at em-terg<sup>Wamē</sup> qālu la-Abuna-za-ba-samāyāt, kama yetfēnno ḥaba Ab, maḥari wa-mastaśāhl ... Eṣēlli wa-ebl: Abuna za-ba-samāyāt, ansa aḥaffer qawima ...)
- 3) Prayer of Ammonius [Ṣalot za-Amoneyos], f. 7b.  
Full text:  
(Egzio, itāṭfe' leḥek<sup>Wtaka</sup>), f. 7b.
- 4) Ff. 7b-11b: Praises of Mary [Weddāsē Māryām].  
Incomplete at the end.  
Monday, f. 7b; Tuesday, f. 8a; Wednesday, f. 9a; Thursday, f. 10b; Friday (only the beginning), f. 11b.
- 5) Ff. 12a-19b: A collection of short prayers of the saints.  
(Ba-sema Eg", 1 ba-malakot wa-3 ba-akālāt, newaṭṭen ṣeḥifa ṣalotāt za-nabiyāt wa-za-ḥawāreyāt, za-ṣādqān wa-samā't, za-danāgel wa-manakosāt, wa-sebhata teguḥān malā'ekt, wa-se'lata k<sup>Wellomu</sup> abawina qaddamt wa-daḥart ...)
- (1) Introductory prayer [Ṣalot qadāmāy].  
(Egzi'o, itārḥeqanni em-za-faṭarkanni, itagābberani enza iyyetkahalanni ...)
- (2) Prayer of Barlaam [Ṣalota qeddus Baralām], f. 12a.  
E. A. Willis Budge, Baralām and Jēwāsēf ..., text, Cambridge, 1923), p. 126; there is no textual difference between the two.
- (3) Prayer of Josaphat [Ṣalota Yewāsef, walda neguśa Hend], f. 12b.  
W. Budge, *ibid.*, (quoted in the 2nd prayer above), p. 127.
- (4) Prayer of Mardocheai [Ṣalota Mardokeyos], f. 12b.  
There is some similarity between this prayer and the prayer in Esther 13,9-17 in the Greek version, but not much, especially towards the end. Here we have a much longer text.  
(O-Egzi'abḥēr 'ābiyy, anta ta'ammer kama ana i'ābayku sagida la-kāle' egzi' la-takabbero wa-i-la-tale'elo ...)

- (5) Prayer of Esther [Ṣalota Astēr], f. 13a.  
(O-Amlāka Esrā'ēl, o-negusa nagašt, faṭārē kWellu, wa-laḥakwē  
kWellu wa-makwanna kWellu, za-laka šeltān kama tāmū'anni  
la-gabrek(?), za-albeya kāle' radā'ē za-enbalēka ...)
- (6) Prayer of Hilaria [Ṣalota qeddest Ilāreyā], f. 13b.  
No gadl of this martyr is known in Ge'ez. The whole text of the  
prayer is given here.  
(O-Egzi'eya wa-Amlākiya, Iyyasus Krestos, za-astar'aya  
la-ḥeywat wa-la-madḥānita egwāla emaḥeyāw, wa-maṣ'a yehśēś  
bagge'ā za-tagadfa, kama yemiṭanna westa fenota ḥeywat,  
miṭanni wa-rede'anni, esma ḥaśaškuka, wa-mereḥanni westa  
fenota ḥeywat, esma kiyāka afqarat nafseya; ḥur qedmēya,  
o-Egzi'eya wa-Madḥaniya, westa fenota salām, wa-abṣeḥanni  
westa marso eraft, esma kiyāka tasaffoku em-ama ne'eseya  
eska la-'ālama 'ālam.
- (7) Prayer of St. Anthony [Ṣalota qeddus Abbā Enṭons], f. 13b.  
Given here in full:  
(Ese'elakka [MS: ese'eka], o-Egzi'eya Iyyasus Krestos, esma  
[for: kama ?] tegbar faqādaka lā'elēya za-kama faqadka)
- (8) Prayer of Macarius [Ṣalota qeddus Abbā Maqāreyos], f. 13b.  
Given here in full:  
(O-Egzi'eya wa-Amlākiya, Iyyasus Krestos, tawakaf nafseya  
ḥabēka)
- (9) Prayer of Josaphat, f. 13b.  
W. Budge (quoted in the 2nd prayer above), p. 147.
- (10) Prayer of Barlaam, f. 14a.
- (11) Prayer of St. Peter [Ṣalota qeddus Pētros, re'esa Ḥawāreyāt], f.  
14a.  
(Ekk<sup>w</sup>et wa-sebbuḥ Eg", za-warada em-samāyāt kama yebēzzu weluda  
sab' ...)  
It contains a contemplation about God's intention in putting the  
dinār in the belly of the fish (Mt. 17,23-26).  
(... wa-ba-westa karša 'āsāni telakke' māḥetama dinār,  
za-kama faqadka ...), f. 14b.
- (12) Prayer [ṣalot] of Abbā Maqābis, f.  
The saint has a gadl: EMML 2.  
Full text:  
(O-Egzi'abher, za-laḥakko la-Addām ba-za-zi'aka ar'ayā wa-amsāl;  
wa-wahabko newāma, wa-naqalka aḥada aṣma gabohu, wa-malā'kā  
[MS: wa-mal'akā] šegā, wa-wahabko tekunno be'esito, wa-bātti  
kona seḥtatu la-Addām; wa-ba-enti'ahu waradka em-samāyāt kama  
tādhenno la-leḥekwteka em-eda Sayṭān wa-agānentihu, ella  
yet'ēggalu daqiqa egwāla emaḥeyāw; wa-ye'ezēni, Egzi'o,  
tazakkar neddēteya, wa-aften radi'oteya la-gabreka [erased],  
wa-seded emennēya manāfesta rekusān, wa-wahabanni nāḥya, kama  
iyyethayyalanni Diyābelos, wa-yessabbāḥ semeka qeddus  
ba-lā'elēya la-gabreka [erased] wa-ba-lā'ela kWellomu ella

ya'ammeru semeka qeddus wa-weddus. Zerewomu, Egzi'o, wa-sededomu la-manāfesta rekusān em-lā'ela gabreka [erased], za-tawakkalku, Egzi'o, ba-semeka qeddus; habanni nāḥya wa-wahabanni 'erafta, kama tā'ref nafseya em-ella yesāqqeyewwā manāfesta rekusān, wa-yezā'u ba-semeka qeddus em-lā'ela nafseya wa-šegāya la-gabreka [erased], kama iyyāmandebuni manāfesta rekusān. Seray lita, Egzi'o, ḥegga sab' wa-anāḥsi lita em-zātti ḥemām za-rakabattanni)

(13) Prayer of Josaphat, f. 14b.

(14) Prayer of St. Ēsi, f. 15a.

The saint and his sister St. Teklā have a gadl: EMML 1479 (32). There is also a miracle of Our Lady Mary about them, Ta'ammera Māryām, Addis Ababa (1961 EC), pp. 151-156.

Full text:

(O-Egzi'eya, Iyyasus Krestos, anta we'etu za-adḥankomu la-<sup>3</sup>daḳiq em-etona esāt, wa-la-Dāne'ēl nabiyy em-afa anābest, wa-la-samā'teka Fiḳeṭor em-nadda belanē, kamāhu, Egzi'o, rede'anni wa-adeḥnanni la-gabreka [erased], wa-fannu lita mal'akaka kama yādeḥnanni em-zentu kunanē; esma laka seḥpat la-'ālama 'ālam, amēn.)

(15) Prayer of the Forty Soldiers [Ṣalota <sup>40</sup>ḥarā], f. 15a.

The martyrs have a gadl: EMML 1826-7.

(Egzi'o, itārḥeq šāḥlaka emennēna la-'ālam, kama yessabbāḥ semeka ba-lā'elēna ...)

(16) Prayer of the Apostles (= Acts 4,24-30), f. 15b.

(17) Prayer of St. Ḥanān, f. 15b.

Full text:

(O-Egzi'zbḥēr 'abiyy, anta faṭārē feṭrat, wa-teqanneyyomu wa-temayyeṭ albābihomu ḥaba za-tefaqqed; ese'elakka kama tāstasālem albāba hezbeka wa-albāba kāhnātika, wa-tāsaneyyā wa-temiṭṭā la-te'ezāzeka; wa-iterde'omu la-ekay wa-la-aḥsemo ba-baynātiḥomu, wa-bāḥettu rede'omu la-gabira šannāy wa-ḥirut; wa-a'tet ekaya wa-ṣel'a emennēhomu, wa-astasālemmomu eska yessana'awu ba-za-yāšammeruka wa-yeqarrebu ḥabēka.)

(18) Prayer of King Heraclius [Ḥerqāls], f. 15b.

Full text:

(A'akkWeto la-Egzi'abḥēr za-iiyyāṭfe'o la-ḥeywateya za-enbala a'mero meṣtir megbāru la-Madḥānina ba-zentu gebru marāḥē ḥeywat, za-yeseḥeb em-musennā westa mars la-madḥānita nafsāt)

(19) Prayer of Josaphat, f. 15b.

(20) Prayer of Barlaam, f. 16a.

(21) Prayer of Josaphat, f. 16a.

(22) Prayer of Josaphat, f. 16b.

(23) Prayer of Josaphat, f. 17a.

(24) Prayer of Our Lady Mary based on the Magnificat, f. 17a.

(O-Egzi'eya, I" K", sem'ānni lita ṣaloteya ba-zātti gizē se'elateya, wa-amṣe'o lita la-rade'eka, wangēlāwi Yoḥannes ...)

Compare with the following taken from "I. Liber de Transitus Virginis Mariae," edited by Marius Chaîne, in Apocrypha de Beata Virgine Maria (CSCO, vol. 39, scrip. aeth., t. 22 [1962]), p. 27, line 34, to p. 28, line 1.

(Šallayat Māryām, enza tebl: Egzi'eya wa-Amlākiya, I" K", za-tenabber westa samāy, semā' šaloteya wa-se'lateya [p. 28, line 1] wa-fannu lita Yoḥannesehā ...)

See also EMML 1860-2.

- (25) Prayer of St. Eclogius [Aklog], f. 17b.

Full text:

(Egzi'eya wa-Amlākiya wa-Madḥaniya, Iyyasus Krestos, aḥazē k'wellu, gebar meḥrataka wa-salāmaka lā'elēya k'wello gizē, wa-bāreḥanni wa-adeḥnanni em-sayṭānāt, wa-fannu lita mal'akeka kama yāšne'ānni ba'enta semeka; esma laka sebḥat wa-ḥayl la-'ālama 'ālam, amēn.)

- (26) Prayer of Simeon Stylites [Šalota Sem'on za-'Āmd], f. 17b.

This is actually an excerpt, as in Strelcyn (R.L.) 8, vii, p. 10. For the full text see EMML 1867-2.

(Habanni, Egzi'o, šalota za-enbala nagogāw, wa-astagābe' ḥellināya ḥabēka kama ese'el mesla amin ...)

- 6) Ff. 26a-147b: The Harp of Praise [Argānona Weddāsē]:

Monday, f. 26a; Tuesday, f. 44a; Wednesday, f. 64b; Thursday, f. 86a; Friday, f. 108a; Saturday, f. 127a; and Sunday, f. 137a.

Copied in a fine hand.

#### Varia:

- (1) F. 1a: Asmāt prayer against pestilence [fērā, bedbed]; poorly legible.
- (2) F. 1a: Asmāt prayer against sickness caused by evil spirits. (Sādor ṣa, alādor ṣa, dānāt ṣa ...)
- (3) F. 1a: Asmāt prayer against sterility. Copied without separation from varia (2) above. (Qotonā'ēl, botonā'ēl, sotonā'ēl, ba-zentu ...)
- (4) F. 1a: Asmāt prayer against bleeding--overmenstruation. (Lis, aflis, malakis, walakis ...)
- (5) F. 1a: The first sentence of the Malke'a Iyyasus.
- (6) F. 1a: Asmāt prayer against sterility. (Anāpā'ēl, sedqe'ēl, za-fatāḥka ...)
- (7) F. 3a: (3 cols.): Two qenēyāt, a column each, in old Amharic. The composer's name has been erased. Although too long to be so entitled, the qenēyāt are 'eṭāna mogar. They are in praise of the heroic deeds of Abāla Kesos [Krestos] against the Galla; see varia (11) and (12) below. To be edited in "Panegyrics in Old Amharic," in Israeli Oriental Studies.
- (8) F. 3a: A Ge'ez qenē (Šellāsē) in praise of Abāla Krestos, described here as a liqa kāhnāt, "high priest," probably poetically or figuratively.

- Also to be edited in "Panegyrics in Old Amharic."
- (9) F. 3a: Short genē by Be'la Krestos in praise of Abāla Krestos. Also to appear in "Panegyrics in Old Amharic."
- (10) F. 148a: Miscellaneous pen trials in Arabic.  
(Bismil-Āb wal-Ibn war-Ruḥil Qudus ...)  
(Al-'ilm ... gāli. Laysa yūḡadu bay' al-'aql bil-māli)  
(ʿĀsartu al-'ibād, fa-lā alqaytu ṣadīqa<sup>n</sup> ... Laka, yā qāri'a hādā al-ḥaṭṭ, lā tu'āšir aḥada<sup>n</sup> qaṭṭ)  
"In the name of the Father, the Son and of the Holy Spirit ... Knowledge is [ ] precious. It is impossible to buy brain [i.e. knowledge] with money."  
"I associated myself with slaves and never found a real friend ... [erased] to you reader of this hand: do not associate yourself with anybody at all."
- (11) F. 148b. Genealogy of Abāla Kesos.  
It appears that Abāla Kesos was a descendant of a Jewish family, headed by a certain Yosēf, that migrated to Ethiopia during the Zāg<sup>wē</sup> Dynasty. See the story of Rās 'Amdu, the ancestor of Abāla Kesos, in 1768, varia (3).
- (12) F. 149a: Genealogy of Abāla Krestos again, but this time in a more legible hand and arranged more systematically.
- (13) F. 150ba: Fragment from the Saturday prayer of the Argānona Weddāsē, which can be equated with f. 136ab of this manuscript. Name of the original owner erased and substituted by Tēwoderos, f. 147b and passim.

F. 1a: Pencil title.

F. 1a: Childish drawing of two persons.

F. 149b blank (save for scrawls).

## Monastery of Ḥayq Estifānos, Ambāssal, Wallo

Parchment, 23 x 23 cm., 186 ff., 2 cols., 19-22 lines, (f. 184ab, 42-43 and f. 185ab: 34 lines), 17th c.

## NEW TESTAMENT SCRIPTURES

- 1) Ff. 3a-98a: Pauline Epistles:
  - (1) Ff. 3a-25a: Romans.  
Introduction, f. 3a; text, f. 5a.
  - (2) Ff. 25a-43a: I Corinthians.  
Introduction, f. 25a; text, f. 25b.
  - (3) Ff. 43a-55a: II Corinthians.  
Introduction, f. 43a; text, f. 43b.
  - (4) Ff. 55a-60b: Galatians.  
Introduction, f. 55a; text, f. 55a.
  - (5) Ff. 60b-65a: Ephesians.  
Introduction, f. 60b; text, f. 60b.
  - (6) Ff. 65a-68b: Philippians.  
Introduction, f. 65a; text, f. 65a.
  - (7) Ff. 68b-71b: Colossians.  
Introduction, f. 68b; text, f. 68b.
  - (8) Ff. 71b-74b: I Thessalonians.  
Introduction, f. 71b; text, f. 71b.
  - (9) Ff. 74b-76b: II Thessalonians.  
Introduction, f. 74b; text, f. 75a.
  - (10) Ff. 76b-80b: I Timothy.  
Introduction, f. 76b; text, f. 77a.
  - (11) Ff. 80b-83b: II Timothy.  
Introduction, f. 80b; text, f. 81a.
  - (12) Ff. 83b-85a: Titus.  
Introduction, f. 83b; text, f. 83b.
  - (13) Ff. 85a-86a: Philemon.  
Introduction, f. 85a; text, f. 85b.
  - (14) Ff. 86a-98a: Hebrews.  
Introduction, f. 86a; text, f. 87a.
- 2) Ff. 99a-121b: Catholic Epistles:
  - (1) Ff. 99a-104b: I Peter.
  - (2) Ff. 104b-108a: II Peter.
  - (3) Ff. 108a-113a: I John.
  - (4) Ff. 113a-114a: II John.
  - (5) F. 114ab: III John.
  - (6) Ff. 114b-120a: James.
  - (7) Ff. 120a-121b: Jude.
- 3) Ff. 122a-140b: Revelation.
- 4) Ff. 141a-183b: Acts.
- 5) Ff. 184a-185a: Introduction to the Catholic Epistles.

Crude drawings of persons, ff. 1a, 1b, 2a, 2b and 186b.

Crude drawing of St. Peter praying, by Hāyḷa Mikā'ēl, f. 186a.

Walda Giyorgis is apparently the copyist and the owner, f. 98a.

Carefully copied.

Outer columns of f. 82ab darkened.

Ff. 94b, 150b and 156b stained with water.

Ff. 4b and 98b blank.

Ff. 11b, 12a, 39b, 40a, 138b, 139a, 150b, 151a and 163b-164a filmed twice.

## Monastery of Ḥayq Estifānos, Ambāssal, Wallo

Parchment, 24 x 20.5 cm., 135 + 1 ff., 2 cols., 22 lines, 18th c. (f. 127a-135a: 20th c.).

## TESTAMENT OF OUR LORD - THE BOOK OF JUBILEES

- 1) Ff. 3a-54a: The Testament of Our Lord [Kidān za-Egzi'ena wa-Madhānina, Iyyasus Krestos].

- (1) Ff. 3a-38a: On the Ordering of the Church.

Only this part has the title Kidān. Divided into sections numbered 1 to 74, with the first and ninth articles not numbered, numbers 6 and 30 omitted from the series and number 29 given to two articles. The articles do not contain more than Wright (B.M.) CCCLXI, I, 1-60, pp. 270-272. See also Hammerschmidt (Ṭānāsee 1:), no. 35, I, pp. 163-165.

## Article:

1. Not numbered (Kidān za-Egzi'ena wa-Madhānina, I" K". Kona enka em-dehra tanse'a Egzi'ena I" K" em-mutān, astar'aya wa-tagassā em-Tomās wa-Mātēwos wa-Yohannes. Wa-tafawwisana kama tanse'a liqena, wadaqna ba-gaṣṣena ...), f. 3a.
2. (Ba'enta Manfas Qeddus za-naś'u Ḥawāreyāt. Wa-tasaṭṭawnāhu: Egzi'o, habanna Manfasa Qeddusa. Wa-nafḥa lā'elēna I" ...), f. 3a.
3. (Ba'enta temehert za-yekawwen ba-daḥāri mawā'el. Amēhā yetnaśśā' negus em-me'rāb, za-em-nakir tewledd ...), f. 4a.
4. (Ba'enta te'emert za-yekawwen. Amēhā yekawwen ba-samāy te'emerta, qasta kidān ...), f. 4a.
5. (Ba'enta heruyān ella yekawwen ba-daḥāri mawā'el. Wa-yekawwen ba-we'etu mawā'el, wa-yāstagābbe' Abuya em-ye'eti tewledd neṣuḥan [sic] wa-neṣuḥāta ...), f. 5a.
7. (Ba'enta te'emerta Ḥassawē Masiḥ. Ze-we'etu te'emertu, re'esu kama nadda esāt ...), f. 5b.
8. (Ba'enta za-nagaromu Egzi'ena la-Ḥawāreyātihu. Nagarkukemu zanta k'Wello kama ḥaba ḥorkemu ...), f. 6a.
9. Not numbered. (Ba'enta za-awse'on Egzi'ena la-Māryā wa-la-Māretā wa-la-Salomē. Wa-awse'on ...), f. 6b.
10. (Ba'enta za-yetwahab la-ṣenu'ān. Wa-bāḥettu yetwahab la ṣenu'ān ...), f. 7b.
11. (Ba'enta qannonā la-bēta krestiyān. Wa-maftew kama-ze yekun ḥenzatā: Yekun lātti ...), f. 7b.
12. (Ba'enta za-yeśsayyam pappas [sic]. Em-dehra-ze konat enka ba-kama yedallu la-bēta krestiyān ...), f. 8b.
13. (Ba'enta śimata peppesennā. Kama-ze yebalu lā'elēhu ...), f. 9a.

14. (Wa-yebal kWellu hezb: Amēn wa-amēn. Wa-‘ādi yeblu: Akeyos, yedallewo ...), f. 10a.
  15. (Ba’enta kama yekun ester kuba pappas [sic] la-mešwā‘t ...), f. 10a.
  16. (Ba’enta za-yemēher ba-bēta krestiyān. Wa-enza yemēher ba-bēta krestiyān, kama-ze yebal ...), f. 11a.
  17. (Ba’enta meqwāma temhert. Meqwām la-kWellu temhert ...), f. 11a.
  18. (Ba’enta šer‘ata qWerbān. Wa-enza yeqērreb maṇṭola‘t, sefuḥa yekun ...), f. 11a.
  19. (Ēppis qoppos yebal, enza yā‘akkWet ba-qāl ḥayyāl wā-gerum: Eg" mesla kWellekemu ...), f. 12a.
  20. (Ēppis qoppos yebal. Ale‘elu albābikemu ...), f. 12a.
- The beginning of the Anaphora of Our Lord [Qeddāsē Egzi’] proper.
21. (Wa-yebalu hezb ba-kWellu ḥellināhomu: Bena ḥaba Eg" ...), f. 12a.
  22. (Wa-kWellu hezb yā‘kWetu retu‘ā, wa-yāwše‘u wa-yebalu: Retu’ wa-šedq yedallu ...), f. 12a.
  23. (Wa-hezb yebalu: Qeddus ...), f. 12a.
  24. (Ēppis qoppos yebal: Ḥabanna neḥbar ...), f. 13a.
  25. (Šalot za-yešēlleyu me‘emanān ...), f. 14a.
  26. (Šalot em-deḥra tamaṭṭewo akkWatēt ...), f. 14a.
  27. (Em-deḥra tamaṭṭewo akkWatēt, ēppis qoppos yebal kama-ze: Ḥaddāfē nafs ...), f. 14b.
  28. (Šalot ba’enta dewweyān diba qeb’ la-dewweyān ...), f. 14b.
  29. (Ba’enta sebḥat wa-māḥebar, qenē qadāmāwi, sebḥata šebāḥ ...), f. 15a.
  - 29 bis. (Qenē šebāḥ. Kāhen yebal: Eg" Ab, wahābē berhān ...), f. 16a. This article includes the Temeherta ḥebu‘at, f. 17a.
  30. (Ba’enta šimata qasis. Qasis enka yeššayam ...), f. 19b.
  31. (Šimata qasis. Eg" Ab ...), f. 19b.
  32. (Ba’enta qasis, za-kama yāstaḥammem la-mašwā‘t wa-la-šalot. Wa-emdeḥra tašayma ...), f. 20a.
  33. (Ba’enta šer‘ata qasis. Westa abeyāteni hawwišo, yetnāgar za-yedallewo; wa-emma akko ...), f. 20b.
  34. (Ba’enta ella yesamme‘u wa-yastaḥammemu. Ba’enta ella yesamme‘ewwo, wa-yešalli ...), f. 21a.
  35. (Ba’enta ella yedḥenu wa-yethaggWalu. Temehertomu kama-ze ba-Manfas ...), f. 21a.
  36. (Ba’enta qasis kama yānsosew ḥaba dewweyān. Qasis yānsosu maṭew ...), f. 21b.
  37. (Yebal kāhen: Šaggāhu la-Eg" yaḥallu ...), f. 21b.
  38. (Ba’enta šimata diyāqon. Za-yešayyem [sic] diyāqon ...), f. 22b.
  39. (Ba’enta diyāqon yetla‘ak wa-engedā yetla‘ak ...), f. 22b.

40. (Ba'enta mi-maṭana maftew qasāwest wa-diyāqonāt za-yeqawwem la-bēta krestiyān ...), f. 23a.
41. (Ba'enta šer'ata qenē bēta krestiyān. Wa-yebal: Nequm ...), f. 23b.
42. (Wa-em-ze yāwše' wa-yebal ēppis qoppos, wa-emmahi qasis ...), f. 23b.
43. (Wa-em-dehra zentu yebē diyāqon, ēppis qoppos ba-edēhu yeqšeb ...), f. 25a.
44. (Wa-em-ze enka yebl, ēppis qoppos yefasšem šaloto, wa-ḥezb yebalu ...), f. 25a.
45. (Ba'enta ella yeddēharu ba-qeddest māḥebar. Af'a yequmu ...), f. 25a.
46. (Wa-yebl diyāqon wa-emma-akko: Ba'enta akk<sup>W</sup>atēt ...), f. 25a.
47. (Ba'enta šimata diyāqon. Šer'ātu la-diyāqon ...), f. 25b.
48. (Ba'enta ma'asseb. Tenbar la-ma'assebt ḥerit. Ma'assebt teššayam ...), f. 26a.
49. (Šalot la-mā'sab enta la-mal'ekt tašaymat ...), f. 27b.
50. (Wa-kama-ze tešelli mā'esab: Qeddus ...), f. 28a.
51. (Wa-sebhata nagh kama-ze tebal ...), f. 28b.
52. (Ba'enta nefqa diyāqon, za-kama yessayam. Kama-ze ...), f. 28b.
53. (Ba'enta anāg<sup>W</sup>enestis, za-kama yeššayam. Anāg<sup>W</sup>enestis yeššayam ...), f. 29a.
54. (Ba'enta dengel. Dengel iteššayam allā em-faqādā ...), f. 29a.
55. (Ba'enta anest danāgel. Iyyetgalbabā re'eson ba-bēta krestiyān ...), f. 29b.
56. (Ba'enta ḥezbāweyān. Ba'enta ḥezbāweyān kama-ze. Ella yeqarrebu ...), f. 29b.
57. (Ba'enta kama maftew yetwakafu. Kā'ba yetḥattat za-qarba ...), f. 30a.
58. (Ba'enta za-kama yetwakafu la-qeddus ṭemqat, zamā enza tekawwen ...), f. 30a.
59. (Ba'enta za-kama yetwahabu salama [sic] me'emanān. Em-dehra šalot, ne'usa krestiyān ...), f. 31a.
60. (Ba'enta za-yetgalabbab anest soba yešēlleyā ...), f. 31a.
61. (Ba'enta ne'usa krestiyān, anbiro ed dibēhomu. Em-dehra šallayu ...), f. 31a.
62. (Ba'enta za-maftew ba-k<sup>W</sup>ellu makarā yetwakafewwo la-ne'usa krestiyān ...), f. 31b.
63. (Reqyata ne'usa krestiyān, kama yet'āwwaqu ella bomu ...), f. 32a.
64. (Ba'enta šer'ata ṭemqat za-yetgabbar. Ṭemqatessa diba māy ...), f. 33b.
65. (Šalot za-qeb'āta balasān. Wa-em-ze 'ārigo emmāy yetqabā' em-qasis balasāna ...), f. 34a.

66. (Ba'enta šer'at enta tetgabbar diba perseforā. Perseforā em-diyāqonāt yeqarreb ...), f. 34b.
67. (Ba'enta PanṭaqWastē. Albo za-yeṣawwem wa-yesagged ba-PanṭaqWastē ...), f. 35a.
68. (Ba'enta mesla ēppis qoppos ella taṣawwe'u me'emanān ...), f. 35b.
69. (Ba'enta ferē za-yābawwe'u. Ferē za-yābawwe'u ...), f. 36a.
70. (Ba'enta ṣotā mar'āt za-bēta krestiyān wa-danāgel ...), f. 36b.
71. (Ba'enta za-kama yesed akkWatēta la-dewweyān ne'usa krestiyān ...), f. 36b.
72. (Ba'enta la-emma-bo za-mota nadāy. Emma-bo za-mota nadāy ...), f. 37a.
73. (Ba'enta za-kama yeṣēlleyu ḥezb watra. Ḥezb yeṣṣaḡu, ba-'emuḡ sa'at tanṣi'o ...), f. 37a.
74. (Ba'enta za-kama yetmēṭṭawu akkWatēta me'emanān. KWellu me'emanān za-enbala menteni ...), f. 37b.

Conclusion f. 38a (Kidān za-Egzi'ena wa-Madhānina, I" K". Ansa re'iku em-afe'ahā eska westā ḥebrā wa-gebrā, nakir wa-'eḡebt kel'e gabohā, fet(ē)ḡu ba-megbāru).

This conclusion, which, due to misunderstanding, is thought to be part of what follows, is not even found in older MSS. See EMML 2358, ff. 39b-40a.

- (2) Ff. 38a-54a. Revelation of the future by Our Lord to his disciples in Galilee [Nagar za-nagaromu Iyyasus Krestos la-10wa-2ardā'ihu ba-Galilā].

Edited by L. Guerrier, "Le Testament en Galilée de notre-seigneur Jésus-Christ" *Patrologia Orientalis*, IX, 3 (1913), pp. 141-236.

See also Wright (B.M.) CCCLXI, I, 61, p. 273 and Hammerschmidt (Ṭānāsee 1.), no. 35, II, p. 165.

(Nagar za-nagaromu I" K" la-10wa-2ardā'ihu ba-Galilā em-deḡra tanṣe'a em-mewwetān, enza yebl: Seme'uni, weluda berhān ...)

The lower outer corners of ff. 3 and 4 have been repaired with new parchment.

- 2) Ff. 55a-135a: The Book of Jubilees [Kufālē], with an introduction of nine lines.

(1) Ff. 55a-133a: The text.

(2) Ff. 133a-135a: Notes of commentary [TergWāmē Kufālē].

Ff. 127a-135a are supplied in a 20th c. hand.

#### Varia:

(1) Ff. 1b-2a: Fragment of a Ge'ez commentary on the Book of Jubilees, without title.

(2) F. 54b: Chronology of the Kings of Israel.

Ff. 1a, 2b and 135b blank save for scrawls.

## Monastery of Hayq Estifānos, Ambāssal, Wallo

Parchment, 22.5 x 20.5 cm., 167ff., 2 cols., ff. 5a-13b: 16 lines; 14a-85b: 14 lines; 86a-89b: 20-25 lines; 90a-101b: 19 lines and 102a-164b: 23-24 lines, 16th-17th c.

GADLA SEBESTEYĀNOS - MAṢEHĀFA ṬABIBĀN -  
MIRACLES OF MARY - HĀYMĀNOTA ABAW -  
MALKE'A IYYĀQĒM WA-HANNĀ - MISCELLANEA

- 1) 5a-26a: Combat and martyrdom [gadl wa-sem'] of St. Sebastian. Conti Rossini (Manoscritti), p. 620: "Sebestyānos" (Ba-sema Ab ... Gadl wa-sem' za-qeddus wa-bezu' Sebesteyānos, za-faṣṣama gadlo ama 20-wa-5 la-warḥā Ṭerr ... La-zentu qeddus Sebesteyānos kona abuhu neguṣa Romē, wa-semu Mārēyos, wa-sema emmu Sārā, wa-konu farāheyāna Eg". Wa-waladewwo la-zentu qeddus Sebesteyānos ama 1 la-warḥā Genbot, ba-'elata ledatā ...)  
There is a break on f. 13ab with a blank space at the end of f. 13a and most of f. 13b. F. 13ab was copied by a different hand. It is not clear from the text whether there is a lacuna in the text or not.
- 2) Ff. 26a-85b: The Book of the Wise Philosophers called here Maṣehāfa ṭabibān.  
EMML Nos. 1107; 1158-2; and 1837-1. Copied carefully and beautifully.
- 3) Ff. 86a-89b: Commentary on Exodus.  
Words and phrases are explained in a word or more in Amharic and sometimes in Ge'ez.
- 4) Ff. 90a-98b: Miracles of Mary [ta'ammera Māryām].  
(1) The church of St. Mary in Atrib, which King Kalifā sent an officer to burn down, f. 90a.  
(... Wa-hallo ba-we'etu mawā'el neguṣ za-semu Kalifā, wa-ze-behil za-nagṣa em-dehra abuhu Rasid, wa-terg<sup>w</sup>āmēhu deruk be'esi behil ...)  
(2) Mikā'ēl, the Christian grocer and his Moslem neighbour who did not like it that the grocer was praising God and St. Mary, f. 97a. The text is incomplete, a leaf with probably one column at the end of the story is missing.  
(... Wa-hallo 1 be'esi ba-hagar za-semāhu [?], wa-diyaqon we'etu, wa-semu Mikā'ēl. Wa-yāfaqqerā ... wa-yānabbeb watra ammeḥāhā za-ammeḥā batti Gabre'ēl ...)
- 5) Ff. 99a-101b: Praise of St. George, "In the name of God the praised" [Ba-sema Egzi'abḥēr sebbuḥ].  
St. George is praised with his name paired with the names of other saints in a "wax and gold" [samennā warq] style of genē, i.e. with the nouns in apposition.  
The beginning, which was apparently on the leaf that is missing (see preceding entry), has been copied on the upper margin of f. 99a.

(Ba-sema Egzi'abḥēr sebbuḥ ba-zeya wakaḥa / kama yessabbāḥ ḥayleka za-ḥemza arwē alseḥa / afuya waṭana emma tafṣāmētu abṣeḥa / semakani mesla sema ṣādqān tosseḥa / esma tasātaḥka Giyorgis ḥaylomu bezuḥa / ḥayleka tala'āla em-haylāta abaw k<sup>W</sup>ellu / em-Addām abuna la-te'ezāza Orit eska eṭenka qālu / Giyorgis Iyyob ...)

- 6) Ff. 102a-145b: Excerpts from the Faith of the Fathers [Hāymānota abaw]. Introduction, f. 102a.

(Ba-sema Ab ... Ewaṭṭen ba-rade'ēta Egzi'ena, za-bottu madḥanitena, ba-ṣeḥifa Hāymānota abaw, mamherāna Bēta Krestiyān qeddest, aḥatti, gubā'e, enta Ḥawāreyāt, wa-nagira hāymānota k<sup>W</sup>ellu 1 - 1 emennēhomu ...)

From the Testament of Our Lord, f. 102a.

Only the title is mentioned. The text of the Mystagogical Catechesis is not given.

From the Didascalia of the Apostles, f. 102a.

Hierotheus [Hērēnēwos], f. 103a.

Only the first excerpt from his writings in the Hāymānota abaw is given.

Dionysius Areopagita, f. 104a.

Gregory Thaumaturgus, f. 105a.

Only the first excerpt.

Creed of the Nicene Fathers, f. 106b.

Discourse of the Nicene Fathers, f. 107a.

This is what Wright (B.M.) CCCXLIV, p. 233, calls "Canons of the Council of Nicea," but only the first part: Incipit: (Emma-bo za-yebē: Hallo zaman wa-mawā'el em-qedma ledatu la-Wald ...); Excipit: (... O-fequreya, tadallaw kama te'qab zanta).

The Faith of St. Basil [Hāymānota qeddus Bāsleyos], f. 110a.

This is the fourth excerpt.

Discourse on the Trinity, f. 113a.

(Ba-sema Ab ... Ba-sema Eg" Ab ṣabā'ot feṣṣum, za-ṣallalā la-Māryām; wa-ba-sema Eg" Walda Eg", Amānu'el, za-tawalda emennēha ba-naṣi'a ṣegā wa-dam wa-ba-naṣi'a manfasa ḥeywat wa-aṣrāw za-mesla aḥm; wa-ba-sema Eg" Manfasa Eg", Parāqliṭos, za-qaddasā wa-anṣeḥā la-walatta Ḥannā wa-Iyyāqēm ... Akko maṭteu eg<sup>W</sup>āla emaḥeyāw kama terse'ā la-Egze'etena Māryām, esma bāqWe' ye'eti ...)

Sylvester, f. 117a.

Ephrem of Syria, f. 117a.

Only the last three excerpts:

1. His interpretation of the pearl [za-enq<sup>W</sup>a bāḥrey], f. 117a.
2. On the resistance (of the Jews) to accepting the light [... esma lalihomu yetqāwwamu], f. 117a.
3. On the Incarnation of Our Lord, comparing him with the precious pearl [enq<sup>W</sup>a bāḥrey za-bezuḥ sēṭu], f. 118a.

Heraclius, first excerpt, f. 118a.

Severian, Bishop of Ḓlā, f. 118b.

Euphrasius, first excerpt, f. 118b.

Theodotus of Ancyra, first excerpt, f. 119a; second excerpt, f. 120a.  
Epiphanius, first excerpt, f. 120b.  
Gregory Theologus, first excerpt, f. 121a.  
John Chrysostom, first excerpt, f. 122b.  
Theophilus, f. 123b.

Full text:

(Wa-kā'ba yebē zentu qeddus Tēwofelos, liqa pappāsāt, westa  
aḥbero hāymānot za-20 wa-l. Tawalda kama sab' em-Dengel,  
wa-konnana zamada ba-kWellu gebr za-zi'ana, enbala ḥaṭi'at  
bāḥeṭitā. Soba baḥḥa ba-ar'ayā nakir wa-manker za-astar'eyotu,  
bāraka diba hellāwē egWāla ema-ḥeyāw)

Cyril of Alexandria, first excerpt, f. 123b; second excerpt, f. 124a.

John Chrysostom, excerpt on the Annunciation [ba'enta beśrāt, kama  
yebēlā ...], f. 125b.

Ayokendeyos "of Rome" [za-Romē], f. 126a.

Gabriel of Alexandria, f. 126b.

Theodosius of Alexandria, letter to Severus of Antioch, f. 128a.

Severus of Antioch, homily on Mt. 27,46 (Amlākiya, Amlākiya, la-ment  
hadagganni), f. 129a; he read the homily before the King [za-nababa  
qedma neguś], f. 129b.

James of Sarug, first excerpt: homily on the Nativity [ba'enta ledat],  
f. 130a; second excerpt: homily on the words of the angel at the  
Annunciation, "The Holy Ghost shall come upon thee" [Manfas Qeddus  
yaḥadder lā'elēki], f. 130b.

Benjamin of Alexandria, f. 130b.

Theodosius of Antioch, letter to Michael of Alexandria, f. 133b.

Dionysius of Antioch, second letter to Michael of Alexandria

(Na'ammen ba-l Ab, aḥazē kWellu), f. 135a.

The concluding part of the discussion on the Council of Nicea, f. 136b.

(Zātti ye'eti te'ezāza hāymānot enta aqdamna wa-ṣaḥafnāhā ...)

Athanasius, first excerpt, on the Incarnation of the Son, Na'ammen  
ba-Walda Egzi'abḥēr, f. 137a; second excerpt, letter to Ignatius  
of Corinth [Akniṭos, ēppis qoppos za-hagara Qorontos], f. 138b.

7) Ff. 145b-148b: Image [malke'] of Joachim and Anne.

Wright (B.M.) CLXXXVIII, 16, p. 121.

(Ba-sema Ab wa-Wald wa-Manfas Qeddus, marāhuta kWellu a'mero /  
ewaṭṭen mazmura malāke'ikemu ba-aḥbero / Iyyāqēm wa-Ḥanna anqe'ta  
salām wa-tafāqero / ... Salām, salām la-asmātikemu ...)

8) Ff. 149a-156b: Other excerpts from the Faith of the Fathers [Hāymānota  
abaw].

Dionysius "of Antioch to Menas of Alexandria," f. 149a.

The title and the beginning of this excerpt resemble the letter of  
Dionysius of Antioch to Menas of Alexandria, Wright (B.M.) CCCXLIV,  
p. 233, or British Museum MS. Or. 783, f. 143b; but it is a local  
composition for a local problem, against those religious sects which  
have made their own separate communities (Wa-kWellomu kaḥadeyān  
wa-sab'a ekkuyān ḥegulān ella ya'allewu hāymānotana ella sēmu  
lā'elēhomu maggabta kahādeyāna ...), f. 151a.

(Em-male'ekta sinodiqon za-ab neṣuḥ, Danāseyos, liqa pāppāsāt za-Anṣokiyā, ḥaba Abbā Minās ... Na'ammen wa-net'amman ba-l Amlāk, kama we'etu l Amlāk, hellāwē manfasāwē za-itafaṭra. Nesagged la-zentu hellāwē ...)

John Chrysostom:

On Jn. 21,1 (Wa-em-dehra-ze, astar'ayomu), f. 151a.

On Ps. 46,5 ('Arga Egzi'abher), f. 151a.

On I [MS: II] Co. 15,3-4 (Mota Egzi'ena wa-tanse'a), f. 151b.

Felix the martyr, f. 151b.

Hippolytus of Rome, letter to Dionysius, f. 152a.

Cyril of Alexandria, second letter [male'ekt kālē'] to Sokises, Bishop of Caesarea [za-Nesuyā], f. 154b.

Incomplete at the end.

- 9) Ff. 157a-164b: Excerpts from the Faith of the Fathers [Hāymānota abaw]: Introduction, f. 157a.

(Ba-sema Ab ... Newaṭṭen ba-rade'ēta Egzi'ena, za-bottu madḥānitena, ba-ṣeḥifa Hāymānota abaw, mamḥerāna Bēta Krestiyān ...)

From the Testament of Our Lord, f. 157a.

Only the title, no text.

From the Didascalia of the Apostles, f. 157a.

Hierotheus, first excerpt, f. 158a.

Dionysius the Areopagite, f. 159a.

Gregory Thaumaturgus, first excerpt, f. 160a.

Creed of the Nicene Fathers, f. 161b.

Discussion on the Council of Nicea, f. 162a.

Incomplete at the end.

#### Varia:

- (1) F. 1a (Upper margin): Qenē, poorly legible.
- (2) F. 1a (Lower margin): Qenē, 'eṭāna mogar, by Takla Masqal.
- (3) F. 1ab: Fragment of an unidentified gadl.  
The erasure of the name of the "saint" suggests that the ba'ala gadl may have been a leader of a heretical sect. With him in prison were Māreqos, Māslinos and his wife, Zawi, who was sick for six years.
- (4) F. 1b (Upper margin): Qenē, eṭāna mogar, by Bāḥrey.
- (5) F. 1b (Lower margin): Qenē, šellāsē, by Walda Bāḥrey (?).
- (6) Ff. 2b-4a: Two tables for calculating Easter and other calendar dates when the ṭenteyon and the year of the lunar cycle are known. They are identical and are repeated a third time in (9). EMML 1941-1(6).
- (7) Ff. 165a: Asmāt prayer against enemies; incomplete at the beginning.  
(... [mala]kot ballih, esāta malakot mafreḥ, nabalbāla malakot mar'ed ... sādor, alādor ...)
- (8) F. 165a: Anonymous qenē in praise of Galāwdēwos (?).

- (9) Ff. 165b-166a: Table for calculating Easter and other calendar dates. The same as (6) above.
- (10) F. 66b: Fragment of the Image [malke'] of Sebastian.
- (11) F. 66b-67a: Benediction.  
(Yetbārak semu la-Eg" buruk, amēn. Yetqaddas semu la-Eg"  
qeddus. Yessabbāh semu la-Eg" sebbuh ...)
- (12) F. 67a: What seems to be a qenē on the Nativity.

Copied for Takla Māryām (prayer for him, ff. 90a and 97a) and bought by Rās Yamāna Krestos, who donated it to the monastery of Ḥayq, together with 50 šammā garments and 10 slaves, ff. 2a-26a and 148b.

F. 4b: Title and the name Yamāna Krestos.

F. 166b: Isolated name of Malke'a Krestos.

F. 167b: blank.

Ff. 7a-8b, 74a-75b and 80b-81a filmed twice.

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- 1) Ff. 2a-16b: Proverbs (Messāleyāta Salomon, f. 2a; Tagśāša Salomon, f. 14a).
- 2) Ff. 16b-21b: Ecclesiastes.
- 3) Ff. 21b-32a: Wisdom.
- 4) Ff. 32b-48a: Job.
- 5) Ff. 48a-59b: Daniel (Susanna, f. 48a; protocanonical Daniel, f. 49a; Bel and the Dragon, f. 59a).
- 6) F. 60a: Lists of the kings and prophets of Israel and Judah. -- Early 19th cent.

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Monastery of Ḥayq Eṣṭifānos, Ambāssal, Wallo

- 1) Ff. 1a-102b: Pauline Epistles (Romans, f. 1a; I Corinthians, f. 19a; II Corinthians, f. 37b; Galatians, f. 50a; Ephesians, f. 56a; Philip-pians, f. 62a; Colossians, f. 66b; I Thessalonians, f. 71a; II Thessalonians, f. 75a; I Timothy, f. 77b; II Timothy, f. 82b; Titus, f. 86a; Philemon, f. 88a; Hebrews, f. 89a).
  - 2) Ff. 103a-150a: Acts of the Apostles.
  - 3) Ff. 151a-174b: Revelation.
  - 4) Ff. 175a-195a: Catholic Epistles (I Peter, f. 175a; II Peter, f. 180a; I John, f. 183a; II John, f. 188a; III John, f. 188b; James, f. 189b; Jude, f. 194a).
  - 5) F. 195ab: Brief introductions to the Catholic Epistles.
- Varia: List of the seven churches of Asia mentioned in Revelation, f. 195b.  
-- 18th cent.

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- 1) Ff. 3a-186a: Aragāwi manfāsawi (spiritual writings of John Saba: treatises, f. 3a; letters, f. 114b; capita scientiae with Ge'ez commentary, f. 170a; letter to his brother, f. 184b).
- Varia: Incipits of the daily readings of the Weddāsē Māryām, f. 1b; fragment of a devotional prayer to Christ (incomplete at the beginning and end), f. 2ab. -- 17th cent.

- 1) Ff. 2a-29a: Book of Enoch, with occasional marginal annotations.
- 2) Ff. 32a-34b: Malke'a Šellāsē (Chainé, no. 20).
- 3) Ff. 34b-38b: Saqoqāwa Dengel (Chainé, no. 268).
- 4) Ff. 38b-41a: Malke'a Kidāna Mehṛat (Chainé, no. 362).
- 5) Ff. 41a-42a: Malke'a Felsatā (Chainé, no. 213).
- 6) Ff. 42a-44b: Hymn to the Virgin Mary, Akkonu be'esi (Chainé, no. 327).
- 7) Ff. 44b-46a: Malke'a Māryām (Chainé, no. 222).
- 8) Ff. 46b-49a: Malke'a Mikā'ēl (Chainé, no. 119).
- 9) Ff. 49a-51a: Malke'a Gabre'ēl (Chainé, no. 246).
- 10) Ff. 51a-52b: Malke'a Arbā'ettu Ensēsā -- Salām la-zekra semekemu ba-salēdā Amlāk.
- 11) Ff. 52b-55b: Malke'a Kāhnāta Samāy (Chainé, no. 190).
- 12) Ff. 55b-56b: Malke'a Rufā'ēl -- Salām la-tafatṭerroteka ba-lēlita eḥud (not in Chainé).
- 13) Ff. 56b-58b: Malke'a Mal'ak 'Uqābē (Chainé, no. 219).
- 14) Ff. 58b-61a: Malke'a Pētros wa-Pāwlos (Chainé, no. 187).
- 15) Ff. 61a-62b: Malke'a Yā'eqob Walda Elfeyos (Chainé, no. 199).
- 16) Ff. 62b-63b: Malke'a Māteyās (Chainé, no. 197).
- 17) Ff. 63b-65a: Malke'a Yā'eqob Walda Zabdēwos (Chainé, no. 206).
- 18) Ff. 65a-66a: Malke'a Māreqos (Chainé, no. 198).
- 19) Ff. 66a-67a: Malke'a Tomās (Chainé, no. 201).
- 20) Ff. 67a-68b: Malke'a Tādēwos (Chainé, no. 113).
- 21) Ff. 68b-69b: Malke'a Nātnā'ēl -- Salām, salām la-'elata kebur zenseka.
- 22) Ff. 69b-72a: Malke'a Abrehām wa-Yeṣṣaq wa-Yā'eqob (Chainé, no. 182).
- 23) Ff. 72a-74b: Malke'a Giyorgis (Chainé, no. 147).
- 24) Ff. 74b-77a: Malke'a Tēwoderos (Chainé, no. 160).
- 25) Ff. 77a-80a: Malke'a Takla Hāymānot (Chainé, no. 211).
- 26) Ff. 80a-83a: Malke'a Gabra Manfas Qeddus (Chainé, no. 196).
- 27) Ff. 83a-85b: Malke'a Anorēwos -- Salām la-zekra semeka za-ḥoḥyātiḥu nefqa āser.
- 28) Ff. 85b-87b: Malke'a Masqal -- Salām la-zekra semeka ba-maṣṣēta masqal (Chainé, no. 125).
- 29) Ff. 88a-89a: Malke'a Bartalomēwos (Chainé, no. 205).
- 30) Ff. 89a-90b: Malke'a Mātēwos (Chainé, no. 202).
- 31) Ff. 90b-92a: Malke'a Luqās (Chainé, no. 203).
- 32) Ff. 92a-93a: Malke'a Fileppos (Chainé, no. 137).
- 33) Ff. 93a-94a: Malke'a Endreyās (Chainé, no. 210).
- 34) Ff. 94a-95b: Malke'a Yōhannes Walda NagWadgWād (Chainé, no. 209).
- 35) Ff. 96a-99a: Malke'a Galāwdēwos (Chainé, no. 315-30).
- 36) Ff. 99a-100b: Malke'a Malke'a Krestos -- Ne'us ana em-aḥaweya  
Malke'a Krestos was apparently a member of a monastic community called Geṣaq (f. 99b).
- 37) Ff. 100b-102a: Malke'a Aragāwi (Chainé, no. 278).
- 38) Ff. 102a-103b: Malke'a Yōhannes Maṭmeq (Chainé, no. 279).
- 39) Ff. 104a-105a: Malke'a Yā'eqob, brother of our Lord (Chainé, no. 193).
- 40) Ff. 105b-107a: Malke'a Eṣṭifānos -- Salām la-zensateka wa-la-walādi ledateka.

- 41) Ff. 107a-109a: "Image" of the 40 Martyrs of Sebaste [Malke'a arbe'ā ḥarā] (Chaine, no. 217).
- 42) Ff. 109a-112a: Malke'a Qirqos wa-Iyyaluṭā (Chaine, no. 375).
- 43) Ff. 112a-113a: Malke'a 318 Retu'āna Hāymānot (Chaine, no. 184).
- 44) Ff. 113a-114a: Malke'a Abib -- Salām la-zekra semeka wa-la-se'erta re'seka balašt.
- 45) Ff. 114a-117a: Malke'a Fāsiladas (Chaine, no. 284).
- 46) Ff. 117a-119a: Malke'a Marqorēwos (Chaine, no. 169).
- 47) Ff. 119a-122a: Malke'a Kiros -- Enza aqaddem a'ek<sup>w</sup>etota Amlāk.
- 48) Ff. 122a-123b: Malke'a Gabra Iyyasus Krestos (i.e. "Image" of St. Alexius) -- Salām la-zekra semeka wa-la-se'erta re'seka delul.
- 49) F. 123b: Greeting [salām] to St. Abib -- Salām laka, aba bezuhān, Abib.

Varia: Diagrams of the direction of the sun at different hours of the day for the months of the year, ff. 30a-31a (apparently to be associated with the Book of Enoch; a short note too full of abbreviations to be easily intelligible), f. 31b. -- 17/18th cent.

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- 1) Ff. 1a-74a: Monastic ritual [Šer'ata menk<sup>w</sup>esennā] (rite for virgins, f. 64b; rite for women, f. 67b).

The leaf after f. 41 is unnumbered. -- 17/18th cent.

## Monastery of Ḥayq Eṣṭifānos, Ambāssal, Wallo

Parchment, 15 x 14.5 cm., 94 ff., 2 cols., 18-19 lines, 18th c.

## ŠER'ATA BĒTA KRESTIYĀN - FAWS MANFASĀWI - MAṢĤAFA QANDIL

- 1) Ff. 2a-32a: The Ordering of the Church [Šer'ata bēta krestiyān].
  - (1) Ff. 2a-9b: On the rules of celebrating the liturgy with a special reference to the Mass [qeddāsē] and baptism [ṭemqat]. The first column (f. 2a) is erased.
  - (2) Ff. 9b-11b: On the building of the church with the symbolic interpretations of its parts by the Fathers of the Church. EMML 1941-2 (1).
  - (3) Ff. 11b-17a: On the ordering of the Mass. EMML 1941-2 (2).
  - (4) Ff. 17a-24b: Excerpts from the sayings of the Fathers on the orders of the Church. EMML 1941-2 (3).
  - (5) Ff. 24b-30b: Excerpts from the sayings of the Fathers on how to handle the Eucharist. EMML 1941-2 (4).
  - (6) Ff. 20b-32a: The saints as the foundations of the Church. EMML 1941-2 (5).
- 2) Ff. 32a-57b and 66a-83a: Spiritual Healing [Faws manfasāwi]: EMML 1941-3.
  - (1) Ff. 32a-57b and 66a-72b: The text. EMML 1941-3 (2).
  - (2) Ff. 72b-83a: On spiritual healing. EMML 1941-3 (1).
- 3) Ff. 83a-87b, 58a-65b and 88a-92b: Ritual for the anointing of the sick [Maṣḥafa qandil].

(Ba-sema Eg" faṭāri, ḥeyaw, tanāgāri. Ṣalot [sic] zayt la-ḥemumān, wa-ye'eta [sic] tessammay ṣalota qandil. Yetgābe'u 7 qasāwest, wa-yemle'u qandil, wa-yegbaru 7 aftāla za-enbala ya'attew. Wa-kāhen za-ya'ābbi wa-yabl ṣalota akk<sup>w</sup>atēt, wa-ya'arreg 'eṭāna, wa-yabl Mazmura wa-50. Wa-kā'ba yebl kāhen ṣalot ba'enta dewweyān wa-zanta ṣalota: Wahabka ṣaggāka, o-maḥari, lā'ela eda sab' ...)

According to the colophon, (f. 90b), the Maṣḥafa Qandil was translated from Arabic into Ge'ez by a certain Yohannes on the 23rd of Maskaram in the 9th year of Grace, which was 6929 A.M. (= Sept. 20, 1436 A.D.). It seems that the administrative staff of Sandafā in Upper Egypt, including Pāppās Mikā'ēl and Ēppis qoppos Yohannes had migrated to Ethiopia after the destruction by the Moslems of Dayr al-Magṭas [Dabra Meṭmāq]. These two personalities are mentioned in the Maṣḥafa šer'at together with Pāppās Gabre'ēl; and, according to one of the miracles of Mary, the two were on a visit to Ethiopia before their monastery was burned down. See Cerulli, Il libro etiopico dei miracoli

di Maria, Rome (1943), pp. 200-203; Ta'ammera Māryām, Addis Ababa (1961 EC), pp. 161-164. The coming of Eppis qoppos Yoḥannes and Pāppās Mika'ēl is unfortunately, not as clear in this edited text as in the MSS. See also Dersāna Urā'ēl, EMML 1942 (22) 15.

Isolated name of Mamher Mazrā'ta Krestos, f. 94a.

Crude drawings of persons, ff. 1a, 1b, 2a.

Crude drawing of a cave (?), f. 94a and 94b.

EMML Pr. No. 1953  
Monastery of Ḥayq Eṣṭifānos, Ambāssal, Wallo

- 1) Ff. 3a-40a: Gadla Aragāwi/Za-Mikā'ēl.
- 2) F. 40b: Greeting [salām] to St. Za-Mikā'ēl/Aragāwi (Chafne, no. 71).
- 3) Ff. 40b-44b: Malke'a Aragāwi (Chafne, no. 278).
- 4) Ff. 44b-45a: Greeting to St. Ewosṭātēwos (Chafne, no. 63). -- 18th cent.

EMML Pr. No. 1954  
Monastery of Ḥayq Eṣṭifānos, Ambāssal, Wallo

- 1) Ff. 1b-2b: Hymn to the Virgin Mary, Tafaśseḥi Māryām, la-Addām fāsikāhu (Chafne, no. 302).
- 2) Ff. 3a-178a: Indication of the scriptural lessons to be read during the liturgical year [Maṣḥafa geṣṣāwē], without complete texts (for the Fridays, Saturdays and Sundays of the year, f. 3a; for the fixed feasts and commemorations, f. 64a).

Varia: A long prayer invoking the intercession of the saints (in great part illegible in the film), ff. 178b-179a. -- 15th cent.

EMML Pr. No. 1955  
Monastery of Ḥayq Eṣṭifānos, Ambāssal, Wallo

- 1) Ff. 3a-118a: Pauline Epistles, with an introduction [mekneyāt] and an indication of the principal readings [ar'esta menbāb] for each (Romans, f. 3a; I Corinthians, f. 24a; II Corinthians, f. 44a; Galatians, f. 57a; Ephesians, f. 64a; Philippians, f. 70b; Colossians, f. 75b; I Thessalonians, f. 80a; II Thessalonians, f. 85a; I Timothy, f. 87b; II Timothy, f. 93a; Titus, f. 96b; Philemon, f. 99a; Hebrews, f. 100a).
- 2) Ff. 119a-164b: Acts of the Apostles.
- 3) Ff. 165a-190a: Catholic Epistles with an introduction for each (I Peter, f. 165a; II Peter, f. 171b; I John, f. 175a; II John, f. 180b; III John, f. 181b; James, f. 182a; Jude, f. 188b).
- 4) Ff. 190a-214b: Revelation, with an introduction.

Varia: Diagram of the Tabernacle of the Covenant, f. 2a; miscellaneous biblical notes, e.g. on the twelve foundations of the New Jerusalem, on St. Peter, on the baptism in the Jordan and a citation of St. Hippolytus of Rome writing to St. Dionysius, ff. 214b-215a.

F. 200 has been numbered 100, and the leaf after f. 201 is unnumbered. -- 17/18th cent.

## Monastery of Hayq Eṣṭifānos, Ambāssal, Wallo

Parchment, 22 x 17 cm., 104 ff. (numbered 1 to 104 with number 12 given to three folios as 12, 25 and 26 and numbers 51 and 58 omitted from the series), 2 cols., 18 lines, ca. 1400 (copied by arrangement of 'Aqqābē Sa'āt Saraqa Berhān [died 1403 A.D.], colophon, ff. 52a and 103b).

## HOMILIARY FOR LENT

- 1) Ff. 5a-17b, 62a-63b, 25a-41b, 18a-24b and 42a-52b: Homily on the Glory and Mourning of Mary by Cyriacus of Behensā [Lāha Māryām]. Hammerschmidt (Tānāsse 1:), no. 10, 6, p. 109.  
 (Ba-sema Ab ... Dersān za-darasa Abbā Hereyāqos, ēppis qoppos za-hagara Behensā, ba'enta kebrā la-Dengel neṣeṭ Māryām wa-bekāyā wa-lāḥa ba'enta seqlata Waldā, soba ḥorat ḥaba maqāberu ... amēn. Yebē: Bekāyu la-Yā'eqob, liqa abaw ...)  
 Colophon, ff. 52ab:  
 (Zātti maṣeḥaf za-targ'wamā bezu' wa-retu'ā hāymānot abuna, Abbā Salāmā; yeṣḥaf semo Eg" ba-mangeṣta samāyāt, la-'ālama 'ālam, amēn. Tafasṣama ba-zeya Maṣeḥafa lāḥa la-qeddest Māryām, lāḥawat lā'ela fequr Waldā, za-aṣḥafa Śaraqa Berhān, 'Aqqābē Sa'āt, nadido ba-feqra zi'ahā ...)
- 2) Ff. 53a-61b and 64a-103b: Homiliary for the Lenten Fast.  
 The Homiliary is a compilation of short homilies by the Church Fathers.  
 (Ba-sema Ab ... zanta tagṣāṣāta za-yetnabbab ba-mawā'ela 40 'elat za-ṣom qeddus, astagābe'ewwomu mamherān em-temeherta abaw ella ṣenu'an ba-ṣaggā Manfas Qeddus ...)
- (1) Patriarch Theophilus, f. 53a.  
 (Me'edān za-liqa pāppāsāt, Tēyofelos, za-tetnabbab ba-ḥelata sanuy ba-qadāmi samun emenna ṣom. Iyyen'asekē lebbeka, o-be'esi, ba'enta ṣom wa-taṣamdōt ...)
- (2) Athanasius the Apostolic, f. 54a.  
 (Za-Atnāseyos Ḥawareyāwi ba-'elata ṣalus. O-fequrāneya, la-ne'qab ṣoma ba-k'wellu 'aqib ...)
- (3) Athanasius the Teacher, f. 54b.  
 (Ba-'elata rabu', za-Atnāseyos Ma'ādi. Wa-la-netgādalekē ye'ezē, o-fequrāneya, ama zātti mawā'el ...)
- (4) Abbā Sinodā, f. 55b.  
 (Ama 4 ba-'elata ḥamus, za-Abbā Sinodā qeddus. O-la-'ebaya ḥazan za-yewarred la-ḥaṭe' 'ama 'elata fetḥ mefreh ...)
- (5) John Chrysostom, f. 56a.  
 (Ama 5, 'elata 'ārb, za-Yohannes Afa Warq. Mentanu yaḥaṣṣeṣ emennēka kama yahabka mangeṣto. Semā' kama engerka laka ...)
- (6) Gregory the Theologus, f. 57a.  
 (Ama 6, 'elata sanbat, Gorgoreyos Tāwālogos [usually tēwogolos], Nafs enta tewazze' em-zentu 'ālam, wa-ye'eti enza ṭeme't ...)

- (7) Athanasius, f. 59a.  
(Ba-elata ehud, za-Atnāseyos. Tabakay ye'ezē ba'enta nafseka, o-be'esi, amṭāna enza yetwakaf emennēka anābe' ...)
- (8) Athanasius, f. 60a.  
(Ba-elata sanuy, samuna dāgmit, Atnāseyos. O-Eg", mastašāhl, maḥāri, neḥna kWellu amira engergurān westa gebrāt ...)
- (9) Gregory, Bishop of the Island [ēppis qoppos za-dasēt], ff. 6lab and 64ab.  
(Ba-šalus ... Mannu we'etu ye'ezē za-mekuḥ ba-nagara ṭebab, aw mannu we'etu za-neṣuh em-danas ...)
- (10) Athanasius the Bishop [ēppis qoppos], f. 64b.  
(Ba-rabu', za-Abbā Atnāseyos, ēppis qoppos. O-fequrāneya, esma Egzi'abḥēressa iyye'ēmeṣ wa-iyyerasse' dekāma kWellu za-zza-aḥadu ...)
- (11) John Chrysostom, f. 65b.  
(Ba-11, 'elata ḥamus, za-Yoḥannes Afa Warq. Inetḥazzab kama neḥna nāstarakkeb aklilāta feṣṣemta, la-emma ḥadagna ...)
- (12) Ananiah, Bishop of Armenia (?), f. 66a.  
(Ba-12, 'elata 'ārb, za-Anāneyā, ēppis qoppos za-Armant. O-fequrāneya, wa-la-neṣumekē la-Egzi'abḥēr ṣoma feṣṣuma, wa-we'etu kama ne'aḥaz re'esana em-gabira ekkuy ...)
- (13) Abbā Sinodā, f. 67a.  
EMML 1878 (3).  
(Ba-13, ama 'elata sanbat, za-ab Abu Sinodā. La-emma faqadna kama nāmseṭ em-edawihu la-Egzi'abḥēr ḥeyāw, wa-nerkab ba-ḥabēhu meḥrata ...)
- (14) Rofos, Bishop of Seṭb, f. 67b.  
(14, ba-elata ehud, za-Rofos, ēppis qoppos za-Seṭb. Yeda[llu] lana la-zi'ana maḥebara sab' kama nā'mer maṭana kebrāta Eg" ...)
- (15) Basil, f. 69a.  
(Ba-15, ba-sanuy ba-šāles samun, za-Bāsleyos. O-fequrāneya, nawā samā'na ye'ezē ba'enta abawina qaddamt, kama manfaqomu emennēhomu ḥaywa tas'atta me'eta 'āmata ...)
- (16) Arsalā'os, Bishop of Nāblas, f. 70a.  
(Ba-16, ba-elata šalus, Arsalā'os, ēppis qoppos za-Nāblas. O-sab', seme'o la-ṭabib Salomon, enza yeb1: Kama yetnabab kebreka ...)
- (17) John Chrysostom, f. 71a.  
(Ba-17, ba-rabu', za-Yoḥannes Afa Warq. Semā' za-behlo Egzi'ena ba-westa Wangēl qeddus: Tekun qālekemu: Ewwani, ewwa ...)  
The perfect of the verb behla is not common in modern Ge'ez.
- (18) Athanasius, Bishop of Caesarea, f. 72a.  
(O-masiḥawi, emmassa ita'aqqeb ta'ezāzāta masiḥawita, effokē tessamay masiḥawē? Esma Ayhudeni wa-aḥezābeni ...)
- (19) John Chrysostom, f. 73b.  
(Ba-19, 'ārb, za-Yoḥannes Afa Warq. O-aḥaw, neḥna kWellena aḥāw, wa-faṭaranna kWellana emenna lewest aḥattētā ...)

- (20) Cyril of Alexandria, f. 74b.  
(Ba-20 ba-qadāmit sanbat, za-Qērelos, liqa pāppāsāt za-Elaskendereyā ... Em-kama samā'ka, o-fequr, maṣeḥafa enza yebl: Leṣeqqo la-Eg" ...)
- (21) Gregory of Caesarea, f. 75a.  
(Ba-20 wa-1, ba-'elata eḥud, za-Gorgoreyos, liqa pāppāsāt za-Qisāreyā ... La-netmayaṭekē, o-fequrāneya, ḥaba Eg" ...)
- (22) Basil, f. 76b.  
(Ba-'elata sanuy ba-rābe', ama 20 wa-2, za-Bāsleyos, ṣalotu ... O-fequrāneya, hallot tetkaṣāt maṣāḥeft ...)
- (23) Athanasius of Alexandria, f. 77a.  
(Ba-'elata ṣalus, 20 wa-3, za-Atnāseyos, liqa pāppāsāt ... (f. 77b) O-fequrāneya, wa-la-netmayaṭ enka ḥaba emmena maḥarit enta ye'eti nesseḥa ...)
- (24) John Chrysostom, f. 78a.  
(Ba-rabu', 20 wa-4, za-Yōhannes Afa Warq za-Elaskendereyā [sic] ... Iteqbaṣ ye'ezē, wa-itebal: Ansa gabarku ekayāta bezeḥta, albo lātti ḥwelqwa ...)
- (25) Dākkeyos, Bishop of Caesarea, f. 79b.  
(Ba-25, ba-'elata ḥamus, Dākkeyos, ēppis qoppoos za-Qisāreyā. Iteḥfar, o-fequr, kama tegwyay ḥaba Eg", wa-la-emmani konka ...)
- (26) John Chrysostom, f. 80b.  
(Ba-26, ba-'elata 'ārb, za-Yōhannes Afa Warq. Seme'o la-Medḥen enza yeṣarreḥ wa-yebl: Za-ya'aqqeb te'ezāzāteya ...)
- (27) John Chrysostom, f. 81b.  
(Ba-27, 'elata sanbat, za-Yōhannes Afa Warq. Emma faqadka kama yesmā' Eg" ḥaṣāṣāka ...)
- (28) John Chrysostom, f. 82b.  
(Ba-28, ba-'elata eḥud, Yōhannes Afa Warq. Re'eyu la-ṣannāya Eg" wa-taṣāheloto la-egwāla ...)
- (29) John Chrysostom, f. 83b.  
(Ba-29, ba-sanuy ḥames, za-Yōhannes Afa Warq. Taqāḥawu antemuni, o-fequrāneya, kā'ba la-afqero qeddusān ...)
- (30) Peter of Alexandria, f. 84b.  
(Za-30, ba-ṣalus, za-Pētros, liqa ... Nāhukē nawā a'emarna, o-fequrāneya, kama neḥna inethaddag zeya zalfa. Wa-la-neḥṣesekē ...)
- (31) Demetrius of Antioch, f. 86b.  
(Ba-31, ba-rabu', Demetreyos, liqa pāppāsāt za-Anṣokeyā. O-fequrāneya, inātanten nesseḥa 'elata 'em-'elat ...)
- (32) John Chrysostom, f. 87a.  
(Ba-32, ba-ḥamus, Yōhannes Afa Warq. Neṭayyef ba-nafsātina, o-fequrāneya, kama neḥna westa zentu 'ālam nagdān wa-falāseyān. Wa-hallo neḥdeg kwello ...)
- (33) Demetrius of Antioch, f. 88a.  
(Ba-33, ba-'ārb, Demetreyos liqa ... Yebl Eg" sebbuḥ ba-lessāna nabiyyu: O-weludeya, za-reḥeqqemu emennēya ...)

- (34) John Chrysostom, f. 89a.  
(Ba-34, ba-sanbat, za-Yohannes Afa Warq. AstabaqqWe'ākkemu, o-fequrāneya, kama nānqeh albābina ...)
- (35) John Chrysostom, f. 90b.  
(Ba-35, ba-'elata eḥud, Yohannes Afa Warq. O-fequrāneya, la-emma ineṭēyyeq zalfa wa-nese'el manglesta ba-albābina ...)
- (36) Peter of Alexandria, f. 91b.  
(Ba-36, ba-sanuy sādes samun em-šom, za-Pētros, liqa pāppāsāt ... O-fequrāneya, soba sa'āta mot wa-tafaltota nafs ...)
- (37) Abbā Sinodā, f. 93a.  
(Ba-37, ba-śalus, za-Abuna Sinodā, amēn. O-fequrāneya, ansa soba ḥallayku abawina qeddusāna ...)
- (38) Athanasius the Apostolic, f. 95a.  
(Ba-38, la-rabu', Atnāseyos Ḥawāreyāwi. Seme'o la-Wangēl qeddus enza yebl laka, o-fequr: Wa-konat šelmat diba medr ...)
- (39) Athanasius the Apostolic "again," f. 97a.  
(Ba-39, ba-'elata ḥamus, za-Atnāseyosemma kā'ba. Ese'elakkemu, o-fequrāneya, kama temḥaku ...)
- (40) John Chrysostom, f. 99a.  
(Ba-40, ba-'elata 'ārb, za-Yohannes Afa Warq. A'mer, o-fequr, kama Eg" sebbuḥ rassaya westa šegāna ...)
- (41) John Chrysostom, f. 100b.  
(Ba-41, ba-'elata sanbata Al'āzār, Yohannes Afa Warq. O-fequrāneya, amṭāna bena gizē, wa-ināseḥet nafsātina ...)
- (42) Constantine, Bishop of Asiut, f. 102.  
(Ba-'elata eḥuda zaytonā [Palm Sunday is usually known as Hošā'nā in Ethiopia and as Aḥad az-Zaytūn in Egypt], za-ab Qwaṣṭanṭinos, ēppis qoppos za-Aseyuṭ. O-fequrāneya, nawā šorkemu dibēkemu šora šom ...)

Colophon, ff. 103b-104b:

(Maḥarro, Egzi'o, wa-tasāhallo, 'eqabbo wa-tamāheḥanno la-gabreka, 'Aqqābē Sa'āt Šaraqa Berhān, za-aṣḥafa zanta tagśāša me'edān, estegubu'a em-temherta abaw qeddusān, za-yekawwen madḥanita la-samā'eyān ...)

Poorly legible.

The sources of most of these excerpts have apparently not yet been identified.

Varia:

- (1) F. lab: Fragment from the Pauline Epistles, poorly legible:
  - (a) F. lab: II Thess. 2, ca. 12-3, 18.
  - (b) F. lb: I Tim. 1, 1-6.
- (2) Ff. 2a-3b: Passion Week litany, Šalleyu ba-enta šen'a zātti makān.
- (3) F. 4ab: Another leaf from the Pauline Epistles:
  - (a) F. 4a: Titus 3, 3-15.
  - (b) F. 4b: Philemon 1, 1-ca. 16.

Ff. 12b-18a, 62a and 70b-71a filmed twice.

Ff. 71b-72a filmed three times.

- 1) Ff. 2a-4a: Brief treatise on the principal mysteries of Christian faith, in Ge'ez.
- 2) Ff. 5a-197a: Weddāsē Amlāk.

Varia: Series of greetings [salām] to Christ and the saints, ff. 1ab, 4ab, 197b; incipits of the strophes of the Malke'a Māryām (Chaine, no. 220), f. 198ab. -- 19th cent.

- 1) Ff. 2b-8b: Psalms and canticles, presumably for the rite of incense.
- 2) Ff. 8b-9a: Supplementary prayers for the funeral ritual.
- 3) Ff. 12a-148b: Funeral ritual [Genzat].
- 4) F. 151a: Readings for a funeral in Passion Week.

Varia: Prayer against eye disease, ff. 1b-2b.

Numbers 88, 97 and 98 were skipped in the numbering of the leaves; 40 was given as number to two successive leaves. -- 16th cent.

- 1) F. 4ab: Malke'a Q<sup>W</sup>esq<sup>W</sup>ām (Chaine, no. 175).
- 2) Ff. 5a-9a: Malke'a Māryām (Chaine, no. 220).
- 3) Ff. 9a-11b: Hymn to the Virgin Mary, Akkonu be'esi (Chaine, no. 327).
- 4) Ff. 11b-15b: Saqoqāwa Dengel (Chaine, no. 268).
- 5) Ff. 15b-18b: Malke'a Kidāna Meḥrat (Chaine, no. 362).
- 6) Ff. 18b-20b: Malke'a Māryām (Chaine, no. 218).
- 7) Ff. 20b-21b: Malke'a Felsatā (Chaine, no. 213).
- 8) Ff. 21b-25a: Malke'a Iyyasus (Chaine, no. 123).
- 9) Ff. 25a-27a: Malke'a Masqal (Chaine, no. 125).
- 10) Ff. 27b-31a: Malke'a Šellāsē (Chaine, no. 347).
- 11) Ff. 31a-33b: Temherta ḥebu'āt.
- 12) Ff. 33b-36b: Malke'a Arbā'ettu Ensesā -- Salām la-tafaṭrotekemu amsāla nafās.
- 13) Ff. 36b-40a: Malke'a Mikā'el (Chaine, no. 119).
- 14) Ff. 40a-41b: Malke'a Gabre'el -- Salām la-zekra semeka ba-lā'la Māryām za-a'rafa (a modified form of Chaine, no. 246).
- 15) Ff. 41b-43b: Malke'a Aragāwi (Chaine, no. 278).
- 16) Ff. 43b-47a: Malke'a Takla Ḥaymānot (Chaine, no. 211).
- 17) Ff. 47a-50a: Malke'a Iyyasus Mo'a (Chaine, no. 309).
- 18) Ff. 50a-52b: Malke'a Eṣṭifānos -- Nāhu waṭanku ba-sema qeddest Šellāsē.

- 19) Ff. 52b-54b: Malke'a Pētros wa-Pāwlos (Chaine, no. 187).
- 20) Ff. 54b-57b: Malke'a Yoḥannes Walda Nagwadg'wād (Chaine, no. 124 bis).
- 21) Ff. 57b-59a: Malke'a Yoḥannes Maṭmeq (Chaine, no. 279).
- 22) Ff. 59a-62a: Malke'a Giyorgis (Chaine, no. 147).
- 23) Ff. 62a-64b: Malke'a Gabra Manfas Qeddus (Chaine, no. 162).
- 24) Ff. 64b-65b: Malke'a Edom (Chaine, no. 221).
- 25) Ff. 65b-67a: Hymn to the Virgin Mary, Tafaśšeḥi, Māryām, la-Addām fāsikāhu (Chaine, no. 302).
- 26) Ff. 67a-68b: Hymn in honor of the Virgin Mary, Ewaṭṭen tagāneyo amṭāna hāyleya.
- 27) Ff. 68b-69b: Malke'a Hannā (Chaine, no. 178).
- 28) Ff. 69b-76a: Hymn to Christ, O-Egzi'abhēr, ṭabiba ṭabibān (Chaine, no. 372).
- 29) Ff. 76a-79a: Malke'a hemām (Chaine, no. 26).
- 30) Ff. 79a-89b: Mahlēta segē.

Varia: Beginning of the Mahlēta segē, f. 1b (unfinished); Lk. 2,15-37 in a 15th cent. hand, ff. 2a-3b.

The number 85 was skipped in numbering the leaves. -- 17/18th cent.

## Monastery of Ḥayq Estifānos, Ambāssal, Wallo

Parchment, 18 x 16.5 cm., 108 ff., 2 cols., ff. 1a-6b: 18 lines, ff. 7a-28b: 18-19 lines, ff. 29a-55b: 12-14 lines, ff. 58a-101b: 16-17 lines, 16th c. (ff. 1a-28b) and 18th c. (ff. 29a-101b).

## ACTS OF THE SAINTS - MISCELLANEA

- 1) Ff. 1a-6b: Fragment from the Miracles of Mary [Ta'ammera Māryām], 16th c.
  - (1) End of a miracle, f. 1a.  
(... [Sebḥat la-Egzi]'abḥēr ba-samāyāt, la-za-śamro la-sab', wa-lā'elēna yekun šāhlu wa-meḥratu mesla ...)
  - (2) The arrogant people from Cairo [Meṣr] who wanted to order a statue of precious stone for Our Lady Mary, f. 1ab. Incomplete at the end; see EMML 1692, f. 36b.  
(... Wa-hallawu 'edaw zehurāna lebb wa-'ebbuyāna 'ayn, wa-faqadu yes'elu lomu še'la Egze'etena Dengel ...)
  - (3) Miracle of the five dolours. Only the ending, f. 2a.  
EMML 1606 (71).
  - (4) The miracles done to the robber at the spring where Our Lady stood, f. 2ab.  
Incomplete at the end and darkened. The following is taken from where it is legible.  
Strelcyn (BL) 15, 1, 5.  
([Wa-em-deḥra a]'arafat Egze'etena, qeddešt Dengel ba-kel'ē, Māryām, maṣ'a fayātāy kāle' ḥaba we'etu māy za-naq'a em-tāhta egrā ...)
  - (5) Mikā'el, the Christian grocer, and his Moslem neighbour who did not like it that the grocer praised God and St. Mary, 3ab and 6ab.  
EMML 1948-4 (2). Incomplete at both beginning and end.  
(... ḥezān wa-yebē[lā]: O-eḥeteya, menta egbar wa-em-aytē amasse' 'āsā ...)
  - (6) The prince to whom the icon of the Blessed Virgin spoke.  
Incomplete at both beginning and end.  
(... krestiyān, iyyāfaqqer kama yessargaw kama daqiqa nagašt, wa-iiyyetfēśśāḥ meslēhomu, wa-iiyyāfaqqeromu la-daqiqa nagašt. Wa-yebē neguś: La-emma ḥadaggewwo la-waldeya ...)  
Cf. EMML 7272, f. 82a.
  - (7) The story of the robber [fayāt] who saw a holy man visited by our Lady Mary, who took roses from his mouth when he was praying, f. 5ab.  
Incomplete at the beginning. This is the miracle of the second strophe of the Māhelēta ṣegē.  
(... wa-nabarat dibēhu ba-qedma we'etu be'esi ḥēr. Wa-kona yebl we'etu be'esi salāma Egze'etena ...)

- 2) Ff. 7a-28b: Combat [gadl] of Abbā Bulā/Abib.  
(Ba-sema Ab ... Neqaddem ba-rade'ēta Eg", Aba Egzi'ena wa-Madhānina I" K", enza Parāqliṭos za-yālēbbu; za-albo tushata la-šellāsēhu, wa-iḥezṣata la-'erinhū, wa-ifelṭata la-hellāwēhu; ba'enta za-takašta lana em-zēnāhu la-ab kebur, terufa megbār wa-te[ru]fa tegah [sic], ṭe'uma sem, Abbā Bulā, ze-we'etu mentew semu, Abbā Abib, makbeba šannāyāt za-yetnabbāb ... amēn. Salām laka wa-šaggā Eg" Abuna ...)
- 3) Ff. 29a-55b: Homily by Retu'a [MS: Retu'ana, probably from: aḥadu em-retu'ana] Hāymānot on Abuna Iyyasus Mo'a [Dersān za-Retu'ana (sic) Hāymānot za-darasa ba'enta ... Abuna Iyyasus Mo'a].  
The content of this dersān is basically the same as the gadl of the saint published by Stanislas Kur; see EMML 1940-1.  
This homily, which is shorter than the edited text, may be the original. Its incipit makes a better beginning compared to that of the edited text.  
(Dersān za-Retu'ana [sic] Hāymānot za darasa ba'enta bezu' wa-qeddus wa-heruy wa-šemur dengel wa-kāhen abiy, ēppis qoppos(?), abuna Iyyasus Mo'a, ba-'elat wa-'ābbāy wa-kebert šalotu te'qabanna amēn. Yenagger Pawlos, newāya heruy [sic], enza yebl: Aqaddem a'k'wetoto la-Eg" ba'enta Egzi'ena Iyyasus Krestos wa-ba'enta k'wellomu)
- 4) Ff. 58a-81b: Combat [gadl] of Abbā Bagge'u.  
With a list of the Abbots of Dabra Ḥayq, f. 81b. EMML 1940-2.  
(Ama 20 wa-7 la-Tāḥšās menbab. Ba-sema Ab ... Neqaddem ba-rade'ēta Egzi'ena I" K" neṣṣaf gadlo la-bezu' wa-la-qeddus be'esē Eg", Abbā Bagge'u ... amēn. Bezuḥa ḥallayku ba-lebbeya wa-ba-ḥellināya ba-šannāy ḥellina wa-ba-šannāy lebb kama eṣṣaf tazkāro la-bezu' wa-la-qeddus be'esē Eg", Abbā Bagge'u, za-maṭṭawa nafso ...)
- 5) Ff. 82b-101b: Homily of John Chrysostom on the glory of St. John the Baptist (Mt. 9,7).  
Wright (BM) CCLVIII, 1.a, p. 169.  
(Ba-sema Ab ... Dersān za-darasa Yoḥannes Afa Warq liqa ... za-tanāgara ba'enta kebru la-Yoḥannes Maṭmeq, ba-kama ṣeḥuf ba-westa Wangēl za-Mātēwos: Mentenumma waṣā'kemu ter'ayu ...)

Varia:

- (1) F. 28b: Monastic genealogy from Abuna Iyyasus Mo'a to Kiros.
- (2) F. 101b: A sentence from f. 101b copied again in pencil in a crude hand.

Miniature:

- (1) F. 102a: A scene from a battlefield.

Simple decorative designs, ff. 1a, 7a and 29a.

Shapeless figure, f. 57b.

Ff. 56b-57a and 102b blank.

EMML Pr. No. 1961  
Private library of Abbā Gurārē Marqorēwos, Yağǵu, Wallo

- 1) Ff. 1a-48b: Gadla Marqorēwos.
- 2) Ff. 49a-77a: 24 miracles of St. Mercurius.

Varia: Record of the dates of a military defeat of Haile Selassie I by the Italians (28 Maggābit 1928 E.C. = 6 April 1936 A.D.) and the beginning of the Italian occupation (10 Miyāzyā = 18 April), f. 77a.  
-- 20th cent.

EMML Pr. No. 1962  
Private library of Abbā Gurārē Marqorēwos, Yağǵu, Wallo

- 1) Ff. 1a-144b: Funeral ritual [Genzat]. -- 19th cent.

EMML Pr. No. 1963  
Monastery of Ḥayq Eṣṭifānos, Ambāssal, Wallo

- 1) Ff. 1a-5b, 7a-8b, 12ab, 11ab, 9ab, 10a: Letter of Dionysius the Areopagite to Timothy on the martyrdom of Sts. Peter and Paul (= Brit. Mus. Or. 678-40/Wright, p. 60).
- 2) Ff. 10b, 6ab, 38a-39b, 13ab, 43ab: Act of St. Thomas, for the 18th of Maskaram (= Brit. Mus. Or. 678-230).
- 3) Ff. 15a-21a: Act of St. Thomas, for the 9th of Teqemt (= Brit. Mus. Or. 678-240).
- 4) Ff. 21a-26b: Act of St. Thomas concerning the snake, for the 2nd of Yakkātīt (= Brit. Mus. Or. 678-250).
- 5) Ff. 26b-28b, 25ab, 52a: 4th act of St. Thomas concerning the possessed woman (= Brit. Mus. Or. 678-260).
- 6) Ff. 52ab, 29a-33a: 5th act of St. Thomas, for the 20th of Sanē (= Brit. Mus. Or. 678-270).
- 7) Ff. 34ab, 36ab, 40ab, 49ab, 41ab, 37ab, 44a-46b, 42ab, 47a-48b, 50a-51b: Acts of Sts. Matthias and Andrew (= Brit. Mus. Or. 678-220).

The number 4 was skipped in numbering the leaves. -- 14/15th cent.

EMML Pr. No. 1964  
Private library of Abbā Gurārē Marqorēwos, Yağǵu, Wallo

- 1) Ff. 1a-131b: Psalter.
- 2) Ff. 132a-141a: Weddāsē Māryām.
- 3) Ff. 141a-145a: Anqaša berhān. -- 18/19th cent.

EMML Pr. No. 1965

Private library of Abbā Gurārē Marqorēwos, Yağgu, Wallo

- 1) Ff. 5a-33a: Miracles of the Virgin Mary [Ta'ammera Māryām] (introductory rite, f. 5a; hymn, Esagged laki (Chafne, no. 336), f. 9a; exhortation, f. 10b; 30 miracles, f. 12b).
- 2) Ff. 33a-36a: Four miracles of Jesus Christ.
- 3) Ff. 36b-38b: Five miracles of St. Mercurius.

Varia: Lk. 21,7-37, ff. 1b-3b; Mt. 25,1-13, f. 4ab; glorifications [sebhāt] of God, the Virgin Mary and the Cross, f. 39b. -- 19th cent.

EMML Pr. No. 1966

Private library of Abbā Gurārē Marqorēwos, Yağgu, Wallo

- 1) Ff. 3a-35b: Readings [menbābāt] from the Gospels.
- 2) Ff. 36a-38a: Litany, Ba-enta qeddesāt salāmāwit. -- 19th cent.

EMML Pr. No. 1967

Private library of Abbā Gurārē Marqorēwos, Yağgu, Wallo

- 1) Ff. 4a-18b: Amharic exhortation called, "The Way to Heaven" [Mangada samāy].
- 2) Ff. 18b-43b: Amharic commentary on the introduction to the Miracles of Mary.
- 3) Ff. 44a-63b: Rā'eya Māryām, in Amharic.

Varia: Land transactions, ff. 3a, 65a. -- Early 20th cent.

EMML Pr. No. 1968

Private library of Abbā Gurārē Marqorēwos, Yağgu, Wallo

- 1) Ff. 2a-102b: Psalter.
- 2) Ff. 103a-109b: Weddāsē Māryām.
- 3) Ff. 109b-112b: Anqasa berhān.

The headings of the principal divisions are ornamented with harags.

Varia: Magical prayer, f. 113b. -- 19/20th cent.

EMML Pr. No. 1969

Private library of Abbā Gurārē Marqorēwos, Yağǵu, Wallo

- 1) Ff. 6a-101a: Collection of chants for the year called Ziq (Wa-anta-ni hezān) (Anqaša hāllētā, f. 99b), plus supplementary chants, ff. 1a-4b.
- 2) Ff. 102a-157a: Collection of chants for the year called Mazmur.
- 3) Ff. 158a-169b: Collection of chants for the year called Wāzēmā (Bezu' anta Yoḥannes). -- 20th cent.

EMML Pr. No. 1970

Private library of Abbā Gurārē Marqorēwos, Yağǵu, Wallo

- 1) Ff. 1a-2b, 77b-78b: Hymn in honor of the Virgin Mary, Yewēddesewwā malā'ekt (Chaine, no. 388).
- 2) Ff. 3a-76a: Gospel of John, plus the conclusion, f. 77b.

Drawings: Madonna and Child enthroned, f. 76b; St. George killing the dragon, f. 77a. -- 19th cent.

EMML Pr. No. 1971

Private library of Abbā Gurārē Marqorēwos, Yağǵu, Wallo

- 1) Ff. 3a-22a: Collection of chants for the year called Wāzēmā (Anqaša hāllētā, f. 19b).
- 2) Ff. 25a-72b: Collection of chants for the year called 'Ezl za-Abun wa-Esma la-'ālam.

Varia: A chant or a prayer, f. 1b; magical prayer, f. 2a. -- 19/20th cent.

EMML Pr. No. 1972

Private library of Abbā Gurārē Marqorēwos, Yağǵu, Wallo

- 1) Ff. 1a-22a: Baptismal ritual [Maṣḥafa krestennā]. -- 20th cent.

EMML Pr. No. 1973

Private library of Abbā Gurārē Marqorēwos, Yağǵu, Wallo

- 1) Ff. 3a-48b: Horologium for the night hours [Sa'ātāt za-lēlit].

Varia: Acts 23,1-12, f. 49ab. -- 19th cent.

EMML Pr. No. 1974

Private library of Abbā Gurārē Marqorēwos, Yağǧu, Wallo

- 1) Ff. 1a-26b: Rā'eya Māryām, in Amharic.
- 2) Ff. 27a-43a: Homily of Theodotus of Ancyra on the commemoration of St. George, in Ge'ez.
- 3) Ff. 43b-45a: Four miracles of St. George.
- 4) Ff. 45b-52b: Anonymous Ge'ez homily on the Savior of the World [Dersāna Madhānē 'Ālam], based on the entry of the Synaxary for the 27th of Maggābit.
- 5) Ff. 53a-56b: One miracle of the Savior of the World. -- 20th cent.

EMML Pr. No. 1975

Private library of Abbā Gurārē Marqorēwos, Yağǧu, Wallo

- 1) Ff. 3a-37b: Sanē Golgotā.
- 2) Ff. 38a-50a: Temherta hebu'āt.
- 3) Ff. 50a-52b: Prayer against the tongues of men, Tamāhḥzanku ba-hohyāta semeka. -- 20th cent.

EMML Pr. No. 1976

Qundi Giyorgis (Church of St. George at Qundi), Ankobarr, Shoa

- 1) Ff. 2a-145b: Synaxary for the months from Maskaram to Hedār.
- Varia: Record of an inheritance, f. 146a; land transaction, f. 146a.  
-- Reign of King Asfā Wasan of Shoa (1775-1809).

EMML Pr. No. 1977

Qundi Giyorgis, Ankobarr, Shoa

- 1) Ff. 2a-165a: Synaxary for the months from Tāhśās to Yakkātīt.
- Varia: Penal rules and regulations concerning the monastic community and its property, f. 1b.
- The headings are ornamented with harags. -- Reign of King Asfā Wasan of Shoa (1775-1809).

EMML Pr. No. 1978  
Qundi Giyorgis, Ankobarr, Shoa

- 1) Ff. 1a-8a: Four visions of St. John the Evangelist that are read before the Miracles of Mary [Rā'eya ta'ammer].
  - 2) Ff. 8b-159b: Miracles of the Virgin Mary [Ta'ammera Māryām] (hymn, Esagged laki (Chāfne, no. 336), f. 8b; introductory rite, f. 9a; 169 miracles, f. 10a; 98 other miracles, f. 100b [including the story of the man from a poor family, f. 156b; cf. EMML 1874, f. 134a]).
- Harags, ff. 1a, 9a. -- Ca. 1813 A.D. (reigns of Wasan Saggad [1809-1813] and Šāhla Šellāsē [1813-1847]).

EMML Pr. No. 1979  
Qundi Giyorgis, Ankobarr, Shoa

- 1) Ff. 3a-165b: Ritual for Passion Week [Gebra ḥemāmāt] (rite of foot washing, f. 80a; homily of James of Sarug on the sacrifice of Abraham, f. 111a; Susanna, f. 135b; Song of Songs, f. 137a; Revelation, f. 144a; Temherta ḥebu'āt, f. 162a; litany, Šalleyu ba-enta ṣen'a zātti makān, f. 164b).
- 2) Ff. 166a-177b: Series of greetings [salām] of the saints (beginning not filmed).

Varia: Land transaction, f. 1a; I Cor. 15,1-23, ff. 1b-2a; inventory of church books and articles, f. 2b; record of an inheritance, f. 2b.

Harag, f. 3a.

F. 166a not filmed. -- Reign of Emperor Takla Giyorgis I (1779-1800); ff. 166-177, however, reign of King Ḥāyila Malakot of Shoa (1847-1855).

EMML Pr. No. 1980  
Qundi Giyorgis, Ankobarr, Shoa

- 1) Ff. 1a-206b: Hāymānota abaw (Temherta ḥebu'āt, f. 1a; creed of James Baradaeus, f. 197a).
- 2) Ff. 209a-212a: Maṣḥafa ṭomār.

Varia: Halleluiatic chants to the Virgin Mary [Bareko wa-weddāsē la-Māryām], f. 206b; litany to the Virgin Mary, Ba-enta feqra Ab wa-Wald wa-Manfas Qeddus, ff. 207b-208a. -- Early 18th cent.

EMML Pr. No. 1981  
Qundi Giyorgis, Ankobarr, Shoa

- 1) Ff. 4a-173a: Synaxary, part II, for the months from Maggābit to Pāg<sup>w</sup>mēn.

Varia: Two leaves of a 17th century Synaxary for Naḥasē, ff. 1ab (25th-26th) and 2ab (16th-17th); land transaction, f. 3a; poetical colophon, Za-aqrabku māhlēta azakkirya, f. 173a; greeting [salām] to the Just, f. 173a; fragmentary transaction (land?), f. 173b. -- 18th cent.

EMML Pr. No. 1982  
Qundi Giyorgis, Ankobarr, Shoa

- 1) Ff. 2a-57b: Pauline Epistles, with an introduction [mekneyāt] for each (Romans, f. 2a; I Corinthians, f. 13a; II Corinthians, f. 23b; Galatians, f. 29b; Ephesians, f. 33a; Philippians, f. 35b; Colossians, f. 38a; I Thessalonians, f. 40a; II Thessalonians, f. 42b; I Timothy, f. 43b; II Timothy, f. 46b; Titus, f. 48a; Philemon, f. 49a; Hebrews, f. 50a).
- 2) Ff. 58a-85a: Acts of the Apostles, with an introduction.
- 3) Ff. 86a-101a: Catholic Epistles (I Peter, f. 86a; II Peter, f. 89a; I John, f. 91b; II John, f. 96b; III John, f. 97a; James, f. 97b; Jude, f. 100a).
- 4) Ff. 101b-115b: Revelation.

Miniature of a priest (?) and two ornamental crosses, f. 95b; the principal divisions are ornamented with harags. -- Reign of King Asfā Wasan of Shoa (1775-1809).

EMML Pr. No. 1983  
Qundi Giyorgis, Ankobarr, Shoa

- 1) Ff. 2a-137a: Psalter [Dāwit] with the Psalter of the Virgin [Mazmura Dengel].
- 2) Ff. 137b-140b: Malke'a Weddāsē -- Faqada Egzi' la-Addām yāg'ezo, šegāki neṣuḥa (= EMML 1726-2).
- 3) Ff. 140b-141a: Malke'a Anqasa berhān -- Qeddest wa-beze't, sebeht wa-burekt, kebert wa-le'elt, Anqasa berhān, ma'arga heywat, O-Māryām malakotāwit (= EMML 1794-2).

Varia: Exhortation in Ge'ez to read Scripture, f. 1a; inventory of church books and articles, f. 141b; note in Ge'ez, f. 141b, that Rās Wasan Saggad began his rule over Shoa on the 30th of Terr 1772 E.C. (= 6 February 1780 A.D., which does not agree with other sources that indicate 1809 A.D.), established his capital at Qundi and built there a church, which he consecrated to St. George; he died on the 6th of Sanē (= 12 June) in the 4th year of his reign. -- Reign of King Wasan Saggad of Shoa (1809-1813).

EMML Pr. No. 1984  
Qundi Giyorgis, Ankobarr, Shoa

- 1) Ff. 3a-35a: Horologium for the day hours [Sa'ātāt za-ma'ālt].

Varia: Beginning of a discussion of creation, with citations from Genesis, in Ge'ez, f. 35ab.

Harag, f. 3a. -- 19th cent.

EMML Pr. No. 1985  
Qundi Giyorgis, Ankobarr, Shoa

- 1) Ff. 4a-207a: Funeral ritual [Genzat] (Lefāfa sedq, f. 26b).  
2) Ff. 208a-210b: Incense prayer, Ṣaggā za-Ab, ḥirut za-Wald, sutāfē za-Manfas Qeddus.

Varia: Ps. 37, ff. 1b-2a; II Cor. 1,15-2,1, f. 2ab; I Pet. 5,12-14, f. 2b; Jn. 19,25-27, f. 2b; prayer to St. George for the monastery, f. 207b.  
-- 1730/43 A.D. (Iyyāsu II [1730-1755] and Metropolitan Christodulus [1720-1743]).

EMML Pr. No. 1986  
Qundi Giyorgis, Ankobarr, Shoa

- 1) Ff. 3a-61a: Ṣoma deggWā.  
2) Ff. 62a-95a: Me'rāf for the Fast.

Varia: Unidentified chants, ff. 1b, 95a, 96a; Mt. 7,7-12, f. 61b; Lk. 4, 40-41, f. 61b. -- 18th cent.

EMML Pr. No. 1987  
Qundi Giyorgis, Ankobarr, Shoa

- 1) Ff. 3a-55a: Ṣoma deggWā.

Varia: List of the clergy of Qundi, ff. 55a-56a; Mt. 7,7-12, f. 55b; Lk. 4,40-41, f. 55b; record of an inheritance, f. 56a. -- 19th cent.

EMML Pr. No. 1988  
Qundi Giyorgis, Ankobarr, Shoa

- 1) Ff. 1a-151b: Psalter.
- 2) Ff. 152a-163a: Weddāsē Māryām.
- 3) Ff. 163a-169a: Anqasa berhān.
- 4) Ff. 169a-170a: Gospel of the Annunciation. -- 18th cent.

EMML Pr. No. 1989  
Qundi Giyorgis, Ankobarr, Shoa

- 1) Ff. 2a-16b, 42a-220b, 224ab: Four Gospels (introduction, etc., f. 2a; Matthew, f. 47a; Mark, f. 91a; Luke, f. 126a; John, f. 177a).
  - 2) Ff. 17a-39a, 221b-223a: Indication of scriptural readings for the liturgical year [Maṣḥafa geṣṣāwē].
  - 3) Ff. 224b-225b: Advantages of reading the Gospels daily, in Ge'ez.
- Varia: A transaction, f. 1a; list of clergy, f. 40b; land transactions, ff. 225b, 227a; records of inheritances, ff. 226a (2), 226b, 227a (2); inventories of church books and articles, ff. 226b-227a (2).

Number 222 was skipped in the numbering of the leaves. -- 17/18th cent.

EMML Pr. No. 1990  
Qundi Giyorgis, Ankobarr, Shoa

- 1) Ff. 2a-67b: Me'rāf.
- 2) Ff. 68a-110a: Collection of chants for the year called Mawāše't.
- 3) F. 110ab: Me'rāf za-Mawāše't.
- 4) Ff. 110b-111b: Temherta ḥebu'āt.
- 5) Ff. 111b-112b: Kidān za-nagh.
- 6) Ff. 113a-170a: Collection of chants for the year called Zemmārē (Akk'watēt chants, f. 162b; Meṣṭir chants, f. 167a). -- Reign of Iyyāsu I (1682-1706).

EMML Pr. No. 1991  
Qundi Giyorgis, Ankobarr, Shoa

- 1) Ff. 1b-4a: Ritual for penitential baptism [Maṣḥafa qēder].
- 2) Ff. 5a-181b: Psalter.
- 3) Ff. 182a-196a: Weddāsē Māryām.
- 4) Ff. 196a-202b: Anqasa berhān.
- 5) Ff. 204a-206b: Malke'a Dāwīt (Chaine, no. 332).
- 6) Ff. 206b-210b: Series of pious prayers and/or hymns to Christ and the Virgin Mary beginning, O-Krestos, zāḥāya ṣedq za-'ālamāt.

EMML Pr. No. 1991, cont.

Varia: A genealogy (?), f. 1a; the fruits of reciting the Our Father, the angelic salutation, going around a church, etc., f. 4ab; magical prayers, ff. 203a, 211a-216a. -- 17/18th cent.

EMML Pr. No. 1992

Qundi Giyorgis, Ankobarr, Shoa

- 1) Ff. 4a-57a: Gadla Giyorgis (= EMML 729-1<sup>o</sup>) (account of his birth, f. 2a; his martyrdom, f. 10a).
- 2) Ff. 57a-84a: 12 miracles of St. George.

Varia: Diagram of the Tabernacle of the Covenant, f. 2a; diagram showing the direction of the sun at different hours for each month, f. 2b; two prayers against hail, ff. 84b-85a. -- 19th cent.

EMML Pr. No. 1993

Qundi Giyorgis, Ankobarr, Shoa

- 1) Ff. 2a-94b: Qērelos (De recta fide ad Theodosium, f. 2a; De recta fide ad reginas, f. 26b; Quod Christus sit unus, f. 65a).
- 2) Ff. 94b-139b: Excerpts from the Fathers.
- 3) F. 140ab: Explanation of difficult words of the Qērelos [Sawāsew za-Qērelos].
- 4) Ff. 140b-147a: History of St. Cyril of Alexandria taken from the Synaxary, Yohannes Madabber, Abu Šāker and Giyorgis Walda 'Amid.

Varia: Various transactions, ff. 139b, 147b.

Harag, f. 2a. -- 18/19th cent. (Saturday, 20 Sanē, on the 7th day of the Lunar month, which would indicate 1760 E.C. = 25 June 1768 A.D.).

EMML Pr. No. 1994

Qundi Giyorgis, Ankobarr, Shoa

- 1) Ff. 1a-85b: Gospel of John.

Varia: Prayer for intelligence and eloquence, f. 88a.

Harag, f. 1a. -- 19/20th cent.

EMML Pr. No. 1995  
Qundi Giyorgis, Ankobarr, Shoa

- 1) Ff. 1a-151b: Psalter.
- 2) Ff. 152a-161b: Weddāsē Māryām.
- 3) Ff. 161b-166a: Anqaša berhān. -- 18/19th cent.

EMML Pr. No. 1996  
Qundi Giyorgis, Ankobarr, Shoa

- 1) Ff. 1a-92b: Şoma degg<sup>wā</sup> (Anqaša hāllētā, f. 90b), with a supplementary chant, f. 92b. -- 19/20th cent.

EMML Pr. No. 1997  
Qundi Giyorgis, Ankobarr, Shoa

- 1) Ff. 1a-15b: Malke'a ledat -- Salām ebl la-ledateka madme[m] (= EMML 1927-1<sup>o</sup>).
- 2) Ff. 16a-38b: Malke'a Takla Hāymānot (Chafne, no. 211).
- 3) Ff. 41a-60a: Malke'a Madhānē 'Ālam (Chafne, no. 164).
- 4) Ff. 61a-93a: Malke'a Gabra Manfas Qeddus (Chafne, no. 120, with an initial strophe, Nāhu waṭanku nabiba šer'atā).

The headings are ornamented with harags. -- 20th cent.

EMML Pr. No. 1998  
Angolalā Kidāna Meḥrat (Church of the Pact of Mercy at Angolalā),  
Ankobarr, Shoa

- 1) Ff. 1a-105b: Miracles of the Virgin Mary [Ta'ammera Māryām] (introductory rite, f. 1a; 83 miracles, f. 5a).
- 2) Ff. 106a-129b: History of the Assumption of the Virgin Mary (= Brit. Mus. Or. 604-6<sup>o</sup>/Wright, p. 144).
- 3) Ff. 130a-164b: Miracles of our Lord Jesus Christ [Ta'ammera Iyyasus] (24 miracles).
- 4) F. 165a: Litany, O-za-waradka em-samāy.
- 5) F. 165b: Litany, Ba-enta Šellāsēka.

Varia: An unidentified order of services, f. 164b.

Many of the miracles of the Virgin Mary are ornamented with harags. --  
Reign of King Šāhla Šellāsē of Shoa (1813-1847).

EMML Pr. No. 1999  
Angolalā Kidāna Meḥrat, Ankobarr, Shoa

- 1) Ff. 3a-45b: Ṣoma deggWā.
- 2) Ff. 46a-56b: Me'rāf for the Fast.

Varia: Land dues, f. 2a; land transaction, f. 45b. -- 19th cent.

EMML Pr. No. 2000  
Angolalā Kidāna Meḥrat, Ankobarr, Shoa

- 1) Ff. 1a-14b: Miscellaneous prayers from the ordinary of the Mass and from the Anaphoras of the Apostles and our Lord Jesus Christ, without apparent order.
- 2) Ff. 15a-111b: Missal (office prayers, f. 15a; ordinary of the Mass, f. 26a; Anaphoras of the Apostles, ff. 45a-46b, 111ab, 47a-51a, our Lord Jesus Christ, ff. 51a-52b, 110ab, the Virgin Mary by Cyriacus of Behensā, ff. 110b, 53a-59b, John the Evangelist, f. 59b, the 318 Orthodox Fathers, f. 65b, John Chrysostom, f. 70b, Epiphanius, f. 74b, James of Sarug, f. 78b, Gregory (I), f. 82b, Athanasius, f. 87a, Dioscorus of the Island of Gāgrā, f. 94b, Cyril, f. 96a, Basil, f. 101a, Gregory (II), f. 107a; diagram of the eucharistic fraction, f. 109b; Mt. 26, 26-29, f. 109b).
- 3) Ff. 112a-124a: Rite of incense [Ṣalota eṭān], in schematic form.

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Walgā Meḥratu, Takla Hāymānot, Addis Ababa: 1575-1580.

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Damṭā Giyorgis, Gubālāfto, Wallo: 1622-1668.

Enṭoṭṭo Kidāna Meḥrat, Addis Ababa: 1852-1867.

Goḥ Giyorgis, Dabra Berhān, Shoa: 1877; 1910.

Hulārā Madḥānē 'Ālam, Dabra Berhān, Shoa: 1916; 1925.

Kolfē Pētros wa-Pāwlos, Addis Ababa: 1604-1608; 1615-1618.

Qundi Giyorgis, Ankobarr, Shoa: 1976-1997.

Šagarāt Mikā'ēl, Gubālāfto, Wallo: 1771; 1773; 1776; 1782; 1788; 1793.

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Waṣaṣā Māryām, Sabattā, Shoa: 1873.

Institute of Ethiopian Studies: 1501-1542; 1549-1562; 1568-1574; 1581-1585; 1590-1598; 1692-1699.

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- Sergew Habla Selassie, Dr., Makākkelaññā, Addis Ababa: 1601.
- Taffasačč, Wayzaro, Enṭoṭṭo, Addis Ababa: 1815.
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  - Egze'eteya Māryām (Chāine, no. 218): 1959-6.
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 ሮው፡ኒ፡ ለእለ፡ይሴብሐ  
 7 ሙ፡ ለእግዚአብሔር፡ኪ  
 ሆሙ፡ያክብር፡ወይሴ  
 ብሔ፡ ለእግዚአብሔር፡  
 ለዘ፡ይሴ፡ዘተወከፈ፡ኪ  
 ያክሙ፡ኪያየ፡ተወከፈ፡  
 5 ሪቤ፡እንክ፡ተዘክሮ  
 ሙ፡ ለብፁዓን፡እለ፡እ  
 8 ጽብሐ፡እከሙ፡ኩ፡ከሙ  
 ብርሃን፡ወከተ፡ደለሎ  
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 10 ጽ፡መልሶልተ፡ይደር፡  
 እከሙ፡እየ፡ይሙ፡ዘሐ  
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 ን፡እለ፡እጽብሐ፡ዘይሴ  
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 እግዚአብሔር፡ወእሙ፡  
 14 ጸሐ፡እተከለ፡ብዊሉ  
 ንግሥተ፡ሰግዖት፡  
 ወእሙ፡ጸሐ፡  
 16 ሀረ፡ዘእንንን፡ግብረ  
 ተ፡ወከሠቶ፡ለደያብሉ  
 ከ፡ከሙ፡ወእሙ፡  
 ከሀረ፡  
 ወያከተግብረ፡ለእግዚ  
 18 አብሔር፡ሕዝቡ፡ከቡድ

ወቀናኤ፡ለሠናይ፡ግብ  
 ሮ፡ከሙ፡ሰግሶናሆሙ፡  
 ለብፁዓን፡እለ፡እጽብሐ፡  
 ወንሐን፡በወእቱ፡ግብ  
 ሮ፡እሙ፡ተደይል፡እ  
 3 ክ፡ዘሀገር፡ወንሐን፡  
 የሐርኩ፡ዘዘ፡ደለሎ፡  
 ሊናተ፡ለፁሐይ፡ወለወ  
 ሮ፡ወለእብን፡ወተረፈ፡  
 እየራት፡እንዘ፡ይመስሉ  
 ሙ፡እሙ፡ወባሪ፡  
 5 ሄ፡ብግብረ፡እደሂሆሙ፡  
 ይሰግደ፡ለብሔ፡  
 ሰፊ፡ጣዖት፡ያመልኩ  
 7 ሄ፡ብግብረ፡እደሂ፡  
 ዘደብ፡መደር፡ከሉ፡  
 ጣን፡ወርከሶሙ፡ወእክ  
 9 ሆሙ፡ለእንን፡ብሔ፡  
 እከሙ፡ብሔ፡  
 ተመይንተ፡ለእከሐቶ፡  
 11 ሰፊ፡እንክ፡ዘይገብረ፡  
 ሠናይ፡ለሰፊ፡ወእከሐ  
 13 ጽ፡ከሰፊ፡ከገል፡ወጣዖ  
 ተ፡ወጽንሐቶ፡ወመሥ  
 15 ሞት፡ወለወእቱ፡  
 ተ፡ያረከሱ፡ወሐጽ፡  
 17 ንክ፡ወእቶሙ፡  
 ሞሮ፡እግዚአብሔር፡  
 ወገብረ፡ተእዘዘ፡  
 19 ብሔ፡  
 ወንግሥተ፡ሰግዖት፡

Plate 2. EMMML Pr. No. 1763, f. 35a





Plate 4. EMMML Pr. No. 1826, f. 30b

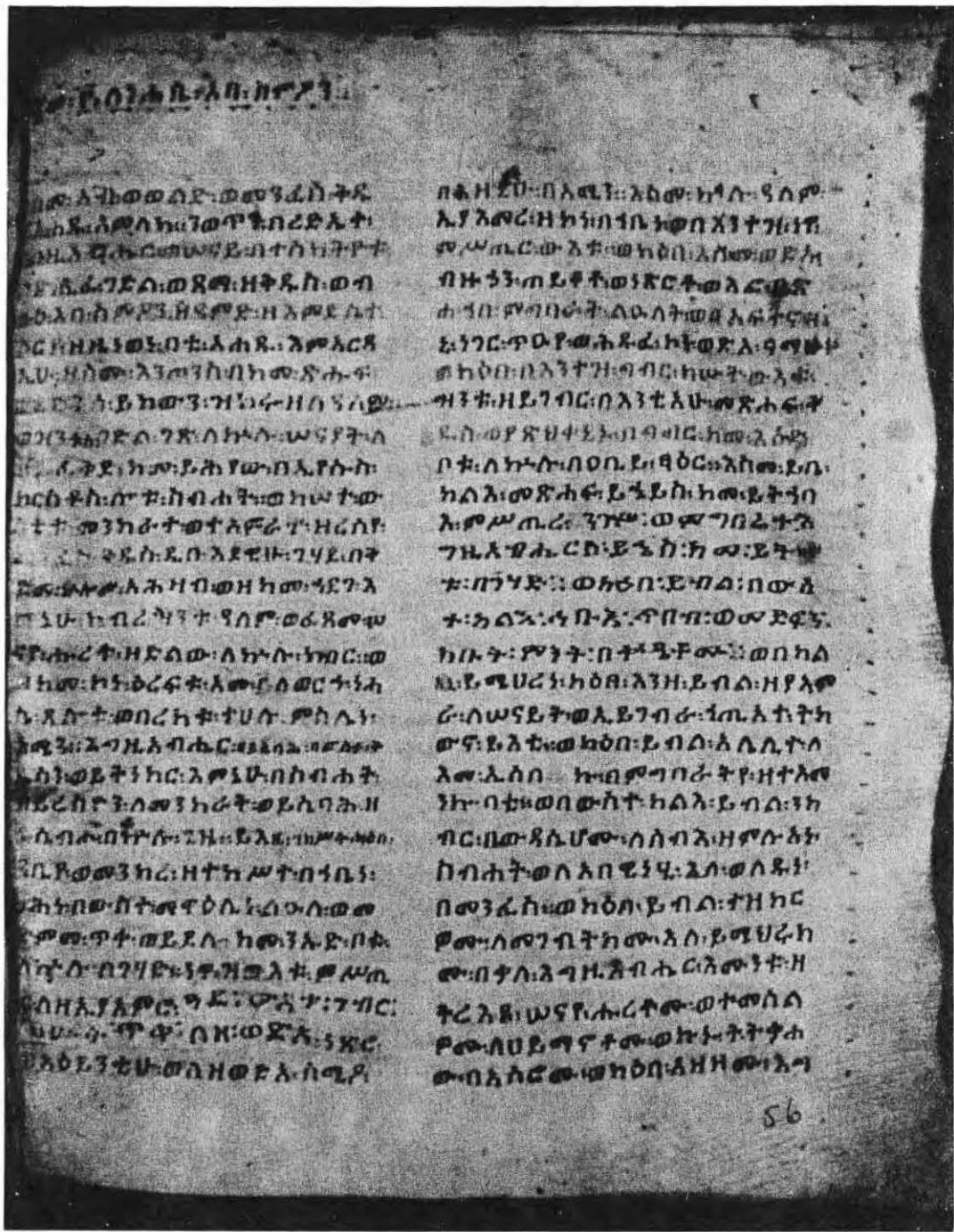


Plate 5. EMMML Pr. No. 1834, f. 56a

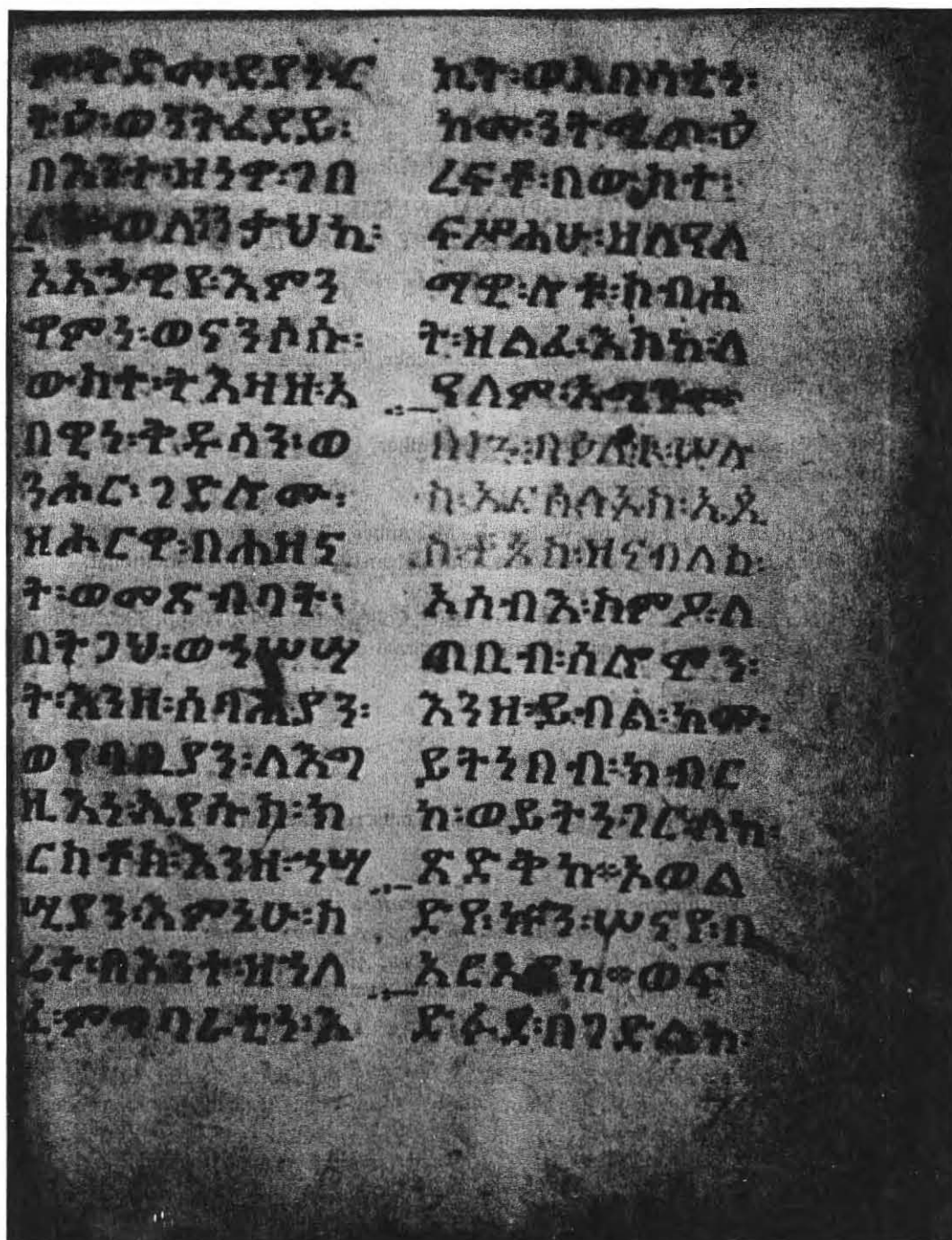


Plate 6. EMML Pr. No. 1956, f. 70a

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